THE PALI TEXT SOCIETY'S PALI-ENGLISH DICTIONARY

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EDITED BY

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FOREWORD.

It is somewhat hard to realize, seeing how important and valuable the work has been, that when ROBERT CAESAR CHILDERS published, in 1872, the first volume of his Pali Dictionary, he only had at his command a few pages of the canonical Pali books. Since then, owing mainly to the persistent labours of the Pali Text Society, practically the whole of these books, amounting to between ten and twelve thousand pages, have been made available to scholars. These books had no authors. They are anthologies which gradually grew up in the community. Their composition, as to the Vinaya and the four Nikayas (with the possible exception of the supplements) was complete within about a century of the Buddha's death; and the rest belong to the following century. When scholars have leisure to collect and study the data to be found in this pre-Sanskrit literature, it will necessarily throw as much light on the history of ideas and language as the study of such names and places as are mentioned in it (quite incidentally) has already thrown upon the political divisions, social customs, and economic conditions of ancient India.

Some of these latter facts I have endeavoured to collect in my 'Buddhist India'; and perhaps the most salient discovery is the quite unexpected conclusion that, for about two centuries (both before the Buddha's birth and after his death), the paramount power in India was Kosala — a kingdom stretching from Nepal on the North to the Ganges on the South, and from the Ganges on the West to the territories of the Vajjian confederacy on the East. In this, the most powerful kingdom in India; there had naturally arisen a standard vernacular differing from the local forms of speech just as standard English differs from the local (usually county) dialects. The Pali of the canonical books is based on that standard Kosala vernacular as spoken in the 6th and 7th centuries B. C. It cannot be called the 'literary' form of that vernacular, for it was not written at all till long afterwards. That vernacular was the mother tongue of the Buddha. He was born in what is now Nepal, but was then a district under the suzerainty of Kosala and in one of the earliest Pali documents he is represented as calling himself a Kosalan.

When, about a thousand years afterwards, some pandits in Ceylon began to write in Pali, they wrote in a style strikingly different from that of the old texts. Part of that difference is no doubt due simply to a greater power of fluent expression unhampered by the necessity of constantly considering that the words composed had to be learnt by heart. When the Sinhalese used Pali, they were so familiar with the method of writing on palmleaves that the question of memorizing simply did not arise. It came up again later. But none of the works belonging to this period were intended to be learnt. They were intended to be read.

On the other hand they were for the most part reproductions of older material that had, till then, been preserved in Sinhalese. Though the Sinhalese pandits were writing in Pali, to them, of course, a dead language, they probably did their thinking in their own mother tongue. Now they had had then, for many generations, so close and intimate an intercourse with their Dravidian neighbours that Dravidian habits of speech had crept into Sinhalese. It was inevitable that some of the peculiarities of their own tongue, and especially these Dravidanisms, should have influenced their style when they wrote in Pali. It will be for future scholars to ascertain exactly how far this influence can be traced in the idioms and in the order of the arrangement of the matter of these Ceylon Pali books of the fifth and sixth centuries A. D.

There is no evidence that the Sinhalese at that time knew Sanskrit. Some centuries afterwards a few of them learnt the elements of classical Sanskrit and very proud they were of it. They introduced the Sanskrit forms of Sinhalese words when writing 'high' Sinhalese. And the authors of such works as the Dāṭhāvaṇsa, the Saddhammopāyana, and the Mahābodhivaṇsa, make use of Pali words derived from Sanskrit — that is, they turned into Pali form certain Sanskrit words they found either in the Amara-koṣa, or in the course of their very limited reading, and used them as Pali. It would be very desirable to have a list of such Pali words thus derived from Sanskrit. It would not be a long one.

Here we come once more to the question of memory. From the 11th cent. onwards it became a sort of fashion to write manuals in verse, or in prose and verse, on such subjects as it was deemed expedient for novices to know. Just as the first book written in Pali in Ceylon was a chain of memoriter verses strung together by very indifferent Pali verses, so at the end we have these scarcely intelligible memoriter verses meant to be learned by heart by the pupils.

According to the traditions handed down among the Sinhalese, Pali, that is, the language used in the texts, could also be called Māgadhī. What exactly did they mean by that? They could not be referring to the Māgadhī of the Prakrit grammarians, for the latter wrote some centuries afterwards. Could they have meant the dialect spoken in Magadha at the date when they used the phrase, say, the sixth century A. D.? That could only be if they had any exact knowledge of the different vernaculars of North India at the time. For that there is no evidence, and it is in itself very improbable. What they did mean is probably simply the language used by Asoka, the king of Magadha. For their traditions also stated that the texts had been brought to them officially by Asoka's son Mahinda; and not in writing, but in the memory of Mahinda and his companions. Now we know something of the language of Asoka. We have his edicts engraved in different parts of India, differing slightly in compliance with local varieties of speech. Disregarding these local differences, what is left may be considered the language of head-quarters where these edicts were certainly drafted. This 'Māgadhī' contains none of the peculiar characteristics we associate with the Magadhī dialect. It is in fact a younger form of that standard Kosalan *lingua franca* mentioned above.

Now it is very suggestive that we hear nothing of how the king of Magadha became also king of Kosala. Had this happened quietly, by succession, the event would have scarcely altered the relation of the languages of the two kingdoms. That of the older and larger would still have retained its supremacy. So when the Scottish dynasty succeeded to the English throne, the two languages remained distinct, but English became more and more the standard.

However this may be, it has become of essential importance to have a Dictionary of a language the history of whose literature is bound up with so many delicate and interesting problems. The Pali Text Society, after long continued exertion and many cruel rebuffs and disappointments is now at last in a position to offer to scholars the first instalment of such a dictionary.

The merits and demerits of the work will be sufficiently plain even from the first fasciculus. But one or two remarks are necessary to make the position of my colleague and myself clear.

We have given throughout the Sanskrit roots corresponding to the Pali roots, and have omitted the latter. It may be objected that this is a strange method to use in a Pali dictionary, especially as the vernacular on which Pali is based had never passed through the stage of Sanskrit. That may be so; and it may not be possible, historically, that any Pali word in the canon could have been actually derived from the corresponding Sanskrit word. Nevertheless the Sanskrit form, though arisen quite independently, may throw light upon the Pali form; and as Pali roots have not yet been adequately studied in Europe, the plan adopted will probably, at least for the present, be more useful.

This work is essentially preliminary. There is a large number of words of which we do not know the derivation. There is a still larger number of which the derivation does not give the meaning, but rather the reverse. It is so in every living language. Who could guess, from the derivation, the complicated meaning of such words as 'conscience', 'emotion', 'disposition'? The derivation would be as likely to mislead as to guide. We have made much progress. No one needs now to use the one English word 'desire' as a translation of sixteen distinct Pali words, no one of which means precisely desire. Yet this was done in Vol. X of the *Sacred Books of the East* by MAX MÜLLER and FAUSBÖLL [1]). The same argument applies to as many concrete words as abstract ones. Here again we claim to have made much advance. But in either case, to wait for perfection would postpone the much needed dictionary to the Greek kalends. It has therefore been decided to proceed as rapidly as possible with the completion of this first edition, and to reserve the proceeds of the sale for the eventual issue of a second edition which shall come nearer to our ideals of what a Pali Dictionary should be.

We have to thank Mrs. STEDE for valuable help in copying out material noted in my interleaved copy of Childers, and in collating indexes published by the Society; Mrs. RHYS DAVIDS for revising certain articles on the technical terms of psychology and philosophy; and the following scholars for kindly placing at our disposal the material they had collected for the now abandoned scheme of an international Pali Dictionary:

Prof. STEN KONOW. Words beginning with *S* or *H*. (Published in *JPTS.* 1909 and 1907, revised by Prof. Dr. D. ANDERSEN).

Dr. MABEL H. BODE. *B*, *Bh* and *M*..

Prof. DUROISELLE. *K*.

Dr. W. H. D. ROUSE. *C*—*Ñ*.

In this connection I should wish to refer to the work of Dr. EDMOND HARDY. When he died he left a great deal of material; some of which has reached us in time to be made available. He was giving his whole time, and all his enthusiasm to

1) See Mrs. RHYS DAVIDS in *JRAS.*, 1898, p. 58.

the work, and had he lived the dictionary would probably have been finished before the war. His loss was really the beginning of the end of the international undertaking.

Anybody familiar with this sort of work will know what care and patience, what scholarly knowledge and judgment are involved in the collection of such material, in the sorting, the sifting and final arrangement of it, in the adding of cross references, in the consideration of etymological puzzles, in the comparison and correction of various or faulty readings, and in the verification of references given by others, or found in the indexes. For all this work the users of the Dictionary will have to thank my colleague, Dr. WILLIAM STEDE. It may be interesting to notice here that the total number of references to appear in this first edition of the new dictionary is estimated to be between one hundred and fifty and one hundred and sixty thousand. The Bavarian Academy has awarded to Dr. STEDE a personal grant of 3100 marks for his work on this Dictionary.

Chipstead, Surrey. July, 1921. T. W. RHYS DAVIDS.

AFTERWORD.

1. Dictionary Work.

It had been my intention at the end of the work to give a full account of Pāli lexicography, its history and aims, but as the Dictionary itself has already been protracted more than others and I have wished, I have, in order to save time and to bring the work to a finish, to reserve a detailed discussion of the method of dictionary work for another occasion, and outline here only the essentials of what seems to me worth mentioning at all events.

When Rhys Davids in 1916 entrusted me with the work, he was still hopeful and optimistic about it, in spite of the failure of the first Dictionary scheme, and thought it would take only a few years to get it done. He seemed to think that the material which was at hand (and the value of which he greatly overrated) could be got ready for press with very little trouble. Alas! it was not so. For it was not merely and not principally a rearrangement and editing of ready material: it was creative and re-creative work from beginning to end, building an intellectual (so to say *manomaya*) edifice on newly sunk foundations and fitting all the larger and smaller (*khuddakânukhuddakāni*) accessories into their places. This was not to be done in a hurry, nor in a leisurely way. It was a path which often led through jungle and thicket, over stones and sticks: " vettācāro sankupatho pi ciṇṇo " (J III.541).

On the road many allurements beset me in the shape of *problems* which cropped up, whether they referred to questions of grammar, syntax, phonology, or etymology; or literature, philosophy, and Buddhist psychology. I had to state them merely as problems and collect them, but I dared not stand still and familiarize with them. Thus much material has been left over as " chips from the dictionary workshop." These I hope I shall some day find an opportunity of working out.

For the first part of the way I had to a great extent the help and guidance of my teacher and friend **Rhys Davids**; but the second half I had to go quite alone,—Fate did not spare him to see the work right through. I am sure he would not have been less glad than myself to-day to see the task finished.

It happens that with the completion of the P.T.S. Dictionary, the *second* dictionary of Pāli, we celebrate the fiftieth anniversary of the appearance of the *first* Pāli Dictionary by **R. C. Childers.** That work was a masterpiece of its time, and still retains some of its merits. Our dictionary will not altogether replace Childers, it will supplement him. The character of Childers' Dictionary is so different from ours, there is such an enormous discrepancy between the material which he had for his work and which we had for ours, that it would almost be a farce to recast Childers. We needed something entirely different and original. Childers has now only historical value. Considering that Childers has no references to any of the P.T.S. publications, and that the Pāli Dictionary embraces all the material of these publications as well as of others, we may well speak of an entirely **new** dictionary, which is essential for the study of Pāli Buddhism from its *sources*, a task which can never be accomplished with Childers alone.[1]

Yet it may be interesting to compare merely on the surface the two dictionaries. The " new " Pāli Dictionary contains 146,000 authentic references against some 38,500 of Childers (of which only half are authentic); the number of head-words treated amounts to 17,920 against 11,420, after omitting in ours about 900 words which Childers gives with an Abhp reference only. Anybody will admit that substantial progress is evidenced by these figures.

[1] In this connection I may quote a remark by a competent critic (Mr. E. J. Thomas), who says: " Rhys Davids wanted to make the Pāli Dictionary ' twice as good as Childers,' but it is far more than that."

2. History of the Dictionary Scheme.

The idea of the Pāli Dictionary, as now published, was first put forth by Rhys Davids in September 1902 (on the thirteenth *International Oriental Congress* at Hamburg). It was to be compiled on the basis of the texts issued by the P.T.S. since its foundation in 1882, and it was conceived on an international plan, according to which some seven or eight famous Sanskrit scholars of Europe should each contribute to the work. Every one of them was enthusiastic about it. In 1903 Rhys Davids announced that the Dictionary would be published in 1905, or at latest in 1906. When I was studying Pāli with Ernst Windisch in 1904 I was undecided, whether I should buy a "Childers" then, or wait until the "International Dictionary" should be out in 1905. Little did I dream that I should have had to wait till I myself finished the International Dictionary in 1925! By 1909 only one-eighth of the work had been done. Gradually the co-workers sent back the materials which Rhys Davids had supplied to them. Some had done nothing at all, nor even opened the packets. Only Messrs. Duroiselle, Konow, and Mrs. Bode had carried out what they had undertaken to do. After Rhys Davids had again conferred with his colleagues at the Copenhagen Congress in 1908, he published the full scheme of the Dictionary in *J.P.T.S.* for 1909. Then the War came and stopped the plans for good.

The failure of the original scheme teaches us that dictionary work cannot be done *en passant* and in one's spare time; it requires one's whole time. At any rate, they were very disappointing years for my friend, and he had almost despaired of the vitality of his pet plan, when, in 1916, he asked me, under the auspices of the P.T.S. and with his assistance, to do the Dictionary on a uniform plan. So he left the compiling to me, and I set to work, conferring with him at frequent intervals. He revised my work. This had become more exhaustive than was planned, because double the amount of texts had been published by 1922 than in 1902. This was a gain for the Dictionary, but meant much more work for the editor.

3. My Material.

The Pāli Dictionary is in a certain respect the result of the work of many. It is a résumé of all the indexes to the texts, so that every indexer has his or her share in the work. But the indexes do not give translations, and thus the main work was often left to me: to find the most correct and adequate English term for the Pāli word. It needs careful and often intricate study to accomplish this task, for even the most skilled and well-read translators have either shirked the most difficult words, or translated them wrongly or with a term which does not and cannot cover the idea adequately. Thus many a crux retarded the work, not to speak of thousands of incorrectnesses in the text of the printed editions.

A few contributors gave more (like Mrs. Bode and Professor Duroiselle), but only from scanty material and texts up to 1909. Rhys Davids' material, copied from his copy of Childers (which was bequeathed him by Childers, interleaved by the binder and filled in from 1878 to 1916), was partly old, and mostly without the English translation, which was only to be found here and there in his translated texts.

Mrs. Rhys Davids has shown her constant sympathy with the work, and I am indebted to her for many suggestions, especially concerning psychological termini. She also condensed and revised my articles on *viññāṇa* and *sankhāra*.

To summarize what actual help I have received by using materials other than my own, I have to state that I found the following contributions of use:

(1) For the *whole* alphabet:

All the indexes to the P.T.S. publications.[1] Rhys Davids' annotations to his Childers, representing about 10 per cent. of all important references. Kern's additions to Childers' (Tœvœgselen); to be taken with caution in translations and explanations, but at least equal to Rhys Davids' in extent and importance.[2] Hardy's occasional slips and references (5 per cent. of the whole).

(2) For *single* letters:

Mrs. Bode's collection of **B** and **Bh**. Professor Konow's collection of **S** (*J.P.T.S.* 1909) and **H** (ibid. 1907), which I have used very extensively, after correcting them and bringing them up to date. Professor Duroiselle's collection of one-half of **K** and Mr. E. J. Thomas' **Ñ**.

[1] Many of these are very faulty (the *Kvu trsl*[n] word index contains 60 per cent. of error). The only index with which I have no fault to find is that to Sn and SnA by Helmer Smith.

[2] It is to be regretted that this valuable collection is marred by any amount of errors and misprints (see also below, 4 end).

4. How to Judge the Dictionary.

(*a*) I have already given a fairly exhaustive list of **abbreviations.** To these might be added a good many more if we were writing a dictionary for inexperienced people. The less explanations necessary in a dictionary, the better: it should explain itself; and if there are any little things not intelligible at first, they will become so with gradual use. A dictionary is like a friend with whom you have to get thoroughly acquainted before you come to know his peculiarities.

A dictionary can be too explicit: it will then lose its charm and become tedious. It must contain a certain amount of hints, instead of ready solutions; the more it arouses the curiosity (and sometimes the anger !) of its user, the better it is for the latter. The main purpose of the dictionary is to explain; it is a means of education as well as of information. To this category belong the (sometimes objected to) grammatical and etymological hints. I am fully aware that they are incomplete and sometimes perhaps problematic, but that does not matter so much in a *provisional* dictionary. It does our students good to get a little etymology thrown in once in a while. It makes them interested in the psychology of language, and teaches them the wide range of sound changes, besides making them aware of their study as a thing that has been alive and through a process of *werden.* We are still at a stage of Pāli philology, where we can hardly get enough of that kind of thing.

(*b*) The following are a few **additional explanations** concerning the use of the Dictionary.—In the **Jataka** quotations I have not distinguished between the *text* and the *commentary* (J and JA). That is rather a pity; but it was my colleague's wish. We might also have kept the index figures of lines, as it is sometimes very difficult to find a word in the small-print C. portions of the J. books.—**Difficult forms,** although belonging to some one verb in question, I have given separately, as a help for the student.—The **Causatives** have undergone a mixed treatment: sometimes they are given under the simple verb, especially when their form was not very different, sometimes separately, when their form was unusual.—The problem of the derivation of Pāli words is not cleared yet. We have interchanged between the Pāli and the Sanskrit derivations.—An **asterisk** with Sanskrit words (**Sk.) means that the word is late and found only in technical literature, i. e. either gram.-lexic. (like **Amarakośa**), or professional (like **Suśruta**).—For convenience' sake we have identified the guttural ṅ with the dental n.—The cerebral ḷ follows upon l.—**P.D.** refers to Pāli Dictionary.

(*c*) Many of the Dictionary's faults are to be excused by the fact that its composition covers a number of years, and that printing was going on all the time (a great drawback for the unity of the work !), so that changes could not be made in earlier parts, which were found advisable later. Here belong: 1. Roots and compounds cropped up which are not foreseen in the beginning.— 2. Cross-references are not always exact.— 3. There exists a certain inaccuracy in the relation between words beginning with **ava°** and **o°**. At first these were treated jointly, but later separated.— 4. Several mistakes were found in Rhys Davids' excerpts later and are, like others which I have corrected (see e. g. **veyyāvacca**), to be explained by lack of material, or by Rhys Davids being misled through Childers.— 5. Many explanations are only tentative. I would change them now, but refrain from discussing them in the "Addenda," since too many of these confuse rather than enlighten the student. To these belong e. g. **nibbedha** and **vipañcita** (which ought to be **viyañjita**).— 6. It could hardly be avoided that, in the course of the work, a problem has presented itself with different solutions at different times, so that discrepancies have arisen with one and the same word. These cases, however, are rare.

(*d*) Now, after all this, what is the Dictionary, and what does it claim to be ? First of all, it is meant to be a dictionary of Classical and Literary Pāli. Words only found in native vocabularies (the **Abhp** e. g.) are left out, as they are only Pāli adaptations of Sanskrit words (mostly lexicographical: **sannakaddu=sannakadru,** Am.K. only). Nor are we concerned with Inscriptions. Thus it is intended as a general **stock-taking** of the Pāli Canon, and a revision of all former suggestions of translations. It is essentially a working basis for further study and improvement. The main object has been to bring as much material as possible to serve future work, and this in a clear and attractive form. Many words remain doubtful. We have given them with **Buddhaghosa's** interpretation, which may be right and which may be wrong. There are some words of which we shall never know the exact meaning, just as it is difficult even in modern times to know the exact meaning of, say, an English or German dialect word.[1]

[1] Other specific terms with a "doctrinal" import are best left untranslated, since we are unable to translate them adequately with our Western Christian terminology. See remarks under **sankhāra** and cp. Mrs. Rhys Davids in *K.S.* III., preface p. v.

(*e*) What are the critics to remember? To find fault with the interpretation of one or the other word is alright, but it must be remembered that, within a few years—which are nothing compared with the life-study required for this purpose—not a few score or a few hundreds of words had to be examined in every detail, but many thousands. Any criticism shows just what the editor himself has felt all along: how much is to be done yet, and how important for Indological studies is the study of Pāli.

Many mistakes and misprints have to be taken with good grace: they are unavoidable; and I may add as an example that Professor Konow's S, in spite of very careful work, contain *one* mistake (or misprint) on almost every page, while the proportion of them in Kern's 315 pages of Tœvœgselen is *four* on every page! We are all human. The discovery of faults teaches us one thing: to try to do better.

5. Issues Involved in the Pāli Dictionary.

It would easily fill a separate volume, if I were to discuss fully all the issues dependent on the new Dictionary, and its bearing on all parts of Buddhist studies. I confine myself to mentioning only a few that are outstanding.

(*a*) Through a full list of references to nearly every word we are now able to establish **better readings** than has been possible up to now. The Pāli Dictionary is indispensable to any editor of new texts.

(*b*) Through sifting the vocabulary we can distinguish several **strata of tradition**, in place as well as in time.

(*c*) The relation of Classical Pāli to **Vedic** and other stages of **Sanskrit** is becoming clearer, as also is the position of Epic Pāli to **Singhalese** and **Tamil**. A good example of the former is offered by the relation of **ava°** to **o°**. With regard to the term "Vedic" a word of warning has to be uttered. There is an *older* **stratum** of direct Vedic connection in the four Nikāyas; nevertheless in the majority of cases the term is misleading, as we here have to deal with *late* Pāli words which have been reintroduced from Classical Sanskrit à la Renaissance.

It was Rhys Davids' wish, however, that I should use the term "Vedic," whenever a word dated back to that period. — On the subject in general and the linguistic character of Pāli see Childers, Introduction, pp. xiv, xv (with note 1); R. O. Franke, *Pāli and Sanskrit*, Strassburg 1902, especially chapters VII. to XII.[1]

(*d*) The peculiar interrelation between Buddhist Pāli and **Buddhist Sanskrit** can now be stated with greater accuracy.

(*e*) Through a tabulation of all **parallel passages**, given in the Pāli Dictionary, we are now able to compose a complete concordance.

(*f*) From many characteristics, as pointed out in the Pāli Dictionary, we can state with certainty that Pāli was a natural **dialect**, i. e. the language of the people. We can now group the canonical books according to their literary value and origin.[2]

(*g*) It will now be possible to write the **history of terms**.[3]

(*h*) We cannot always equate Pāli: Classical Sanskrit. It is a wrong method to give the Sanskrit form of a Pāli word as its ultimate reduction and explanation. Sometimes Pāli formation and meaning are different from the **Sanskrit**. Popular language and "Volksetymologie" are concerned here.[4]

[1] Thus some very old (Vedic) words are not found in Classical Pāli, but occur later in the Epics (the Vaṃsas), e. g. **sārameya** "dog," although Vedic, is only found in Mhbv; **sūnu**, as frequent as *putra* in Rigveda, occurs only in Mhvs, whereas **putta** is the regular Pāli word. These examples may be increased by hundreds from the Vaṃsas. There are many more than Rhys Davids assumed on p. vi of preface to Pāli Dictionary.

[2] Therefore we can never have a "standardized" Pāli in the sense in which we are used to "Sanskrit." Among the many signs of popular language (mentioned elsewhere, e. g. Childers introduction) I may also point to the many onomatopœtic words (see note on **gala**), and the widespread habit of the reduplicative compounds (see my article "Reduplikationskomposita im Pāli," *Zeitschr. f. Buddhismus* vi., 1925, pp. 89-94).

[3] We have material enough to treat philosophical terms (like **citta, dhamma, mano, viññāṇa, saṅkhāra**) historically, as well as others of folkloristic importance (e. g. **deva, yakkha, vimāna**). Light will be thrown on the question of the Mahāpurisalakkhaṇas, which it is interesting to note are in Sn 1022 attributed to **Bāvari** (i. e. the "**Babylonian**"), and clearly point to the late origin of the Vatthugāthās as well as to Babylonian influence.

[4] Pāli **alla** means "clean" as well as "wet" (in spite of *J.R.A.S.* 1924, 186), whereas Sanskrit **ārdra** means "wet"; Pāli **sāḷūra** means "dog," but Sanskrit **śālura** "frog"; the root **svid** has the specific Pāli meaning "boil" or "cook." Many others in the Pāli Dictionary; cp. Childers, p. xv.

(*i*) The Pāli Dictionary affords an interesting comparison of our own interpretation of terms with the fanciful etymological play of words given by the Commentators, which throws a light both on their dogmatic bias and their limited linguistic knowledge. It is quite evident that Bdhgh did not know Sanskrit. — In matters of *grammar* I place Dhammapāla higher than Buddhaghosa.[1]

(*k*) In short, the Pāli Dictionary gives clues to a variety of problems, which it was hitherto almost impossible to approach; the proper study of Pāli Buddhism is aided greatly by it, and an endless field of work lies open to future scholars. On the other hand, nobody realizes more than I do, after ten years of intimate study, how far behind the "Classics" we are, both in analysis and synthesis, in explanation, interpretation, and application. And also: that it will be worth the trouble to explore more thoroughly that range of civilization which lies enshrined in the Pāli Canon.[2]

6. Conclusion.

That my share in the actual working out of the Dictionary preponderates over his own, I am sure Rhys Davids would not mind: on the contrary, it was his wish from the beginning that it should be so, and he would repudiate any attempt which would put the faults to my blame and the merits to his credit. His mind was more bent on other aims than dictionary work, which was not his strongest point. But without him there would not have been this Pāli Dictionary.

I cannot conclude without extending my sincere thanks to all those who have made it possible for me to complete the work, and have helped me directly or indirectly with encouragements of various kinds. Among the former are the subscribers to the Dictionary Fund (especially generous Japanese donors); those who have unselfishly handed over to me material collected by themselves, or have assisted me with the copying of indexes, or suggested corrections and given valuable reviews. Above all the Founder of the Pāli Text Society and Mrs. Rhys Davids, who helped me with many suggestions *re* details and with reading the proofs; and last not least my wife, who has been untiring in copying the whole MS. for the printer.

For all deficiencies I sincerely apologize. Had I had another twenty years' experience of Pāli, I would have made a better job of it; but our motto was "Better now and imperfect than perfect and perhaps never!" By no means do I leave the work with a feeling of self-satisfaction. I realize now that I am only at the beginning of the "Perfect" Dictionary. May I, within the next twenty years, see a second edition of the Pāli Dictionary which will come nearer to the ideal. But then the ideal will have moved farther away accordingly! Until then I hope that the "Provisional" Dictionary will do its service and will prove a help to students and scholars of Pāli alike!

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London, S.W. 16.

April, 1925.

[1] There are more than a score of instances which prove this point, but the following is especially interesting. The word for "whole, entire" **vissa** is extremely frequent in Vedic and Sanskrit (=viśva), but unknown in Pāli (where **sabba** takes its place), except for *one* passage in the Dh. (266). Had Bdhgh known Sanskrit, he would have explained it as "sabba," but instead of that he takes it as ***visra** (musty), which (as a lexic. word) was current in late Pāli, but does not fit the passage mentioned. — Among other errors B explains "stiffness" (swoon) by "**calati**" (see under **chambhita** and **mucchāñcikatā**); in **parājita** he takes **parā** as instr. of para (=parena DhA III.259); he connects Pāli **pīṇeti** with pinvati (DA I.157, cp. Vism 32 **pīṇana**), and he explains **attamana** as "saka-mana" (DA I.255), thus equalling **atta**=ātman.

[2] In connection with this I may point out that one of the greatest needs of Pāli scholarship is a Dictionary of Names. To insert names into this dictionary was not our intention, although more than once I was tempted, and doubtful as to the category of "names," e. g. whether to regard names of trees and months, or titles of books as "names" or "words." Thus the Name Dictionary will be an indispensable supplement to the Word Dictionary. I hope that I shall be placed in a position which will make it possible to edit this supplement, for which Rhys Davids and myself have already collected a large amount of material.

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At the present prices of printing and paper the whole Dictionary is estimated to cost about £ 3500. At least £ 1000 more is therefore now urgently needed.

A.

List of the Chiefs Books consulted for Vocabulary

(with Abbreviations).

1. PALI BOOKS.

1a Canonical.

Anguttara-Nikāya 5 vols. P T S. 1885—1900 (A).
Buddha-Vaṃsa P T S. 1882 (Bu).
Cariyā-Piṭaka P T S. 1882 (Cp.).
Dhammapada P T S. 1914 (Dh).
Dhamma-Saṅgaṇi P T S. 1885 (Dhs).
Dīgha-Nikāya 3 vols. P T S. (D).
Iti-vuttaka P T S. 1890 (It.).
Kathā-Vatthu 2 vols. P T S. 1894, 95 (Kvu).
Khuddaka-Pāṭha P T S. 1915 (Kh).
Majjhima-Nikāya 3 vols. P T S. 1887—1902 (M).
Niddesa I Mahā° 2 vols. P T S. 1916, 17 (Nd[1]).
Niddesa II Culla° P T S. 1918 (Nd[2]).
Paṭisambhidāmagga 2 vols. P T S. 1905, 1907 (Ps).
Peta-Vatthu P T S. 1889 (Pv).
Puggala-Paññatti P T S. 1883 (Pug).
Saṃyutta-Nikāya 5 vols. P T S. 1884—1898 (S).
Sutta-Nipāta P T S. 1913 (Sn).
Thera-therīgāthā P T S. 1883 (Th 1) & (Th 2).
Udāna P T S. 1885 (Ud).
Vibhanga P T S. 1904 (Vbh).
Vimāna-Vatthu P T S. 1886 (Vv).
Vinaya-Piṭaka 5 vols. London 1879—83 (Vin).

1b Post-Canonical.

Atthasālinī, P T S. 1897 (DhsA).
Buddhadatta's Manuals, P T S. 1915 (Bdhd).
Dāṭhāvaṃsa, J P T S. 1884 (Dāvs).
Dhammapada Commentary, 4 vols. P T S. 1906—14 (DhA).
Dīpavaṃsa, London 1879 (Dpvs).
Jātaka, 6 vols. London 1877—96 (J).
Khuddaka-Pāṭha Commentary, P T S. 1915 (KhA).
Mahāvaṃsa, P T S. 1908 (Mhvs).
Mahā-Bodhi-Vaṃsa, P T S. 1891 (Mhbv).
Milindapañha, London 1880 (Miln).
Netti-Pakaraṇa, P T S. 1902 (Nett).
Pañca-gati-dīpana, J P T S. 1884 (Pgdp).
Peta-Vatthu Commentary, P T S. 1894 (PvA).
Puggala-Paññatti Commentary, J P T S. 1914 (Pug A).
Saddhammopāyana, J P T S. 1887 (Sdhp).
Sumangala-Vilāsinī, vol. I, P T S. 1886 (DA I).

Sutta-Nipāta Commentary, 2 vols. P T S. 1916—17 (SnA).

Therīgāthā Commentary, P T S. 1891 (ThA).

Vimāna-Vatthu Commentary, P T S. 1901 (VvA).

Visuddhi-Magga, 2 vols. P T S. 1920—21 (Vism).

Note. The system adopted in quotations of passages from Pali text is that proposed in J P T S. 1909, pp. 385—87, with this modification that Peta-vatthu (Pv) is quoted by canto and verse, and Culla-Niddesa (Nd²) by number of word in "Explanatory Matter".

2. BUDDHIST SANSKRIT.

Avadāna-śataka, ed. J. S. Speyer (Bibl. Buddhica III), 2 vols., St. Pétersbourg 1906. (Av. Ś.).

Divyâvadāna, ed. Cowell & Neill, Cambridge 1886. (Divy).

Jātaka-mālā, ed. H. Kern (Haward Or. Ser. I), Boston 1891. (Jtm).

Lalita-vistara, ed. S. Lefmann, I. Halle 1902. (Lal. V.).

Mahā-vastu, ed. É. Senart, 3 vols., Paris 1882—1897.

Śikṣā-samuccaya. Ed. C. Bendall. St. Petersburg, 1902 [Śikṣ].

3. TRANSLATIONS.

Buddh. Manual of Psychological Ethics (trsl. of the Dhamma-saṅgaṇi) by Mrs. Rhys Davids (R. As. Soc. Trsl. Fund XII), London 1900. (*Dhs trsl.*).

Compendium of Philosophy (trsl. of the Abhidhamm' attha-sangaha) by S. Z. Aung and Mrs. Rhys Davids, P T S. Trsl. 1910. (*Cpd.*).

Dialogues of the Buddha, trsl. by T. W. and C. A. F. Rhys Davids, London I. 1899; II. 1910; III. 1921. (*Dial.*).

Expositor (trsl. of the Attha-sālinī), by Maung Tin, P T S. Trsl. 1920, 21.

Kathāvatthu trsl. ("Points of Controversy), by Aung and Mrs. Rhys Davids, P T S. Trsl. 1915. (*Kvu trsl.*).

Kindred Sayings (Saṇyutta Nikāya I), by Mrs. Rhys Davids, P T S. Trsl. 1917. (*K S.*).

Mahāvaṇsa trsl. by W. Geiger, P T S. Trsl. 1912.

Manual of a Mystic (Yogâvacara), trs. by F. L. Woodward, P T S. Trsl. 1916. (*Mystic*).

Neumann, K. E., Lieder der. Mönche und Nonnen, Berlin 1899.

Psalms of the Brethren (trsl. Mrs. Rhys Davids), P T S. Trsl. 1913.

" " " Sisters (" " " "), " " 1909.

Questions of Milinda (trsl. T. W. Rhys Davids), S B E. vols. 35, 36.

Vinaya Texts (trsl. Rhys Davids & Oldenberg), " " " " 13, 17, 20.

4. GRAMMATICAL & OTHER LITERATURE; PERIODICALS, ETC.

Abhidhānappadīpikā, ed. W. Subhūti, Colombo¹ 1883. (Abhp.).

Andersen, D., A Pāli Reader, 2 pts; Copenhagen 1901, 1907.

Aufrecht, Th., Halāyudha's Abhidhāna-ratna-mālā, London 1861.

Brugmann, K., Kurze vergleichende Grammatik der indogerm. Sprachen, Strassburg 1902.

Childers, R. C., A Dictionary of the Pali Language, London 1874.

Geiger, W., Pali Literatur und Sprache, Strassburg 1916. (Geiger, *P. Gr.*).
Grassmann, W., Wörterbuch zum Rig Veda, Leipzig 1873.
Journal of the American Oriental Society (*JAOS.*).
„ Asiatique, Paris (*J. As.*)
„ of the Pāli Text Society (*JPTS.*).
„ „ „ Royal Asiatic Society, London (*JRAS.*).
Kaccāyana-ppakaraṇa, ed. & trsl. Senart (J. As. 1871) (Kacc).
Kern, H., Toevoegselen op 't Woordenboek van Childers; 2 pts (Verhandelingen Kon. Ak. van Wetenschappen te Amsterdam N. R. XVI, 5), Amsterdam 1916. (*Toev.*).
Kuhn's Zeitschrift für vergleichende Sprachforschung (*KZ.*).
Mahāvyutpatti, ed. Mironow (Bibl. Buddhica XIII) St. Pétersbourg 1910, 11. (Mvyut).
Müller, Ed., Simplified Grammar of the Pali Language, London 1884.
Trenckner, V., Notes on the Milindapañho, in J P T S. 1908, 102 sq.
Uhlenbeck, H., Kurzgefasstes Etym. Wörterbuch d. Altindischen Sprache, Amsterdam 1898.
Walde, A., Lateinisches Etymologisches Wörterbuch, Heidelberg² 1910.
Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig 1847 sq. (*ZDMS.*).

B. LIST OF ABBREVIATIONS.

1. Titles of Books (the no. refers to section of A).

A	Aṅguttara	1*a*	K S	Kindred Sayings	3
Abhp	Abhidhānappadīpikā. . .	4	Kvu	Kathāvatthu	1*a*
Ap	Apadāna.	1*a*	K Z	Kuhn's Zeitschrift . . .	4
Av. Ś.	Avadāna-śataka	2	Lal. V.	Lalita Vistara	2
Bdhd	Buddhadatta	1	M	Majjhima	1*a*
Brethren: see Psalms.		3	Mhbv	Mahābodhi-vaṃsa. . . .	1*b*
Bu	Buddha-vaṃsa	1*a*	Mhvs	Mahāvaṃsa	1*b*
Cp	Cariyā-piṭaka	1*a*	Miln	Milinda-pañha.	1*b*
Cpd	Compendium	3	M Vastu	Mahā-vastu.	2
D	Dīgha.	1*a*	Mvyut	Mahāvyutpatti.	4
Dāvs	Daṭhā-vaṃsa	1*b*	Mystic: see Manual		3
Dh	Dhammapada	1*a*	Nd¹	Mahāniddesa	1*a*
Dhs	Dhammasaṅgaṇi	1*a*	Nd²	Cullaniddesa	1*a*
Dhs trsl.	Atthasālinī	3	Nett	Netti-pakaraṇa.	1*b*
Dial.	Dialogues	3	Pgdp	Pañcagati-dīpana	1*b*
Divy	Divyâvadāna	2	Ps	Paṭisambhidā-magga. . .	1*a*
Dpvs	Dīpavaṃsa	1*b*	Pug	Puggala-paññatti	1*a*
Halāyudha: see Aufrecht		4	Pv	Petavatthu	1*a*
It	Itivuttaka	1*a*	S	Saṃyutta.	1*a*
J	Jātaka	1*b*	S B E	Sacred Books of the East.	3
J A O S.	Journal Amer. Or. Soc. .	4	Sdhp	Saddhammopāyana . . .	1*b*
J As.	„ Asiatique. . . .	4	Śikṣ	Śikṣāsamuccaya	2
J P T S.	„ Pali Text Soc. .	4	Sisters: see Psalms		3
J R A S.	„ Royal Asiatic Soc.	4	Sn	Sutta-nipāta	1*a*
Jtm	Jātakamālā	2	Th 1	Theragāthā.	1*a*
Kacc	Kaccāyana	4	Th 2	Therīgatha	1*a*
Kh	Khuddakapāṭha	1*a*	Toev.	Toevoegselen	4

Ud	Udāna	1*a*	Vv	Vimānavatthu	1*a*
Vbh	Vibhanga	1*a*	ZDMG.	Zeitschrift der Deutschen Morgenländischen Gesellschaft	4
Vin	Vinaya	1*a*			
Vism	Visuddhi-magga	1*b*			

2. General & grammatical terms.

A in combn with a Title-letter (e.g. DhA) = Commentary (on Dh).		der.	derived, derivation	imper.	imperative
		des.	desiderative	impers.	impersonal
abl.	ablative	dial.	dialect(ical)	impf.	imperfect
abs.	absolute(ly)	diff.	different	Ind.	Index
abstr.	abstract	dist.	distinct, distinguished	ind.	indicative
acc.	accusative			indecl.	indeclinable
act.	active	E.	English	indef.	indefinite
add.	addition	e. g.	for instance	inf.	infinitive
adj.	adjective	encl.	enclitic	instr.	instrumental
adv.	adverb	ep.	epithet	interr.	interrogative
Ags.	Anglo-Saxon	esp.	especially	intrs.	intransitive
aor.	aorist	etym.	etymology	iter.	iterative
appl.	applied	exc.	except		
art.	article	excl.	exclamation, exclusive	Lat.	Latin
attr.	attribute	expl.	explanation, explained	l. c.	loco citato
Av.	Avesta			lit.	literal(ly), literary
				Lit.	Lithuanian
BB	Burmese MSS	f.	feminine	loc.	locative
bef.	before	fig.	figurative(ly)		
BSk.	Buddhist Sanskrit	foll.	following	m.	masculine
		form.	formation	med.	medium (middle)
C (& Cy) Commentary (when cited in explⁿ of a Text passage).		fr.	from		
		freq.	frequently, Frequentative	N.	Name
				n.	noun, note
caus.	causative	fut.	future	nom.	nominative
cert.	certain			Np.	Name of person
coll.	collective	Gall.	Gallic	Npl.	„ „ place
combd, combn	combined, combination	gen.	genitive	nt.	neuter
		ger.	gerund	num.	numeral
comp.	comparative, comparison, composition	Ger.	German	Obulg.	Old-bulgarian
		Goth.	Gothic	Ohg.	Old-high-german
cons.	consonant	Gr.	Greek	Oicel.	„ -icelandic
corr.	correct(ed)	gram.	grammar, °atical	Oir.	„ -irish
correl.	correlation, correlative	grd.	gerundive	onom.	onomatopoetic
				opp.	opposed, opposite
cp.	compare	ibid.	at the same passage	ord.	ordinal, ordinary
cpd.	compound	id.	the same	orig.	original(ly)
		id. p.	identical passage		
dat.	dative	i. e.	that is	P.	Pāli
den.	denominative	i. g.	in general	part.	particle

pass.	passive	pt.	part	s. v.	sub voce (under the word mentioned)
perf.	perfect	P T S.	Pāli Text Society		
pers.	personal			syn.	synonym(ous)
pl.	plural	q. v.	quod vide (which see)	T.	Text
pop.	popular			trans.	transitive
poss.	possessive			trsl.	translated, translation
pot.	potential	ref.	reference, referred		
pp.	past participle	refl.	reflexive	t. t.	technical term
ppr.	present „	rel.	relation, relative	t. t. g.	„ „ in grammar
prec.	preceding				
pred.	predicative	sep.	separate(ly)		
pref.	prefix	sg.	singular		
prep.	preposition	Sk.	Sanskrit	v.	verse
pres.	present	sq.	and following	var.	variant, various
pret.	preterite	SS.	Singhalesè MSS.	var. lect.	various reading
Prk.	Prākrit	ster.	stereotype	voc.	vocative
prob.	probably	suff.	suffix		
pron.	pronoun	sup.	superlative	Wtb.	Wörterbuch

3. Typographical.

*(s)quel indicates a (reconstructed or conjectured) Indogermanic root.

*Sk means, that the Sanskrit word is constructed after the Pāli word; or as Sk. form is only found in lexicographical lists.

â: the cap over a vowel indicates that the â is the result of a syncope a + a (e. g. khuddânukhudda), whereas ā represents the proper ā, either pure or contracted with a preceding a (khīṇāsava = khīṇa + āsava).

° represents the head-word either as first (°—) or second (—°) part of a compound; sometimes also an easily supplemented part of a word.

> indicates an etymological relation or line of development between the words mentioned.

~ and ≈ means "at similar" or "at identical, parallel passages".

The meaning of all other abbreviations may easily be inferred from the context.

A-[1] the prep. **ā** shortened before double cons., as **akkosati** (**ā** + **kruś**), **akkhāti** (**ā** + **khyā**), **abbahati** (**ā** + **bṛh**). — Best to be classed here is the **a-** we call expletive. It represents a reduction of **ā-** (mostly before liquids and nasals and with single consonant instead of double). Thus **anantaka** (for **ā-nantaka** = **nantaka**) Vv.80[1]; **amajjapa°** (for **ā-majjapa** = **majjapa**) J VI.328; **amāpaya** (for **ā-māpaya** = **māpaya**) J VI.518; **apassato** (= **passantassa**) J VI.552.

A-[2] (**an-** before vowels) [Vedic a-, an-; Idg. *n̥, gradation form to *ne (see na[2]); Gr. ἀ, ἀν-; Lat. *en-, in-; Goth., Ohg. & Ags. un-; Oir. an-, in-] neg. part. prefixed to (1) nouns and adjectives; (2) verbal forms, used like (1), whether *part.*, *ger.*, *grd.* or *inf.*; (3) finite verbal forms. In compn. with words having originally two initial cons. the latter reappear in their assimilated form (e. g. appaṭicchavin). In meaning it equals **na-**, **nir-** and **vi-**. Often we find it opp. to **sa-**. Verbal negatives which occur in specific verb. function will be enumd. separately, while examples of neg. form. of (1) & (2) are given under their positive form unless the neg. involves a distinctly new concept, or if its form is likely to lead to confusion or misunderstanding. — Concerning the combining & contrasting (orig. neg.) **-a-** (**â**) in redupl. formations like **bhav-â-bhava** see **ā**[2].

A-[3] [Vedic a-; Idg. *e (loc. of pron. stem, cp. ayaṃ; °orig. a deictic adv. with specific reference to the past, cp. Sk. sma); Gr. ἐ-; also in Gr. ἐκεῖ, Lat. equidem, enim] the augment (sign of action in the past), prefixed to the root in *pret.*, *aor.* & *cond.* tenses; often omitted in ordinary prose. See forms under each verb; cp. also **ajja**. Identical with this **a-** is the **a-** which functions as base of some pron. forms like **ato**, **attha**, **asu** etc. (q. v.).

A-[4] the sound a (**a-kāra**) J VI.328, 552; VvA 279, 307, 311.

Aṃsa[1] [Vedic aṃsa; cp. Gr. ὦμος, Lat. umerus, Goth ams, Arm. us] (a) the shoulder AV II.110; Sn 609. **aṃse karoti** to put on the shoulder, to shoulder J I.9. (b.) a part (lit. side) (cp. °āsa in **koṭṭhāsa** and expln of **ansa** as **koṭṭhāsa** at DA I.312, also v. l. **mettāsa** for **mettaṃsa** at It 22). — **atīt'aṃse** in former times, formerly D II.224; Th 2, 314. **mettaṃsa** sharing friendship (with) A IV.151 = It 22 = J IV.71 (in which connection Miln 402 reads **ahiṃsā**). — Disjunctive **ekena aṃsena ... ekena aṃsena** on the one hand (side) ... on the other, partly ... partly A I.61. From this: **ekaṃsa** (adj.) on the one hand (only), i. e. incomplete (opp. **ubhayaṃsa**) or (as not admitting of a counterpart) definite, certain, without doubt (opp. **dvidhā**): see **ekaṃsa**. — **paccaṃsena** according to each one's share A III.38. **puṭaṃsena** with a knapsack for provisions D I.117; A II.183; cp. DA I.288, with v. l. **puṭosena** at both passages.

-kūṭa "shoulder prominence", the shoulder Vin III.127; DhA III.214; IV.136; VvA 121. — **vaṭṭaka** a shoulder strap (mostly combd with kāyabandhana; vv. ll. °vaddhaka, °bandhaka) Vin I.204 (T. °bandhaka); II.114 (ddh); IV.170 (ddh); Vv 33[40] (T. °bandhana, C. v. l. °vaṭṭaka); DhA III.452.

Aṃsa[2] [see next] point, corner, edge; freq. in combn with **numerals**, e. g. **catur°** four-cornered, **chaḷ°**, **aṭṭh°**, **soḷas°** etc. (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a Vimāna: **āyat°** with wide or protruding capitals (of its pillars) Vv 84[18]; as part of a carriage-pole Vv 64[2] (= kubbara-phale patiṭṭhitā heṭṭhima-aṃsā VvA 265).

Aṃsi (f.) [cp. Vedic aśri, aśra, aśani; Gr. ἄκρος pointed, ἀκρις, also ὀξύς sharp; Lat. ācer sharp. Further connections in Walde Lat. Wtb. under ācer] a corner, edge (= **aṃsa**[2]) Vv 78[2] (= **aṃsa-bhāga** VvA 303).

Aṃsu [cp. Sk. aṃśu (Halāyudha) a ray of light] a thread Vin III.224. **-mālin**, sun Sāsv I.

Akaṭa (adj.) [a + kaṭa] not made, not artificial, natural; °**yūsa** natural juice Vin I.206.

Akampiyatta (nt.) [abstr. fr. akampiya, grd. of a + kampati] the condition of not being shaken, stableness Miln 354.

Akalu (cp. **agalu**) an ointment J IV.440 (**akaluñ candanañ ca**, v. l. BB **aggalun**; C. expls as **kālâkaluñ ca ratta-candanañ ca**, thus implying a blacking or dark ointment); VI.144 (°**candana-vilitta**; v. l. BB **aggalu°**); Miln 338 (°**tagara-tālīsaka-lohita-candana**).

Akāca (adj.) [a + kāca] pure, flawless, clear D II.244; Sn 476; J V.203.

Akācin (adj.) = **akāca** Vv 60[1]. Kern (Toevoegselen s. v.) proposes reading **akkācin** (= Sk. arka-arcin shining as the sun), but VvA 253 explˢ by **niddosa**, and there is no v. l. to warrant a misreading.

Akāsiya (adj. -n.) [a + kāsika?] "not from the kāsī-country" (?); official name of certain tax-gatherers in the king's service J VI.212 (**akāsiya-sankhātā rāja-purisā** C.).

Akiccakāra (adj.) [a + kicca + kāra] 1. not doing one's duty, doing what ought not to be done A II.67; Dh 292; Miln 66; DA I.296. — 2. ineffective (of medicine) Miln 151.

Akiriya (adj.) [a + kiriya] not practical, unwise, foolish J III.530 (°**rūpa** = **akattabba-rūpa** C.); Miln 250.

Akilāsu (adj.) [a + kilāsu] not lazy, diligent, active, untiring S I.47; V.162; J I.109; Miln 382.

Akissava at S I.149 is probably faulty reading for **akiñcana**.

Akutobhaya (adj.) see **ku°**.

Akuppa (adj.) [a + kuppa, grd. of **kup**, cp. BSk. akopya M Vastu III.200] not to be shaken, immovable; sure, steadfast, safe Vin I.11 (akuppā me ceto-vimutti) = S II.239; Vin II.69; IV.214; D III.273; M I.205, 298; S II.171; A III.119, 198; Miln 361.

Akuppatā (f.) [abstr. fr. last] "state of not being shaken", surety, safety; Ep. of Nibbāna Th 1, 364.

Akka [cp. Sk. arka] N. of a plant: Calotropis Gigantea, swallow-wort M I.429 (°**assa jiyā** bowstrings made from that plant).

-nāla a kind of dress material Vin I.306 (vv. ll. agga° & akkha°). **-vāṭa** a kind of gate to a plantation, a movable fence made of the akka plant Vin II.164 (cp. akkha-vāṭa).

Akkanta [pp. of akkamati] stepped upon, mounted on A I.8; J I.71; Miln 152; DhA I.200.

Akkandati [ā + kandati, **krand**] to lament, wail, cry S IV.206.

Akkamana (nt.) [cp. BSk. ākramaṇa Itm 31[88]] going near, approaching, stepping upon, walking to J I.62.

Akkamati [ā + kamati, **kram**] to tread upon, to approach, attack J I.7, 279; ThA 9; — to rise Vin III. 38. — ger. **akkamma** Cp. III.7[2]. — pp. **akkanta** (q. v.).

Akkuṭṭha (adj. n.) [pp. of akkosati] 1. (adj.) being reviled, scolded, railed at Sn 366 (= dasahi akkosavatthūhi abhisatto SnA 364); J VI.187. — 2. (nt.) reviling, scolding, swearing at; in combn **akkuṭṭha-vandita** Sn 702 (= **akkosa-vandana** SnA 492) Th 2, 388 (explⁿ ThA 256 as above).

Akkula (adj.) [= ākula] confused, perplexed, agitated, frightened Ud 5 (**akkulopakkula** and **akkulapakkulika**). See **ākula**.

Agga[1] (adj. n.) [Vedic agra; cp. Av. agrō first; Lith. agrs early] 1. (adj;) (a.) of time: the first, foremost Dpvs IV.13 (**sangahaṇ** first collection). See cpds. — (b.) of space: the highest, topmost, J I.52 (°**sākhā**). — (c.) of quality: illustrious, excellent, the best, highest, chief Vin IV.232 (**agga-m-agga**) most exellent, D II.4: S I.29 (**a. sattassa Sambuddha**); A II.17 = Pv IV.3[47] (lokassa Buddho aggo [A: aggaṇ] pavuccati); It 88, 89; Sn 875 (suddhi); PvA 5. Often combd. with **seṭṭha** (best), e. g. D II.15; S III.83, 264. — 2. (nt.) top, point. (a.) *lit.*: the top or tip (nearly always —°); as **ār°** point of an awl Sn 625, 631; Dh 401; **kus°** tip of a blade of grass Dh 70; Sdhp 349; **tiṇ°** id PvA 241; **dum°** top of a tree J II.155; **dhaj°** of a banner S I.219; **pabbat°** of a mountain Sdhp 352; **sākh°** of a branch PvA 157; etc. —(b.) *fig.* the best part, the ideal, excellence, prominence, first place, often to be trsl. as adj. the highest, best of all etc. S II.29 (aggena aggassa patti hoti: only the best attain to the highest); Mhvs 7, 26. Usually as —°; e. g. **dum°** the best of trees, an excellent tree Vv 35[41] (cp. VvA 161); **dhan°** plenty D III.164; **madhur°** S I.41, 161, 237; **bhav°** the best existence S III.83; **rūp°** extraordinary beauty J I.291; **lābh°** highest gain J III.127; **sambodhi-y-agga** highest wisdom Sn 693 (= sabbaññuta-ñāṇan SnA 489; the best part or quality of anything, in enum[n] of the five "excellencies" of first-fruits (**panca aggāni**, after which the N. Pañcaggadāyaka), viz. khettaggan rās° koṭṭh° kumbhi° bhojan° SnA 270. **sukh°** perfect bliss Sdhp 243. Thus freq. in phrase **aggaṇ akkhāyati** to deserve or receive the highest praise, to be the most excellent D I.124; S III.156, 264; A II.17 (Tathāgato); It 87 (id.); Nd[2] 517 D (appamado); Miln 183. — 3. *Cases as adv.*: **aggena** (instr.) in the beginning, beginning from, from (as prep.), by (id.) Vin II.167. (aggena gaṇhāti to take from, to subtract, to find the difference; Kern Toev. s. v. unnecessarily changes aggena into agghena), 257 (yadaggena at the moment when or from, foll. by tad eva "then"; cp. agge), 294 (bhikkh° from alms); Vbh 423 (vass° by the number of years). **aggato** (abl.) in the beginning Sn 217 (+ majjhato, sesato). aggato kata taken by its worth, valued, esteemed Th 2, 386, 394. **agge** (loc) 1. at the top A II.201 (opp. mūle at the root); J IV.156 (id.); Sn 233 (phusit° with flowers at the top: supupphitaggasākhā KhA 192); J II.153 (ukkh°); III.126 (kūp°). — 2 (as prep.) from. After, since, usually in phrases yad° (foll. by tad°) from what time, since what date D I.152; II.206; & ajja-t-agge from this day, after to day D I.85; M I.528; A V.300; Sn p. 25 (cp. BSk. adyāgrena Av. Ś II.13); at the end: bhattagge after a meal Vin II.212.

-angulī the main finger, i. e. index finger J VI.404. **-āsana** main seat DA I.267. **-upaṭṭhāka** chief personal attendant D II.6. **-kārikā** first taste, sample Vin III.80. **-kulika** of an esteemed clan Pv III.5[5] (= seṭṭh° PvA 199). **-ñña** recognized as primitive primeval, D III.225 (porāṇa +), A II.27 sq.; IV.246, Kvu 341. **-danta** one who is most excellently self-restrained (of the Buddha) Th I.354. **-dāna** a splendid gift Vin III.39. **-dvāra** main door J I.114. **-nakha** tip of the nail Vin IV.221. **-nagara** the first or most splendid of cities Vin I.229. **-nikkhitta** highly praised or famed Miln 343. **-nikkhittaka** an original depositary of the Faith Dpvs IV.5. **-pakatimant** of the highest character J V.351 (= aggasabhāva). **-patta** having attained perfection D III.48 sq. **-pasāda** the highest grace A II.34; It 87. **-piṇḍa** the best oblation or alms I.141; M I 28; II.204. **-piṇḍika** receiving the best oblations J VI.140. **-puggala** the best of men (of the Buddha) Sn 684; DhA II.39; Sdhp. 92, 558. **-purohita** chief or prime minister J VI.391. **-phala** the highest or supreme fruit (i. e. Arahantship) J I.148; Pv IV.1[80]; PvA 230. **-bīja** having eggs from above (opp. **mūla°**), i. e. propagated by slips or cuttings D I.5; DA I.81. **-magga** (adj.) having reached the top of the path, i. e. Arahantship ThA 20. **-mahesi** the king's chief wife, queen-consort J I.262; III.187, 393; V.88; DhA I.199; PvA 76. **-rājā** the chief king J VI.391; Miln 27. **-vara** most meritorious, best Dpvs VI.68. **-vāda** the original doctrine (= theravāda) Dpvs IV.13. **-vādin** one who proclaims the highest good (of the Buddha) Th 1, 1142.

Agga[2] (nt.) (only —°) [a contracted form of agāra] a (small) house, housing, accomodation; shelter, hut; hall. **dān°** a house of donation, i. e. a public or private house where alms are given J III.470; IV.379, 403; VI.487; PvA 121; Miln 2. **salāk°** a hut where food is distributed to the bhikkhus by tickets, a food office J I.123, VvA 75.

Aggatā (f.) [abstr. of agga] pre-eminence, prominence, superiority Kvu 556 (°ṇ gata); Dpvs IV.1 (guṇaggataṇ gatā). — (adj.) **mahaggata** of great value or superiority D I.80; III.224.

Aggatta (nt.) [abstr. of agga = Sk. agratvan] the state or condition of being the first, pre-eminence PvA 9, 89.

Aggavant (adj.) occupying the first place, of great eminence A I.70, 243.

Aggalu see agalu.

Aggaḷa & **Aggaḷā** (f.) (also occasionally with l.) [cp. Sk. argala & argalā to ***areg** to protect, ward off, secure etc., as in Ags. reced house; ***aleg** in Sk. rakṣati to prctect, Gr. *ἀλέξω* id., Ags. ealh temple. Cp. also ***areq** in Gr. *ἀρκέω* = Lat. arceo, Orcus, Ohg rigil bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross-bar Vin I.290; D I.89 (°ṇ **ākoṭeti** to knock upon the cross-bar a = kavāṭa DA I.252); A IV.359 (id.); S. IV.290; A I.101 = 137 = IV.231. (**phusit°** with fastened bolts, securely shut Th I.385 (id.); Vin IV.47; J. V.293 (°ṇ **uppīḷeti** to lift up the cross-bar. — 2. a strip of cloth for strengthening a dress etc., a gusset Vin I.290 (+ tunna), 392 (Bdhgh on MV VIII.21, 1); J I.8 (+ tunna) VI.71 (°ṇ **datvā**); Vin IV.121.

-dāna putting in a gusset J I.8. **-phalaka** the post or board, in which the cross-bar is fixed (cp. °vaṭṭi) M III.95. **-vaṭṭi** = °phalaka Vin II.120, 148. **-sūci** bolting pin M I.126.

Aggi [Vedic agni = Lat. ignis. Besides the contracted form aggi we find the diaeretic forms gini (q. v.) and aggini (see below)] fire. — 1: fire, flames, sparks; conflagration, Vin II.120 (fire in bathroom); M I.487 (anāhāro nibbuto f. gone out for lack of fuel); S IV.185, 399 (sa-upādāno jalati provided with fuel blazes); Sn 62; Dh 70 (= asani-aggi DhA III.71); J I.216 (sparks), 294 (pyre); II.102; III.55; IV.139; VvA 20 (aggimhi tāpanaṇ + udake temanaṇ). — The var. phases of lighting and extinguishing the fire are given at A IV.45: aggiṇ ujjāleti (kindle, make burn), ajjhupekkhati (look after, keep up), nibbāpeti (extinguish, put out), nikkhipati (put down, lay). Other phrases are e. g. aggiṇ jāleti (kindle) J II.44; gaṇhāti (make or take) J I.494 (cp. below b); deti (set light to) J I.294; nibbāpeti (put out) It 93; Sdhp 552. aggi nibbāyati the f. goes out S II.85; M I.487; J I.212 (udake through water); Miln 304. aggi nibbuto the f. is extinguished (cp. °nibbāna) J I.61; Miln 304. agginā dahati to burn by means of fire, to set fire to A I.136, 199; PvA 20. **udar°** the fire supposed to regulate digestion PvA 33; cp. *Dial.* II.208, note 2; **kapp'uṭṭhān°** the universal conflagration J III.185; **dāv°** a wood or jungle fire J I.212; **naḷ°** the burning of a reed J VI.100; **padīp°** fire of a lamp Miln 47. 2. the sacrificial fire: In one or two of the passages in the older texts this use of Aggi is ambignous. It may possibly be intended to denote the personal Agni, the fire-god. But the commentators do not think so, and the Jātaka commentary, when it means Agni, has the phrase **Aggi Bhagavā** the Lord Agni, e. g. at J I.285, 494; II.44. The ancient ceremony of kindling a holy fire on the day the child is born and keeping it up throughout his life, is also referred to by that commentary e. g. J I.285; II.43. **Aggiṇ paricarati** (cp. °paricāriyā) to serve the sacred fire Vin I.31 (jaṭilā

aggī paricaritukāmā); A v.263, 266; Th 2, 143 (= aggihuttan paric° ThA 136); Dh 107; J I.494; DhA II.232. aggiṃ juhati (cp. °homa, °hutta) to sacrifice (in)to the fire A II.207; often combd. with aggihuttan paricarati, e. g. S I.166; Sn p. 79. aggiṃ namati & santappeti to worship the fire A V.235. aggissa (gen.) paricāriko J VI.207 (cp. below °paricārika); aggissa ādhānaṃ A IV.41. — 3. (ethical, always —°) the fire of burning, consuming, feverish sensations. Freq. in standard set of 3 fires, viz. **rāg°**, **dos°**, **moh°**, or the fires of lust, anger and bewilderment. The number three may possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At S IV.19; A IV.41 sq. there are 7 fires, the 4 last of which are **āhuneyy°**, **gahapat°**, **dakkhiṇeyy°**, **kaṭṭh°**. But this trinity of cardinal sins lies at the basis of Buddhist ethics, & the fire simile was more probably suggested by the number. D III.217; It 92, Vbh 368. In late books are found others: **ind°** the fire of the senses PvA 56; **dukkh°** the glow of suffering ib. 60; **bhavadukkh°** of the misery of becomings Sdhp. 552; **vippaṭisār°** burning remorse PvA 60; **sok°** burning grief ib. 41.

Note. The form **aggini** occurs only at Sn 668 & 670 in the meaning of "pyre", and in combn. with sama "like", viz. aggini-samaṃ jalitaṃ aggiṃ Sn A 480); aggini-samāsu 670 (= aggisamāsu Sn A 481). The form **agginī** in phrase niccagginī can either be referred to gini (q. v.) or has to be taken as nom. of aggini (in adj. function with ī metri causa; otherwise as adj. agginiṃ), meaning looking constantly after the fire, i. e. careful, observant, alert.

-āgāra (agyāgāra) a heated room or hut with a fire Vin I.24; IV.109; D I.101, 102 (as v. l. BB for agāra); M I.501; A V.234, 250. **-khandha** a great mass of fire, a huge fire, fire-brand S II.85; A IV. 128; Th 2, 351 (°samākāmā); J IV.139; VI.330; Ps I.125; Dpvs VI.37; Miln 304. **-gata** having become (like) fire Miln 302. **-ja** fire-born J V.404 (C; text aggijāta). **-ṭṭha** fire-place J V.155. **-ṭṭhāna** fire-place Vin II.120 (jantāghare, in bath-room). **-daḍḍha** consumed by fire Dh 136; Pv I.7⁴. **-dāha** (mahā°) a holocaust A I.178. **-nikāsin** like fire J III.320 (suriya). **-nibbāna** the extinction of fire J I.212. **-pajjota** fire-light A II.140 (one of the 4 lights, viz. canda°, suriya°, a°, paññā°). **-paricaraṇa** (-ṭṭhāna) the place where the (sacrificial) fire is attended to DhA I.199. **-paricariyā** fire-worship DhA II.232; Sn A 291 (pāri°) 456. **-paricārika** one who worship the fire A V.263 (brāhmaṇa). **-sālā** a heated hall or refectory Vin I.25, 49 = II.210; I.139; II.154. **-sikhā** the crest of the fire, the flame, in simile °*ûpama*, like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayoguḷa). **-hutta** (nt.) the sacrificial fire (see above 2), Vin I.33, 36 = J I.83; Vin I.246 = Sn 568 (°mukha-yaññā); S I 166; Dh 392; Sn 249, p. 79; J IV.211; VI.525; ThA 136 (= aggi); DhA IV.151 (°n brāhmaṇo namati). **-huttaka** (nt.) fire-offering J VI.522 (= aggi-jūhana C.). **-hotta** = °hutta SnA 456 (v. l. BB °hutta). **-homa** fire-oblation (or perhaps sacrificing to Agni) D I.9 (= aggi-jūhana DA I.93).

Aggika (adj.) [aggi + ka] one who worships the fire Vin I.71 (jaṭilaka); D II.339 sq. (jaṭila); S I.166 (brāhmaṇa).

Aggha [see agghati] 1. price, value, worth, Miln 244; Mhvs 26, 22; 30, 76; VvA 77. — **mahaggha** (adj.) of great value J IV.138; V.414; VI.209; Pv II.1¹⁸. See also mahâraha. **appaggha** (adj.) of little value J. IV.139; V.414. — **anaggha** (nt.) pricelessness, J V.484; cattari anagghāni the four priceless things, viz. setacchatta, nisīdanapallanka, ādhāraka, pādapīṭhikā DhA III.120, 186. (adj.) priceless, invaluable J V.414; Mhvs 26, 25; DhA IV.216. — **agghena** (instr.) for the price of Vin II.52, cp. Bdhgh on p. 311, 312. — 2. an oblation made to a guest D II.240; J IV.396 = 476.

-kāraka a valuator J I.124. **-pada** valuableness J V.473 (°lakkhaṇaṃ nāma mantaṃ).

Agghaka (adj.) = aggha; worth, having the value of (—°) Mhvs 30, 77. **an°** priceless Mhvs 30, 72.

Agghati (intr.) [Sk. arghati, **argh** = **arh** (see arhati), cp. Gr. ἀλφή reward, ἀλφάνω to deserve] to be worth, to have the value of (acc.), to deserve J I.112 (satasahassaṃ; aḍḍhamāsakaṃ); VI.174, 367 (padarajaṃ); DhA III.35 (maṇin nâgghāma); Mhvs 32, 28. Freq. in stook phrase **kalaṃ nâgghati (nâgghanti) soḷasiṃ** not to be worth the 16th part of (cp. kala) Vin II.156; S I.233; Dh 70; Vv 20¹ (= nânubhoti VvA 104), 43¹; J V.284. — Caus. **agghāpeti** to value, to appraise, to have a price put on (acc.) J I.124; IV.137, 278; Miln 192; Mhvs 27, 23. Cp. agghāpanaka & agghāpaniya.

Agghanaka (adj.) (—°) [fr. *agghana, abstr. to agghati] having the value of, equal to, worth Vin IV.226; J I.61 (satasahass°), 112; DA I.80 (kahāpaṇ°); DhA III.120 (cuddasakoṭi°); Mhvs 26, 22; 34, 87. — f. °**ikā** J I.178 (satasahass°).

Agghaniya (adj.) [in function & form grd. of agghati] priceless, invaluable, beyond the reach of money Miln 192.

Agghāpanaka [fr.*agghāpana to agghāpeti, Caus. of agghati] a valuator, appraiser J I.124, 125; V.276 (°ika).

Agghāpaniya (adj.) [grd. of agghāpeti, see agghati] that which is to be valued, in °**kamma** the business of a valuator J IV.137.

Agghika (nt.) (—°) [= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefore meaning "string, garland" (cp. Sinhalese ägä "festoon work") Mhvs 19, 38 (**pupph°**) 34, 73 (**ratan°**) 34, 76 (**dhaj°**); Dāvs I.39 (**pupphamay°**); V.51 (**kusum°**).

Agghiya (adj. -n.) [grd. form from agghati] 1. (adj.) valuable, precious, worth J VI.265 (maṇi); DhA II.41 (ratan° of jewel's worth); Mhvs 30, 92. — 2. (nt.) a respectful oblation J V.324 = VI.516; Dpvs VI.65; VII.4.

Agha[1] (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, suffering, misfortune S I 22; M I.500 (**roga gaṇḍa salla agha**); A II.128 (id.); J V.100; Th 2, 491; Sdhp 51. — adj. painful, bringing pain J VI.507 (agha-m-miga = aghakara m. C.). **-bhūta** a source of pain S III.189 (+ agha & salla).

Agha[2] (m. nt.) [the etym. suggested by Morris *JPTS* 1889, 200 (with ref. to M I.500, which belongs under agha[1]) is untenable (to Sk. kha, as a-kha = agha, cp. Jain Prk. khaha). Neither does the pop. etym. of Bdhgh. offer any clue (= a + gha from **ghan** that which does not strike or aghaṭṭaniya is not strikeable DhsA 326, cp. Dhs. trsl. 194 & J IV.154 aghe ṭhitā = appaṭighe ākāse ṭhitā the air which does not offer any resistance). On the other hand the primary meaning is *darkness*, as seen from the phrase **lokantarikā aghā asaṃvutā andhakārā** D II.12; S V.454, and BSk. **aghasaṃvṛta** M Vastu II.240, adj. dark M Vastu I.41; II.162; Lal Vist 552] the sky, orig. the dark sky, dark space, the abyss of space D II.12; S V.45; Vv 16¹ (aghasi gama, loc. = vehāsaṃ gama VvA 78); J IV.154; Dhs 638 (+ aghagata); Vbh 84 (id.).

-gata going through or being in the sky or atmosphere Dhs 638, 722; Vbh 84. **-gāmin** moving through the atmosphere or space i. e. a planet S I.67 = Miln 242 (ādicco seṭṭho aghagāminaṃ).

Aghata at Th 1, 321 may be read as agha-gata or (preferably) with v. l. as aggha-gataṃ, or (with Neumann) as agghaṃ agghatānaṃ. See also Mrs. Rh. D, *Psalms of the Brethren*, p. 191.

Agghammiga [to agha[1]?] a sort of wild animal J VI.247 (= aghāvaha miga) 507 (= aghakara). Cp. BSk. agharika Divy 475.

Aghavin (adj.) [to agha[1]] suffering pain, being in misery Sn 694 (= dukkhita SnA 489).

Anka[1] = anga, sign, mark, brand Miln 79; °**karaṇa** branding J IV.366, 375. See also anketi.

Anka[2] [Vedic anka hook, bent etc., **anc**, cp. ankura & ankusa. Gr. *ἀγκών* elbow, *ἄγκυρα* = anchor; Lat. uncus nail; Ohg. angul = E. angle] (a.) a hook J V.322 = VI.218 (v. l. BB anga). — (b.) the lap (i. e. the bent position) or the hollow above the hips where infants are carried by Hindos mothers or nurses (**ankena vahati**) Vin II.114; D II.19 (**anke pariharati** to hold on one's lap or carry on one's hips), 20 (**nisīdāpeti** seat on one's lap); M II.97 (**ankena vahitvā**); Th 1, 299; J I.262 (**anke nisinna**); II.127, 236; VI.513; DhA I.170 (**ankena vahitvā**) PvA 17 (**nisīdāpeti**).

Ankita [pp. of anketi] marked, branded J I.231 (cakkankitā Satthu padā); II.185 (°**kaṇṇaka** with perforated ears).

Ankura [cp. Sk. ankura, to anka a bend = a tendril etc.] a shoot, a sprout (lit. or fig.) J II.105; VI.331 (Buddh °a nascent Buddha), 486; Dhs 617 (°vaṇṇa); Miln 50, 251 269; Sdhp 273; Mhvs 15, 43.

Ankusa [Vedic ankuśa; to **anc**, see anka[2]] a hook, a pole with a hook, used (1) for plucking fruit off trees, a crook J I.9 (°pacchi hook & basket); V.89 = VI.520 (pacchikhanitti°), 529 (= phalānaṃ gaṇhanatthaṃ ankusaṃ). — (2) to drive an elephant, a goad (cp. patoda & tutta) Vin II.196 (+ kasā); J VI.489; ThA 173 (ovādan ankusaṃ katvā, fig. guide); Sdhp 147 (daṇḍ°). — (3) N. of a certain method of inference in Logic (naya), consisting in inferring certain mental states of a general character from respective traits where they are to be found Nett 2, 4, 127; Nett A 208; — acc° beyond the reach of the goad D II.266 (nāga). See also ankusaka.

-gayha (the art) how to grasp and handle an eleph.-driver's hook M II.94 (sippa). **-gaha** an eleph.-driver Dh 826.

Ankusaka [see anka[2], cp. ankusa] 1. a crook for plucking fruit J III.22. — 2. an eleph.-driver's hook J III.431.

-yattha a crooked stick, alpenstock, staff (of an ascetic) J II.68 (+ pacchi).

Anketi [Denom. fr. anka[1]] to mark out, brand J I.451 lakkhaṇena); II.399. — pp. **ankita**, q. v.

Ankola [dial. for ankura] a species of tree **Alangium Hexapetalum** J VI.535. Cp. next.

Ankolaka = ankola J IV.440; V.420.

Anga (nt.) [Vedic anga, **anc** cp. Lat. angulus = angle, corner etc., ungulus finger-ring = Sk. angulīya. See also anka, anguṭṭha & angula] (1) (lit.) a constituent part of the body, a limb, member; also of objects: part, member (see cpd. °sambhāra); **uttam'anga** the reproductive organ J V.197; also as "head" at ThA 209. Usually in cpds. (see below, esp. °paccanga), as **sabbanga-kalyāṇī** perfect in all limbs Pv III.3[5] (= sobhaṇa-sabbanga-paccangī PvA 189) and in redupl[n]. **anga-m-angāni** limb by limb, with all limbs (see also below anga + paccanga) Vin III.119; Vv 38[2] (°chi naccamāna); Pv II.12[10], [12], [18] (sunakho te khādati). — (2) (fig.) a constituent part of a whole or system or collection, e. g. **uposath°** the vows of the fast J I.50; **bhavanga** the constituents or the condition of becoming (see bhava & cp. *Cpd.* 265 sq.); **bojjhanga** (q. v.). Esp. with **numerals**: cattāri angāni 4 constituents A II.79 (viz. sīla, samādhi, paññā. vimutti and rūpa, vedanā, saññā, bhava), aṭṭhangika (q. v.) **magga** the Path with its eight constituents or the eightfold Path (KhA 85: aṭṭh' angāni assā ti) navanga Buddha-sāsana see nava. — (3) a constituent part as characteristic, prominent or distinguishing, a mark, attribute, sign, quality D I.113 sq., 117 (**iminā p' angena** by this quality, or: in this respect, cp. below 4; DA I.281 expl[s] tena kāraṇena). In a special sense striking (abnormal) sign or mark on the body D I.9, from which a prophesy is made (: hattha-pādādisu yena kenaci evarūpena angena samannāgato dīghāyu .. hotī ti .: angasatthan = chiromantics DA I.92). Thus in comb[n]. with **samannāgata** & **sampanna** always meaning endowed with "good", superior, remarkable "qualities", e. g. J I.3 (sabbanga-sampanna nagaraṃ a city possessing all marks of perfection); II.207. — In enum[n]. with var. **numerals**: tīhi angehi s. A I.115; cattāri sotapannassa a- D III.227 = A IV.405 sq.; pañcanga-vippahīno (i. e. giving up the 5 hindrances, see nīvaraṇa) and pañcanga-samannāgato (i. e. endowed with the 5 good qualities, viz. the sīla-kkhandha, see kkhandha II.A d) S I.99 = A I.161; V.15, 29. Similarly the 5 attributes of a brahmin (viz. sujāta of pure birth, ajjhāyaka a student of the Vedas, abhirūpa handsome, sīlava of good conduct, paṇḍita clever) D I.119, 120. Eight qualities of a king D I.137. Ten qualities of an Arahant (cp. dasa[1] B 2) S III.83; Kh IV.10 = KhA 88; cp. M I.446 (dasah' angehi samannāgato raññō assājāniyo). — (4) (modally) part, share, interest, concern; **ajjhattikaṃ** angaṃ my own part or interest in the outside world) A I.16 sq. = S V.101 sq.; It 9. raññō angaṃ an asset or profit for the king M I.446. Thus adv. **tadanga** (see also ta° I.a) as a matter of fact, in this respect, for sure, certainly and **tadangena** by these means, through this, therefore M I.492; A IV.411; Sdhp 455, 456; iminā p' angena for that reason M II.168. — In comp[n]. with verbs **angi°** (angī°): angigata having limbs or ports, divided DA I.313; cp. samangi (-bhūta).

-jāta "the distinguishing member", i. e. sign of male or female (see above 3); membrum virile and muliebre Vin I.191 (of cows); III.20, 37, 205; J II.359; Miln 124. **-paccanga** one limb or the other, limbs great and small M I.81; J VI-20, used (a) *collectively*: the condition of perfect limbs, or adj. with perfect limbs, having all limbs Pv II.12[12] (= paripuṇṇa-sabbanga-paccangavatī PvA 158); SnA 383; DhA I.390; ThA 288; Sdhp 83 fig. rathassa angapaccangan M I.395; sabbanga-paccangāni all limbs Miln 148. — (b) *distributively* (cp. similar redupl. formations like chiddâvachidda, seṭṭhânu-seṭṭhi, khaṇḍākhaṇḍa, cuṇṇavicuṇṇa) limb after limb, one limb after the other (like angamangāni above 1), piecemeal M I.133 (°e daseyya), 366; J I.20; IV.324 (chinditvā). **-paccangatā** the condition or state of perfect limbs, i. e. a perfect body VvA 134 (suvisuddh°). **-paccangin** having all limbs (perfect) D I.34 (sabbanga-peccangī); PvA 189. **-rāga** painting or rouging the body Vin II.107 (+ mukha°). **-laṭṭhi** spront, offshoot ThA 226. **-vāta** gout Vin I.205. **-vijjā** the art of prognosticating from marks on the body, chiromantics, palmistry etc. (cp. above 3) D I.9 (see expl. at DA I.93); J I.290 (°āya cheka clever in fortune-telling); °*ânubhāva* the power of knowing the art of signs on the body J II.200; V.284; °*pāṭhaka* one who in versed in palmistry etc. J II.21, 250; V·458. **-vekalla** bodily deformity DhA II.26. **-sattha** the science of prognosticating from certain bodily marks DA I.92. **-sambhāra** the combination of parts Miln 28 = S I.135; Miln 41. **-hetuka** a species of wild birds, living in forests J VI.538.

Angaṇa[1] (nt.) [cp. Sk. angaṇa & °na; to anga?] an open space, a clearing, Vin II.218; J I.109 (= manussānan sañcaraṇa-ṭṭhāne anāvaṭe bhūmibhāge C.); II.243, 290, 357; Dāvs I.27. — **cetiy°** an open space before a Chaitya Miln 366, DA I.191, 197; VvA 254. **rāj°** the empty space before the king's palace, the royal square J I.124, 152; II.2; DhA II.45.

-ṭṭhāna a clearing (in a wood or park) J I.249, 421. **-pariyanta** the end or border of a clearing J II.200.

Angaṇa[2] [prob. to **anj**, thus a variant of añjana, q. v.]; a speck or freckle (on the face) A V.92, 94 sq. (+ raja). Usually in neg. **anangana** (adj.) free from fleck or blemish, clear, (of the mind) (opp. sângana Sn 279); D I.76; M I.24 sq.; 100 (+ raja); A II.211; Sn 517 (+ vigata-

raja = anganānan abhāvā malānañ ca vigamā ... SnA 427), 622 = Dh 125 (= nikkilesa DhA III.34); Dh 236, 351; Pug 60; Nett 87.

Angada [cp. Sk. angada; prob. anga + da that which is given to the limbs] a bracelet J V.9, 410 (**citt°**, adj. with manifold bracelets).

Angadin (adj.) [to angada] wearing a bracelet J V.9.

°Angāra (m. nt.) [Vedic angāra] charcoal, burning coal, embers A III.97, 380, 407; J I.73; III.54, 55; V.488; Sn 668; Sdhp 32. **kul°** the charcoal of the family, a squanderer S IV.324 (see under kula).

-kaṭāha a pot for holding burning coal, a charcoal pan DA I.261. **-kapalla** an earthenware pan for ashes DhA I.260; Dhs A 333; VvA 142. **-kammakara** a charcoal burner J VI.209. **-kāsu** a charcoal pit M I.74, 365; Th 2, 491; J I.233; Sn 396; ThA 288; DhA I.442; Sdhp 208. **-pacchi** a basket for ashes DhA IV.191. **-pabbata** the mountain of live embers, the glowing mount (in Niraya) A I.141; Miln 303; PvA 221 (°āropaṇa); Sdhp 208. **-maṃsa** roast meat Mhvs 10, 16. **-masi** ashes DhA III.309. **-rāsi** a heap of burning coal J III.55.

Angāraka (adj.) [cp. Sk. angāraka] like charcoal, of red colour, N. of the planet Mars DA I.95; cp. J I.73.

Angārika a charcoal-burner J VI.206 (= angāra-kammakara p. 209).

Angārin (adj.) [to angāra] (burning) like coal, of bright-red colour, crimson Th 1, 527 = J I.87 (dumā trees in full bloom).

Angika (—°) (adj.) [fr. anga] consisting of parts, — fold; only in compn. with num. like aṭṭh°, duv° (see dve), pañc° etc., q. v.

Angin (adj.) limbed, having limbs or parts, — fold, see catur° & pacc° (under anga-paccangin). — f. **anginī** having spronts or shoots (of a tree) Th 2, 297 (= ThA 226).

Anguṭṭha [cp. Sk. anguṣṭha, see etym. under anga] 1. the thumb Vin III.34; Miln 123; PvA 198. — 2. the great toe J II.92; Mhvs 35, 43.

-pada thumb-mark A IV.127 = S III.154. **-sineha** love drawn from the thumb, i. e. extraordinary love Pv III.5[2], cp. PvA 198.

Anguṭṭhaka = anguṭṭha J IV.378; V.281; pād° the great toe S V.270.

Angula [Vedic angula, lit. "limblet" see anga for etym.] 1. a finger or toe M I.395 (vank' angulaṇ karoti to bend the fingers, v. l. anguliṇ); A III.6 (id.); J V 70 (goṇ° adj. with ox toes, expld. by C. as with toes like an ox's tail; vv. ll. °anguṭṭha and °angulī). — 2. a finger as measure, i. e. a finger-breadth, an inch Vin II.294, 306 (**dvangula** 2 inches wide); Mhvs 19, 11 (**aṭṭh°**); DhA III.127 (**ek°**).

-aṭṭhi (? cp. anga-laṭṭhi) fingers (or toes) and bones DA I.93. **-anguli** fingers and toes DhA III.214. **-antarikā** the interstices between the fingers Vin III.39; Miln 180; DhA III.214.

Angulika (nt.) [= anguli] a finger J III.13 (pañc°); V.204 (vaṭṭ° = pavāḷ' ankurasadisā vaṭṭangulī p. 207). See also pañcangulika.

Angulī & **Anguli** (thus always in cpds.) (f.) [Vedic angulī & °i; see anga] a finger A IV.127; Sn 610; J III.416; IV.474; V.215 (vaṭṭ° with rounded fingers); Miln 395; DhA II.59; IV.210; SnA 229.

-patodaka nudging with the fingers Vin III.84 = IV.110; D I.91 = A IV.343. **-pada** finger-mark A IV.127 = S III.154. **-poṭha** snapping or cracking the fingers J V.67. **-muddikā** a signet ring Vin II.106; J IV.498; V.439, 467. **-saṅghaṭṭana°** = poṭha DA I.256.

Anguleyyaka (nt.) [cp. Sk. angulīyaka that which belongs to the finger, Mhg. vingerlîn = ring; E. bracelet, Fr. bras; thimble thumb etc.] an ornament for the finger, a finger-ring J II.444 (= nikkha).

Acankama (avj.) [a + cankama] not fit for walking, not level or even Th 1, 1174 (magga).

Acittaka (adj.) [a + citta[2] + ka] 1. without thought or intention unconscious, unintentional DhA II.42. — 2. without heart or feeling, instr. **acittakena** (adv.) heartlesely J IV.58 (C. for acetasā).

Acittikata (adj.) [a + citta[2] + kata; cp. cittikāra] not well thought of Miln 229.

Acira see cira & cp. nacira.

Acela (adj. -n.) [a + cela] one who is not clothed, esp. t. t. for an anti-Buddhist naked ascetic D I.161, 165; III.6, 12, 17 sq.; S I.78; J V.75.

Acelaka = acela D I.166; III 40; A I.295; II.206; III.384 (°sāvaka); J III.246; VI.229; Pug 55; DhA III.489.

Acc- 1. a + c°, e. g. accuta = a + cuta. — 2. Assimilation group of (a) ati + vowel; (b) c + cons. e. g. acci = arci.

Accagā [ati + agā] 3rd sg. pret. of ati-gacchati (q. v. for similar forms) he overcame, should or could overcome Sn 1040 (expld. wrongly as pp. = atikkanta at Nd[2] 10 and as atīta at DhA IV.494); Dh 414.

Accankusa (adj.) [ati + ankusa] beyond the reach of the goad D II.266 (nāga).

Accatari see atitarati.

Accati [Vedic arcati, ṛc, orig. meaning to be clear & to sing i. e. to sound clear, cp. arci] to praise, honour, celebrate Dāvs V.66 (**accayittha**, pret.) — pp **accita**, q. v.

Accanta (adj. — & adv. °—) [ati + anta, lit. "up to the end"] 1. uninterrupted, continuous, perpetual J I.223; Miln 413; VvA 71; PvA 73, 125, 266; Sdhp 288. — 2. final, absolute, complete; adv. thoroughly S I.130 (°ṃ hataputtā[2] mhi); III.13 = A I.291 sq.; V.326 sq. (°niṭṭha, °yogakkhemin); Kvu 586 (°niyāmatā final assurance; cp. Kvu trsl. 340). — 3. (°—) exceedingly extremely, very much A I.145 (°sukhumāla, extremely delicate), Miln 26 (id.); Sn 794 (°suddhi = paramattha-accantasuddhi SnA 528); Th 1, 692 (°ruci); Dh 162 (°dussīlya = ekanta° DhA III.153).

Accaya [from acceti, ati + i, going on or beyond; cp. Sk. atyaya] (1) (temporal) lapse, passing; passing away, end, death. Usually as instr. **accayena** after the lapse of, at the end or death of after Vin I.25; D II.127 (rattiyā a.), 154 (mam° when I shall be dead); M I.438 (temās° after 3 months); S I.69; Snp. 102 (catunnaṃ māsānaṃ), p. 110 (rattiyā); J I.253 (ekāha-dvīh°), 291 (katipāh° after a few days); PvA 47 (katipāh°), 82 (dasamās°), 145 (vassasatānaṃ). — (2) (modal) passing or getting over, overcoming, conquering, only in phrase **dur-accaya** difficult to overcome, of kāmapanka Sn 945 (= dur-atikkamanīya SnA 568), of sanga Sn 948: taṇhā Dh 336; sota It 95. — (3) (fig.) going beyond (the norm), transgression, offence Vin I.133 (thull° a grave offence), 167 (id.); II.110, 170; esp. in foll. phrases: **accayo maṃ accagamā** a fault has overcome me, i. e. has been committed by me (in confession formula) D I.85 (= abhibhavitvā pavatto has overwhelmed me DA I.236); A I.54; M I.438 (id.); **accayaṃ accayato passati** to recognise a breach of the regulation as such Vin I.315; A I.103; II.146 sq.; °ṃ **deseti** to confess the transgression S I.239; °ṃ **accayato paṭiganhāti** to accept (the confession of) the fault, i. e. to pardon the transgression, in confession-formula at D I.85 = (Vin II.192; M I.438 etc.). In the

same sense **accaya-paṭiggahaṇa** pardon, absolution J v.380; **accayena desanaṇ paṭiganhāti** J i.379; **accayaṇ khamati** to forgive Miln 420.

Accasara (adj.) [a form. fr. aor. accasari (ati + **sṛ**), influenced in meaning by analogy of ati + a + sara (**smṛ**). Not with Morris (J. P. T. S. 1889, 200) a corruption of accaya + sara (**smṛ**), thus meaning "mindful of a fault"] 1. going beyond the limits (of proper behaviour), too self-sure, overbearing, arrogant, proud S i.239 (v. l. accāyasara caused by prolepsis of foll. accaya); J iv.6 (+ atisara); DhA iv.230 (= expecting too much). — 2. going beyond the limits (of understanding), beyond grasp, transcendental (of **pañha** a question) M i.304; S v.218 (v. l. SS for BB reading ajjhapara). Cp. accasārin.

Accasarā (f.) [abstr. to accasara] overbearing, pride, self-surity Vbh 358 (+ māyā). *Note.* In id. p. at Pug 23 we read **acchādanā** instead of accasarā.

Accasari [fr. ati + **sṛ**] aor 3. sg. of atisarati to go beyond the limit, to go astray J v.70.

Accasarin (adj.) = accasara 1., aspiring too high Sn 8 sq. (yo nâccasārī, opp. to na paccasārī; expld. at SnA 21 by yo nâtidhāvi, opp. na ohiyyi).

Accâhasi [fr. ati + **hṛ**] aor 3 sg. of atiharati to bring over, to bring, to take J iii.484 (= ativiya āhari C.).

Accâbhikkhaṇa (°—) [ati + abhikkhaṇa] too often J v.233 (°saṇsagga; C. expls. ativiya abhiṇha).

Accāraddha (adj. adv.) [ati + āraddha] exerting oneself very or too much, with great exertion Vin i.182; Th 1, 638; SnA 21.

Accāyata (adj.) [ati + āyata] too long A iii.375.

Accāyika (adj.) [fr. accaya] out of time, viz. 1 irregular, extraordinary J vi.549, 553. — 2. urgent, pressing M i.149 (karaṇiyan business) ii.112; J i.338; v.17 °ṇ (nt.) hurry DhA i.18. See also acceka.

Accāsanna (adj.) [ati + āsanna] very near, too near PvA 42 (na a. n'âtidūra neither too near nor too far, at an easy distance).

Accâhita (adj.) [ati + ahita] very cruel, very unfriendly, terrible J iv.46 = v.146 (= ati ahita C.) = vi.306 (id.).

Accāvadati [ati + āvadati; or is it = ajjhāvadati = adhi + āvadati?] to speak more or better, to surpass in talk or speech; to talk somebody down, to persuade, entice Vin iv.224, 263; S ii.204 sq.; J v.433 (v. l. BB ajjhārati), 434 (v. l. BB aghācarati for ajjhācarati = ajjhāvadati?).

Acci & (in verse) **accī** (f.) [Vedic arci m. & arcis nt. & f. to **ṛc**, cp. accati] a ray of light, a beam, flame S iv.290 (spelt acchi), 399; A iv.103; v.9; Sn 1074 (vuccati jālasikhā Nd² 11); J v.213; Miln 40; ThA 154 (dīp°); Sdhp 250.

Accikā (f.) [fr. acci] a flame M i.74; S ii.99.

Accita [pp. of accati] honoured, praised, esteemed J vi.180.

Accimant (adj.) [fr. acci, cp. Vedic arcimant & arciṣmant] flaming, glowing, fiery; brilliant Th 1, 527; J v.266; vi.248; Vv 38⁸.

Acci-bandha (adj.) [= accibaddha?] at Vin i.287 is expld. by Bdhgh as caturassa-kedāra-baddha ("divided into short pieces" Vin Texts ii.207), i. e. with squares of irrigated fields. The vv. ll. are acca° and acchi°, and we should prefer the conjecture **acchi-baddha** "in the shape of cubes or dice", i. e. with square fields.

Accuggacchati [ati + uggacchati] to rise out (of), ger. accuggamma D ii.38; A v.152 (in simile of lotus).

Accuggata (adj.) [ati + uggata] 1. very high or lofty Miln 346 (giri); VvA 197; DhA ii.65. — 2. too high, i. e. too shrill or loud J vi.133 (sadda), 516 (fig. = atikuddha very angry C.).

Accuṇha (adj.) [ati + uṇha] very hot, too hot Sn 966; Nd¹ 487; DhA ii.85, 87 (v. l. for abbhuṇha). See also ati-uṇha.

Accuta (adj.) [a + cuta] immoveable; everlasting, eternal; nt. °ṇ Ep. of Nibbāna (see also cuta) A iv.295, 327; Sn 204, 1086 (= nicca etc. Nd² 12); Dh 225 (= sassata DhA iii.321); Sdhp 47.

Accupaṭṭhapeti at J v.124 is to be read with v. l. as **apaccupaṭṭhapeti** (does not indulge in or care for).

Aaccupati at J iv.250 read **accuppati**, aor. 3rd sg. of accuppatati to fall in between (lit. on to), to interfere (with two people quarelling). C. expls. atigantvā uppati. There is no need for Kern's corr. acchupati (Toev. s. v.).

Accussanna (adj.) [ati + ussanna] too full, too thick Vin ii.151.

Acceka = accāyika, special; °**cīvara** a special robe Vin iii.261; cp. Vin Texts i.29³.

Acceti [ati + eti fr. **i**] 1. to pass (of time), to go by, to elapse Th 1, 145 (accayanti ahorattā). — 2. to overcome, to get over Miln 36 (dukkhaṇ). — Caus. **acceti** to make go on (loc.), to put on J vi.17 (sūlasmiṇ; C. āvuṇeti), but at this passage prob. to be read **appeti** (q. v.).

Accogāḷha (adj.) [ati + ogāḷha] too abundant, too plentiful (of riches), lit. plunged into A iv.282, 287, 323 sq.

Accodaka (nt.) [ati + udaka] too much water (opp. anodaka no water) DhA i.52.

Accodara (nt.) [ati + udara] too much eating, greediness, lit. too much of a belly J iv.279 (C. ati-udara).

Accha¹ (adj.) [cp. Sk. accha, dial., to **ṛc** (see accati), thus "shining"; cp. Sk. ṛkṣa bald, bare and Vedic ṛkvan bright. Monier-Williams however takes it as a + cha fr. **chad**, thus "not covered, not shaded"] clear, transparent Vin i.206 (°kañjika); D i.76 (maṇi = tanucchavi DA i.221), 80 (udakapatta), 84 (udaka-rahada); M i.100; S ii.281 (°patta); iii.105 (id.); A i.9; J ii.100 (udaka); Vv 79¹⁰ (vāri); DA i.113 (yāgu).

-**odaka** having clear water, with clear water (of lotus ponds) Vv 44¹¹; 81⁵; f. °**odikā** Vv 41² = 60².

Accha² [Vedic ṛkṣa = Gr. ἄρκτος, Lat. ursus, Cymr. arth] a bear Vin i.200; A iii.101; J v.197, 406, 416; Miln 23, 149. At J vi.507 accha figures as N. of an animal, but is in expln. taken in the sense of accha⁴ (acchā nāma aghammigā C.). *Note.* Another peculiar form of accha is P. ikka (q. v.).

Accha³ = akkha² (a die) see acci-bandha.

Accha⁴ (adj.) [Ved. ṛkṣa] hurtful, painful, bad DhA iv.163 (°ruja).

Acchaka = accha², a bear J v.71.

Acchati [Vedic āsyati & āste, **ās**; cp. Gr. ἧσται] 1. to sit, to sit still Vin i.289; A ii.15; It 120 (in set **carati tiṭṭhati a. sayati**, where otherwise nisinna stands for acchati); Vv 74¹ (= nisīdati VvA 298); PvA 4. — 2. to stay, remain, to leave alone Th 1, 936; J iv.306. — 3. to be, behave, live Vin ii.195; D i.102; S i.212; Vv 11²; Pv iii.3¹ (= nisīdati vasati PvA 188); Miln 88; DhA i.424. In this sense often pleonastic for finite verb, thus **aggiṇ**

karitvā a. (= aggiṇ karoti) D I.102; aggiṇ paricaranto a. (= aggiṇ paricarati) DA I.270; tantaṇ pasārento a. (= tantaṇ pasāreti) DhA I.424. — Pot. **acche** It 110; aor. **acchi** Vin IV.308; DhA I.424.

Acchanna (adj.) [pp. of acchādeti] covered with, clothed in, fig. steeped in (c. loc.) J III.323 (lohite a. = nimugga C.). At D I.91 **nacchanna** is for na channa (see channa²) = not fair, not suitable or proper (paṭirūpa).

Acchambhin (adj.) [a + chambhin] not frightened, undismayed, fearless Sn 42 (reading achambhin; Nd² 13 expls. abhīru anutrāsi etc.); J VI.322 (= nikkampa C.). See chambhin.

Accharā¹ (f.) [etym. uncertain, but certainly dialectical; Trenckner connects it with ācchurita (Notes 76); Childers compares Sk. akṣara (see akkhara); there may be a connection with akkhaṇa in akkhaṇa-vedhin (cp. BSk. acchaṭā Divy 555), or possibly a relation to ā + **tsar**, thus meaning "stealthily", although the primary meaning is "snapping, a quick sound"] the snapping of the fingers, the bringing together of the finger-tips: 1. (lit.) **accharan paharati** to snap the fingers J II.447; III.191; IV.124, 126; V.314; VI.366; DhA I.38, 424. — As measure: as much as one may hold with the finger-tips, a pinch J V.385; DhA II.273 (°gahaṇamattaṇ); cp. ekacchara-matta DhA II.274. — 2. (fig.) a finger's snap, i. e. a short moment, in **ek°acchara-kkhaṇe** in one moment Miln 102, and in def. of acchariya (q. v.) at DA I.43; VvA 329.

-saṅghāta the snapping of the fingers as signifying a short duration of time, a moment, °*matta* momentary, only for one moment (cp. BSk. acchaṭāsaṅghāta Divy 142) A I.10, 34, 38; IV.396; Th 1, 405; 2, 67 (expld. at ThA 76 as ghaṭikāmattam pi khaṇaṇ angulipoṭhanamattam pi kālaṇ). **-sadda** the sound of the snapping of a finger J III.127.

Accharā² (f.) [Vedic apsaras = āpa, water + sarati, orig. water nymph] a celestial nymph M I.253 (pl. accharāyo) II.64; Th 2, 374 (= **devaccharā** ThA 252); J V.152 sq. (Alambusā a.) Vv 5⁵ (= devakaññā VvA 37); Vv 17²; 18¹¹ etc.; DhA III.8, 19; PvA 46 (**dev°**); Miln 169; Sdhp 298.

Accharika (nt. or f.?) [fr. accharā²] in °ṇ **vādeti** to make heavenly music (lit. the sounds of an accharā or heavenly nymph) A IV.265.

Acchariya (adj.-nt.) [cp. Sk. āścarya since Upanishads of uncertain etym. — The conventional etym. of Pāli grammarians connects it with accharā¹ (which is prob. correct & thus reduces Sk. āścarya to a Sanskritisation of acchariya) viz. Dhammapāla: anabhiṇha-ppavattitāya accharā paharaṇa yoggaṇ that which happens without a moment's notice, at the snap of a finger; i. e. causally unconnected (cp. Goth. silda-leiks in similar meaning) VvA 329; and Buddhaghosa: accharā-yoggan ti acchariyaṇ accharaṇ paharituṇ yuttan ti attho DA I.43] wonderful, surprising, strange, marvellous D II.155; M I.79; III.118, 125, 144 (an°); S IV.371; A I.181; Miln 28, 253; DhA III.171; PvA 121; VvA 71 (an°). As **nt.** often in exclamations: how wonderful! what a marvel! J I.223, 279; IV.138; VI.94 (a. vata bho); DhA IV.51 (aho a.); VvA 103 (aho ti acchariyatthena nipāto). Thus freq. combd. with **abbhutaṇ** = how wonderful & strange, marvellous, beyond comprehension, e. g. D I.2, 60, 206, 210; II.8; and in phrase **acchariyā abbhutā dhammā** strange & wonderful things, i. e. wonderful signs, portents marvels, M III.118, 125; A IV.198; Miln 8; also as adj. in phrase **acchariya-abbhuta-(citta-)jātā** with their hearts full of wonder and surprise DhA IV.52; PvA 6, 50. — See also acchera & accheraka.

Acchādana (nt.) [fr. acchādeti] covering, clothing Th 1, 698; Miln 279. — fig. protection, sheltering J I.307.

Acchādanā (f.) [= prec.] covering, hiding, concealment Pug 19, 23. — *Note.* In id. p. at Vbh 358 we read **accasarā** for acchādanā. Is the latter merely a gloss?

Acchādeti [ā + chādeti¹, Caus. of **chad**, cp. BSk. ācchādayati jīvitena to keep alive Av. Ś. I.300; Divy 136, 137] to cover, to clothe, to put on D I.63 = It 75; J I.254; III.189; IV.318; Pug 57; Pv I.10⁵ (ger. acchādayitvāna); DA I.181 (= paridahitvā); PvA 49, 50. — fig. to envelop, to fill J VI.581 (abbhaṇ rajo acchādesi dust filled the air). — pp. **acchanna** (q. v.).

Acchi at S IV.290 is faulty spelling for acci (q. v.).

Acchijja (v. l. accheja) destroying (?) S I.127. Is the reading warranted? Cp. acchecchi.

Acchidda see chidda.

Acchindati [ā + chindati, lit. to break for oneself] to remove forcibly, to take away, rob, plunder Vin IV.247 (sayaṇ a. to appropriate); J II.422; III.179; IV.343; Miln 20; Sdhp 122. — ger. **acchinditvā** J II.422; DhA I.349; PvA 241 (sayaṇ); & **acchetvā** M I.434. Caus. II. **acchindāpeti** to induce a person to theft Vin IV.224, 247.

Acchinna (adj.) [ā + chinna, pp. of acchindati] removed, taken away, stolen, robbed Vin IV.278, 303; J II.78; IV 45; V.212.

Acchiva [*Sk. akṣiba and akṣība] a certain species of tree (Hypanthera Moringa) J VI.535.

Acchupeti [ā + chupeti, Caus. of chupati] to procure or provide a hold, to insert, to put on or in Vin I.290 (aggaḷaṇ) II.112.

Acchecchi [Sk. acchaitsīt] 3rd sg. aor. of chindati "he has cut out or broken, has destroyed" (see also chindati 3), in combn. with **taṇhaṇ** M I.122; S I.12, 23, 127 (so read for acchejja); IV.105, 207. It 47; A III.246, 445; DhA IV.70 (gloss acchindi, for acchidda pret. of Dh 351). The v. l. at all passages is **acchejji**, which is to be accounted for on graphological grounds, ch & j being substituted in MSS. Kern (Toevoegselen s. v.) mistakes the form & tries to explain acchejji as adj. = ati-ejin (ejā), acchecchi = ati-icchin (icchā). The syntactical construction however clearly points to an aor.

Acchejja = a + chejja not to be destroyed, indestructible, see **chindati.**

Acchedana (nt.) [abstr. to acchindati] robbing, plundering J VI.544.

Acchera (adj.) = **acchariya** wonderful, marvellous S I.181; Vv 84¹³ (comp. accheratara); Pv III.5¹ (°rūpa = acchariya-sabhāva PvA 197); Sdhp 244, 398.

Accheraka (adj.) = **acchera** (acchariya) J I.279; Bu I.9 (pāṭihīraṇ).

Aja [Vedic aja fr. **aj** (Lat. ago to drive), cp. ajina] a he-goat, a ram D I.6, 127; A II.207; J I.241; III.278 sq.; V.241; Pug 56; PvA 80.

-eḷaka [Sk. ajaiḍaka] goats & sheep D I.5, 141; A II.42 sq., 209; J I.166; VI.110; Pug 58. As pl. °**ā** S I.76; It 36; J IV.363. **-pada** goat-footed M I.134. **-pāla** goatherd, in °*nigrodharukkha* (Npl.) "goatherds' Nigrodha-tree" Vin I.2 sq. Dpvs I.29 (cp. M Vastu III.302). **-pālikā** a woman goatherd Vin III.38. **-lakkhaṇa** "goat-sign", i. e. prophesying from signs on a goat etc. D I.9 (expld. DA I.94 as "evarūpānaṇ ajānaṇ mansaṇ khāditabbaṇ evarūpānaṇ na khāditabban ti"). **-laṇḍikā** (pl.) goats' dung, in phrase **nāḷimattā** a. a cup full of goats' dung (which is put down a bad minister's throat as punishment) J I.419; DhA II.70; PvA 282. **-vata** "goats' habit", a practice of certain ascetics (to live after the fashion of goats) J IV.318.

Ajaka a goat, pl. goats Vin II.154. — f. **ajikā** J III.278 & **ajiyā** J V.241.

Ajagara [aja + gara = gala fr. *gel to devour, thus "goat-eater"] a large snake (rock-snake?), Boa Constrictor J VI.507; Miln 23, 303, 364, 406; DhA III.60. Also as **ajakara** at J III.484 (cp. Trenckner, Notes p. 64).

Ajacca (adj.) [a + jacca] of low birth J III.19; VI.100.

Ajajjara see jajjara.

Ajaddhuka & **Ajaddhumāra** see **jaddhu**.

Ajamoja [Sk. ajamoda, cp. Sk. ajājī] cummin-seed VvA 186.

Ajā (f.) a she-goat J III.125; IV.251.

Ajānana (°—) (nt.) [a + jānana] not knowing, ignorance (of) J V.199 (°bhāva); VI.177 (°kūla).

Ajina (nt.) [Vedic ajina, to aja, orig. goats' skin] the hide of the black antelope, worn as a garment by ascetics D I.167; Sn 1027; J I.12, 53; IV.387; V.407. kharājina a rough skin (as garment) M I.343; S IV.118; A II.207; Sn 249 (= kharāni a°-cammāni SnA 291). **dantājina**? ivory (q. v.).

-khipa a cloak made of a network of strips of a black antelope's hide D I.167; S I.117; A I.240, 295; II.206; Vin I.306; III.34; J VI.569. **-paveṇi** a cloth of the size of a couch made from pieces of ant. skin sewn together Vin I.192; D I.7 (= ajina-cammehi mañcappamāṇena sibbitvā katā paveṇi DA I.87); A I.181. **-sāṭī** a garment of skins (= ajina-camma-sāṭī DhA IV.156) Dh 394 = J I.481 = III.85.

Ajini aor 3rd sg. jayati, q. v.

Ajiya = **ajikā** (see ajaka).

Ajira (nt.). [Vedic ajira to **aj**, cp. Gr. ἀγρός, Lat. ager, Goth. akrs = Ger. Acker, = E. acre] a court, a yard Mhvs 35, 3.

Ajīraka (nt.) [a + jīraka] indigestion J I.404; II.181, 291; III.213, 225.

Ajeyya[1] & **Ajjeyya** (adj.) [a + jeyya, grd. of jayati, q. v.] — (a) not to be taken by force Kh VIII.8 (cp. KhA 223). — (b) not to be overpowered, invincible Sn 288; J V.509.

Ajeyya[2] (adj.) [a + jeyya, grd. of jīyati, q. v.] not decaying, not growing old, permanent J VI.323.

Ajja & **Ajjā** (adv.) [Vedic adya & adyā, a + dyā, a° being base of demonstr. pron. (see a[3]) and dyā an old loc. of dyaus (see diva), thus "on this day"] to-day, now Sn 75, 153, 158, 970, 998; Dh 326; J I.279; III.425 (read bahutaṃ ajjā; not with Kern, Toev. s. v. as "food"); Pv I.11[1] (= idāni PvA 59); PvA 6, 23; Mhvs 15, 64. — Freq. in phrase **ajjatagge** (= ajjato + agge(?) or ajja-t-agge, see agga[3]) from this day onward, henceforth Vin I.18; D I.85; DA I.235.

-kālaṃ (adv.) this morning J VI.180; **-divasa** the present day Mhvs 32, 23.

Ajjatana (adj.) [cp. Sk. adyatana] referring to the day, to day's, present, modern (opp. **porāṇa**) Th 1, 552; Dh 227; J II.409. — dat. **ajjhatanāya** for to day Vin I.17; PvA 171 & passim.

Ajjatā (f.) [abstr. fr. ajja] the present time, in **ajjatañ ca** this very day S I.83 (v. l. ajjeva).

Ajjati [Vedic arjati, **ṛj**, a variant of **arh**, see arahati] to get, procure, obtain J III.263 (?). pp. ajjita (q. v.).

Ajjava (adj.-n.) [cp. Sk. ārjava, to **ṛju**, see uju] straight, upright (usually combd. with **maddava** gentle, soft) D III.213; A I.94; II.113; III.248; Sn 250 (+ maddava), 292 (id.); J III.274; Dhs 1339; Vbh 359 (an°); SnA 292 (= ujubhāva), 317 (id.).

Ajjavatā (f.) [fr. prec.] straight forwardness, rectitude, uprightness Dhs 1339. (+ ajimhatā & avankatā).

Ajjita [pp. of ajjati] obtained Sdhp 98.

Ajjuka [*Sk. arjaka] N. of a plant, Ocimum Gratissimum Vin IV.35; DA I.81 (all MSS. have ajjaka).

Ajjukaṇṇa [*Sk. arjakarṇa] N. of a tree Pentaptera Tomentosa J VI.535 (nn).

Ajjuṇho (adv.) [haplology fr. ajja-juṇho; see juṇhā] this moonlight night Vin I.25; IV.80.

Ajjuna [Vedic arjuna, to **raj**; cp. Gr. ἀργός white, ἄργυρος silver, Lat. argentum] the tree Pentaptera Arjuna J VI.535; DhA I.105 (°rukkha).

Ajjh- Assimilation group of adhi + vowel.

Ajjhagā [adhi + agā] 3rd sg. pret. of **adhigacchati** (q. v. for similar forms) he came to, got to, found, obtained, experienced S I.12 (vimānaṃ); Sn 225 (expld. at KhA 180 by vindi paṭilabhi), 956 (ratiṃ; expld. at Nd[1] 457 by adhigacchi); It 69 (jātimaraṇaṃ); Dh 154 (taṇhānaṃ khayaṃ); Vv 32[1] (visesaṃ attained distinction; expld. at VvA 135 by adhigata); 50[21] (amataṃ santiṃ; expld. VvA 215 by v. l. SS adhigañchi, T. adhigacchati).

Ajjhatta (adj. -n.) [cp. Sk. adhyātma, cp. attā], that which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal); as adv. & °— interior, personal, inwardly (opp. **bahiddhā bāhira** etc. outward, outwardly); Cp. ajjhattika & see *Dhs. trsl.* 272. — D I.37 (subjective, inward, of the peace of the 2nd jhāna), 70 = A II.210; V.206 (inward happiness. a. sukkhaṃ = niyakajjhattaṃ attano santāne ti attho DA I.183 cp. DhsA 169, 338, 361); S I.70, 169; II 27 (kathaṃ kathī hoti is in inward doubt), 40 (sukhaṃ dukkhaṃ); III.180 (id.); IV.1 sg. (āyatanāni), 139, 196; V.74 (**ṭhitaṃ cittaṃ ajjhattaṃ** susaṇṭhitaṃ suvimuttaṃ a mind firm, inwardly well planted, quite set free), 110, 143, 263, 297, 390; A I.40 (rūpasaññī), 272 (kāmacchanda etc.); II.158. (sukhadukkhaṃ), 211; III.86 (cetosamatha), 92 (vūpasantacitta); IV.32 (sankhittaṃ), 57 (itthindriyaṃ), 299 (cittaṃ), 305 (rūpasaññī), 360 (cetosamatha), 437 (vūpasantacitta); V 79 sq., 335 sq. (sati); It 39 (cetosamatha inward peace), 80, 82, 94; J I.045 (chātajjhatta with hungry insides); V.338 (id.); Ps I.76 (cakkhu etc.); Dhs 161 (= attano jātaṃ DhsA 169), 204, 1044; Pug 59; Vbh 1 sq. (khandhā), 228 (sati), 327 (paññā), 342 (arūpasaññī). — adv. °ṃ inwardly, personally (in contrast-pair **ajjhattaṃ vā bahiddhā vā**; see also cpd. °bahiddhā) A I.284; II.171; IV.305; V.61; Sn 917 (= upajjhayassa vā ācariyassa vā te guṇā assū ti Nd[1] 350).

-ārammaṇa a subjective object of thought Dhs 1047. **-cintin** thought occupied with internal things Sn 174, 388. **-bahiddhā** inside & outside, personal-external, mutual, interacting S II.252 sq.; III.47; IV.382; Nd[2] 15; Dhs 1049 etc. (see also bahiddhā). **-rata** with inward joy D II.107 = S V.263 = Dh 362 = Ud 64 (+ samāhita); Th 1, 981; A IV.312; DhA IV.90 (= gocar' ajjhatta-sankhātāya kammaṭṭhāna-bhāvanāya rata). **-rūpa** one's own or inner form Vin III.113 (opp. bahiddhā-rūpa & ajjh°-bah° r.). **-saṃyojana** an inner fetter, inward bond A I.63 sq.; Pug 22; Vbh 361. **-santi** inner peace Sn 837 (= ajjhattānaṃ rāgādīnaṃ santibhāva SnA 545; cp. Nd[1] 185). **-samuṭṭhāna** originating from within J I.207 (of hiri; opp. bahiddhā°).

Ajjhattika (adj.) [ajjhatta + ika], personal, inward (cp. *Dhs trsl.* 207 & Nd[1] 346: ajjhattikaṇ vuccati cittaṇ); opp. **bāhira** outward (q. v.). See also āyatana. — M I.62; S I.73 (°ā rakkhā na bāhirā); IV.7 sq. (āyatanāni); V.101 (anga); A I.16 (anga); II.164 (dhātuyo); III.400 (āyatanāni); V.52 (id.); It 114 (id.), 9 (anga); Kh IV. (= KhA 82); J IV.402 (bāhira-vatthuṇ ayācitvā ajjhattikassa nāmaṇ gaṇhati); Dhs 673, 751; Vbh 13, 67, 82 sq., 119, 131, 392 sq.

Ajjhapara S V.218: substitute v. l. **accasara** (q. v.).

Ajjhappatta (& Ajjhapatta) [adhi + ā + *prāpta] 1. having reached, approached, coming near to J II.450; VI.566 (p; C. attano santikaṇ patta). — 2. having fallen upon, attacked J II.59; V.198 (p; C. **sampatta**) — 3. attained, found, got Sn 1134 (= adhigacchi Nd[2]); J III.296 (p. C. **sampatta**); V.158 (ajjhāpatta; C. **sampatta**).

Ajjhabhavi 3rd sg. aor. of **adhibhavati** to conquer, overpower, overcome S I.240 (prohib. mā vo kodho ajjhabhavi); J II.336. Cp. ajjhabhu & ajjhobhavati.

Ajjhabhāsi 3rd sg. aor. of **adhibhāseti** to address S IV.117 (gāthāhi); Kh V. = Sn p. 46 (gāthāya); PvA 56, 90.

Ajjhabhu (3rd sg. aor. of **adhibhavati** (q. v.) to overcome, conquer It 76 (dujjayaṇ a. he conquered him who is hard to conquer; v. l. ajjhabhi for ajjhabhavi). Cp. ajjhabhavi.

Ajjhayana (nt.) [adhi + **i**] study (learning by heart) of the Vedas Miln 225. See also ajjhena.

Ajjhavodahi 3rd sg. aor. of **ajjhodahati** [Sk. adhyavadhāti] to put down J V.365 (= odahi, ṭhapesi C.). Kern, Toev. s. v. proposes reading ajjhavādahi (= Sk. avādhāt).

Ajjhāgāre (adv.) [adhi + agāre, loc. of agāra] at home, in one's own house A I.132 = It 109; A II.70.

Ajjhācarati [adhi (or ati?) + ā + **car**] 1. to conduct oneself according to Vin II.301; M I.523; Miln 266. — 2. to flirt with (perhaps to embrace) J IV.231 (aññam-aññaṇ). pp. **ajjhāciṇṇa**. See also accāvadati & aticarati.

Ajjhācāra [to adhi (ati?) + ā + **car**] 1. minor conduct (conduct of a bhikkhu as to those minor rules not included in the Pārājika's or Saṇghādisesa's) Vin I.63 (see note in *Vin. Texts*, I.184. — 2. flirtation Vin III.128 (in the Old Cy as expln of avabhāsati). — 3. sexual intercourse J I.396; V.327 (°cara v. l. for ajjhāvara); Miln 127 (an°).

Ajjhāciṇṇa [pp. of ajjhācarati] habitually done Vin II.80 sq., 301.

Ajjhājīva [adhi (ati?) + ā + **jīv**] too rigorous or strenuous a livelihood M II.245 (+ adhipātimokkha).

Ajjhāpajjati [adhi + ā + **pad**] to commit an offence, to incur, to become guilty of (acc.) Vin IV.237. pp. **ajjhāpanna** (q. v.).

Ajjhāpatti (f.) [abstr. to ajjhāpajjati] incurring guilt Dhs 299 (an°).

pana[1] (nt.) [fr. Caus. II. of ajjheti] teaching of the red writ, instruction Miln 225.

Ajjhāpana[2] (nt.) [ā + jhāpana fr. **kṣā**] burning, conflagration J VI.311.

Ajjhāpanna [pp. of adhi + āpajjati] become guilty of offence D I.245; III.43; S II.270; A IV.277, 280; V.178, 181. an° guiltless, innocent Vin I.103; D III.46; S II.194, 269; A V.181; Miln 401. For all passages except A IV.277, 280, cp. ajjhopanna.

Ajjhāpīḷita [adhi + ā + pīḷita] harassed, overpowered, tormented PvA 180 (khuppipāsāya by hunger & thirst).

Ajjhābhava [cp. Sk. adhyābhava] eccessive power, predominance J II.357.

Ajjhābhavati [adhi + ā + **bhū**, in meaning of abhi + **bhu**] to predominate J II.357.

Ajjhāyaka [cp. Sk. adhyāyaka, cp. ajjhayana] (a brahmin) engaged in learning the Veda (**mantajjhāyaka** J VI.209; SnA 192), a scholar of the brahmanic texts, a studious, learned person D I.88, 120; III.94; A I.163; III.223; Sn 140 (°kula: thus for ajjhāyakula Fsb.); Th 1, 1171; J I.3; VI.201, 498; DA I.247.

Ajjhāruha (& °rūha) (adj.) [to adhi + ā + **ruh**] growing up over, overwhelming A III.63 sq. = S V.96; J III.399.

Ajjhārūḷha (adj.) [pp. of adhi + ā + **ruh**] grown up or high over J III.399.

Ajjhārūhati [adhi + ārohati cp. atyārohati] to rise into the air, to climb over, spread over S I.221 = Nett 173 (= ajjhottharati SA; cp. Mrs. Rh. D. *Kindred Sayings* I.285).

Ajjhāvadati see **accāvadati**

Ajjhāvara [fr. adhi + ā + **var**] surrounding; waiting on, service, retinue J V.322, 324, 326, 327 (expld at all passages by **parisā**). Should we read ajjhācara? Cp. ajjhācāra.

Ajjhāvasatar [n. ag. to ajjhāvasati] one who inhabits D I.63 (agāraṇ).

Ajjhāvasati [adhi + ā + **vas**] to inhabit (agāraṇ a house; i. e. to be settled or live the settled life of a householder) D II.16; M I.353; Vin IV.224; J I.50; Pug 57; Miln 348. — pp. **ajjhāvuttha** (q. v.).

Ajjhāvuttha [cp. Sk. adhyuṣita; pp. of ajjhāvasati] inhabited, occupied (of a house) Vin II.210; J I.145; II.333; PvA 24 (°ghara); fig. occupied by SnA 566 (= anosita).

Ajjhāsaya [fr. adhi + ā + **śri**, orig. hanging on, leaning on, BSk. however adhyāśaya Divy 586] intention, desire, wish, disposition, bent D II.224 (adj.: intent on, practising); J I.88, 90; II.352; V.382; DhsA 314, 334; PvA 88, 116, 133 (adj. dān° intent on giving alms), 168; Sdhp 219, 518. Freq. in phrase **ajjhāsayānurūpa** according to his wish, as he wanted PvA 61, 106, 128.

Ajjhāsayatā (f.) [abstr. to ajjhāsaya] desire, longing PvA 127 (uḷār° great desire for c. loc.).

Ajjhāsita [pp. of adhi + ā + **śri**] intent on, bent on Miln 361 (jhān°). Cp. ajjhosita & nissita.

Ajjhiṭṭha [pp. of ajjhesati] requested, asked, invited Vin I.113 (an° unbidden); D II.289 (Buddhaghosa and text read ajjhitta); Sn p. 218 (= ajjhesita Nd[2] 16); J VI.292 (= āṇatta C.); DhA IV.100 (v. l. abhijjhiṭṭha). See also an°.

Ajjhupagacchati [adhi + upa + **gam**] to come to, to reach, obtain; to consent to, agree, submit Th 2, 474 (= sampaṭicchati ThA 285); J II.403; Miln 300; pp. **ajjhupagata** (q. v.).

Ajjhupagata [pp. of ajjhupagacchati] come to, obtained, reached A V.87, cp. 210; V.187 sq.

Ajjhupagamana (nt.) [adhi + upa + **gam**] consent, agreement, justification Vin II.97, 104.

Ajjhupaharati [adhi + upa + **hṛ**; cp. upaharati] to take (food) to oneself J II.293 (aor. ajjhupāhari = ajjhohari C.).

Ajjhupekkhati [adhi + upa + **ikṣ**; cp. BSk. adhyupekṣati] 1. to look on A I.257; Miln 275. — 2. to look

on intently or with care, to oversee, to take care of A IV.45 (kaṭṭh°aggi, has to be looked after); PvA 149 (sisaṇ colaṇ vā). — 3. to look on indifferently to be indifferent, to neglect Vin II.78 = III.162, cp. J I.147; M I.155; II.223; A III.194, 435; J V.229; DhA IV.125.

Ajjhupekkhana (nt.) & °ā (f.) [abstr. from ajjhupekkhati] care, diligence, attention Ps I.16; II.119; Vbh 230 sq.; DhA IV.3.

Ajjhupekkhitar [n. ag. to ajjhupekkhati] one who looks on (carefully), one who takes care or controls, an overseer, caretaker S V.69 (sādhukaṇ), 324 (id.), 331 sq.; Vbh 227.

Ajjhupeti [cp. Sk. abhyupeti; adhi + upa + **i**] to go to meet, to receive J IV.440.

Ajjheti [Sk. ādhyāyati, Denom. fr. adhyāya] to be anxious about, to fret, worry Sn 948 (socati +); expld at Nd¹ 433 by nijjhāyati, at SnA 568 by abhijjhati (gloss BB gijjhati).

Ajjhena (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of the Vedas) M III.1; J II.327 (as v. l. to be preferred to ajjhesanā); III.114 (= japa); V.10 (pl. = vede); VI.201 = 207; Vbh 353; SnA 314 (mant°).
-kujja (°kūta v. l.?) a hypocrite, a pharisee Sn 242; cp. SnA 286.

Ajjhesati (adhi + **iṣ**; cp. BSk. adhyeṣate Divy 160] to request, ask, bid DhA IV.18; aor. **ajjhesi** Vin II.200; pp. **ajjhiṭṭha** & **ajjhesita** (q. v.), with which cp. pariyiṭṭha & °esita.

Ajjhesanā (f.) [see ajjhesati] request, entreaty Vin I.6 = D II.38 = S I.138; J II.327 (better v. l. ajjhena).

Ajjhesita [pp. of ajjhesati; cp. ajjhiṭṭha] requested, asked, bidden Nd² 16 (= ajjhiṭṭha).

Ajjhokāsa [adhi + okāsa] the open air, only in loc. **ajjhokāse** in the open Vin I.15; S I.212; DhA IV.100.

Ajjhogāḷha [pp. of ajjhogāhati] plunged into, immersed; having entered M I.457; S I.201; Miln 348.

Ajjhogāhati (& °gāheti) [Sk. *abhyavagāhate; adhi (= abhi) + ava + **gāh**] to plunge into, to enter, to go into D I.101 (vanaṇ), 222 (samuddaṇ); M I.359, 536; A III.75, 368; IV.356; V.133; Vin III.18; J I.7; Nd¹ 152 (ogāhati +); Miln 87 (samuddaṇ); 300 (vanaṇ). — pp. ajjhogāḷha (q. v.). Cp. pariyogāhati.

Ajjhoṭhapeti [adhi + ava + ṭhapeti, Caus. of **sṭhā**] to PvA 148 (gāmaṇ), where we should read °ṭṭhāpeti.

Ajjhotthata [pp. of ajjhottharati] spread over; covered, filled; overcome, crushed, overpowered J I.363 (ajjhottaṭa), 410; V.91 (= adhipanna); DhA I.278; PvA 55; Dāvs V.5.

Ajjhottharati [adhi + ava + **stṛ**] to cover over, spread out, spread over, cover; to submerge, flood Vin I.111; J I.61, 72, 73; Miln 296, 336; Dh I.264; Pass. °ttha-riyati to be overrun with (instr.), to be smothered, to be flooded A III.92 = Pug 67; aor. **ajjhotthari** VvA 48 (gāmapadeso: was flooded). pp. **ajjhotthata** (q. v.).

Ajjhopanna (?) only found in one stock phrase, viz. gathita (q. v.) muccbita ajjhopanna with ref. to selfishness, greed, bonds of craving. The reading **ajjhopanna** is the lectio difficilior, but the accredited reading **ajjhosāna** seems to be clearer and to harmonize better with the cognate ajjhosita & ajjhosāna (n.) in the same context. The confusion between the two is old-standing and hard to be accounted for. Trenckner under v. l. to M I.162 on p. 543 gives ajjhopanna as BB (= adhi-opanna). The MSS. of Nd² clearly show ajjhopanna as inferior reading, which may well be attributable to the very frequent SS substitution of p for s (see Nd² Introd. XIX.). Besides this mixture of vv. ll. with s and p there is another confusion between the vv. ll. **ajjhāpanna** and **ajjhopanna** which adds to the complication of the case. However since the evidence of a better reading between these two preponderates for ajjhopanna we may consider the o as established, and, with a little more clearness to be desired, may in the end decide for **ajjhosāna** (q. v.), which in this case would have been liable to change through analogy with ajjhāpanna, from which it took the ā and p. Cp. also ajjhosita. The foll. is a synopsis of readings as preferred or confused by the Ed. of the var. texts. — 1. **ajjhopanna** as T. reading: M I.162, 173, 369; A I.74; II.28; III.68, 242; Md 75, 76; DA I.59; **as v. l.**: D I.245. — 2. **ajjhosāna as v. l.**: A I.74 (C. expls. ajjhosāya gilitvā ṭhita); Nd² under nissita & passim; Ud 75, 76 (ajjhosanna); DA I.59 (id.). — 3. **ajjhāpanna** as T. reading: D I.245; III.43, 46; S. II.194, 270: IV.332 (ajjhapaṇṇa); A V.178, 181; Nd² under nissita; Miln 401; **as v. l.**: M I.162; A III.242; Ud 75, 76.

Ajjhobhavati [adhi + ava + **bhu**, Sk. abhi°] to overcome, overpower, destroy J II.80 (aor. ajjhobhavi = adhibhavi C.).

Ajjhomaddati [adhi + ava + **mṛd**] to crush down A IV.191, 193.

Ajjhomucchita [pp. adhi + ava + **mūrch**, cp. adhimuccita] stiffened out (in a swoon), lying in a faint (?) A III.57 sq. (v. l. ajjhomuñcïta or °muccita better: sarīre attached to her body, clinging to her b.).

Ajjholambati [adhi + ava + **lamb**] to hang or hold on to (acc.), to cling to S III 137; M III.164 = Nett 179, cp. Sdhp 284 & 296.

Ajjhosa = ajjhosāya, in verse only as **ajjhosa tiṭṭhati** to cleave or cling to S IV.73; Th 1, 98, 794.

Ajjhosati [adhi + ava + sayati, **sā**, to bind, pp. sita: see ajjhosita] to be bound to, to be attached, bent on; to desire, cleave to, indulge in. Fut. **ajjhosissati** (does it belong here?) M I.328 (c. acc. paṭhaviṇ, better as ajjhesati). grd. **ajjhositabha** M I.109 (+ abhinanditabba, v. l. °etabba); DhsA 5 (id.); ger. **ajjhosāya** (q. v.) pp. **ajjhosita** (q. v.).

Ajjhosāna (nt.) cleaving to (earthly joys), attachment, D II.58 sq.; III.289; M I.498 (+ abhinandana); S III.187; A I.66; II.11 (diṭṭhi°, kāma° + taṇhā). In combn. with (icchā) and mucchā at Nd² under chanda & nissita and taṇhā (see also ajjhopanna), and at Dhs 1059 of lābha, (the expln. at DhsA 363, 370, from as to eat, is popular etym.) Nett 23 sq. (of taṇhā).

Ajjhosāya [ger. of ajjhosati, cp. BSk. adhyavasāya tiṣṭhati Divy 37, 534] being tied to, hanging on, attached to, only in phrase **a. tiṭṭhati** (+ abhinaṇdati, same in Divy) M I.266; S. IV.36 sq.; 60, 71 sq.; Miln 69. See also **ajjhosa**.

Ajjhosita [cp. Sk. adhyavasita, from adhi + ava + **sā**; but sita is liable to confusion with sita = Sk. śrita, also through likeness of meaning with esita; see ajjhāsita & ajjhesita] hanging on, cleaving to, being bent on, (c. loc.) S II.94 (+ mamāyita); A II.25 (diṭṭha suta muta +); Nd¹ 75, 106, 163 = Nd² under nissita; Th 2, 470 (asāre = taṇhāvasena abhinivisṭṭha ThA 284); Pv IV.8⁴ (mayhaṇ ghare = taṇhābhinivisena abhinivisṭṭha PvA 267; v. l. BB ajjhesita, SS ajjhāsita). **-an°** S IV.213; V.319; Nd¹ 411; Miln 74 (pabbajita).

Ajjhohata [pp. of ajjhoharati] having swallowed Sdhp 610 (baḷisaṇ maccho viya: like a fish the fishhook).

Ajjhoharaṇa (nt.) = ajjhohāra 1. A V.324; J VI.213.

Ajjhoharaṇiya (adj.) [grd. of ajjhoharati] something fit to eat, eatable, for eating J VI.258; DhA I.284.

Ajjhoharati [Sk. abhyavaharati; adhi (= abhi) + ava + hṛ] to swallow, eat, take as food M I.245; J I.460; II.293; VI.205, 213; Miln 366; PvA 283 (aor.) -pp. **ajjhohaṭa** (q.v.).

Ajjhohāra [Sk. abhyavahāra] 1. taking food, swallowing, eating & drinking Vin IV.233; Miln 176, 366. — 2. N. of a fabulous fish (swallower"; cp. timingala) J V.462.

Añcati J I.417, read añchati (see next).

Añchati [in meaning = ākaḍḍhati, which latter is also the Sk. gloss (ākārṣayati) to the Jain Prk. aṇchāvei = añchati: see Morris, J. P. T. S. 1893, 60] to pull, drag, pull along, to turn on a lathe D II.291 (bhamakāro dīghaṇ a., where K has note: añjanto ti pi acchanto ti pi pātho) = M I.56 (vv. ll. p. 532 acch° & añj°); Th 1, 750 (añcāmi T., v.l. aññāmi). Añchati should also be read at J I 417 for **udakaṇ añcanti** (in expln. of udañcanī pulling the water up from a well, q. v.), where it corresponds to **udakaṇ ākkaḍḍhati** in the same sentence.

Añja (adv.) [orig. imper. of añjati¹; cp. Sk. anjasā (instr.) quickly, Goth. anaks suddenly, lit. with a pull or jerk] pull on! go on! gee up! J I.192.

Añjati¹ [= Sk. ṛñjati, ṛjyati to stretch, pull along, draw out, erect; cp. Sk. ṛju straight, caus. irajyati; Gr. ὀρέγω; Lat. rego, rectus = erect. See also P. uju, añchati, ajjita, ānañja-ānejja]. See añja, añjaya, añjali, añjasa.

Añjati² & **Añjeti** [= Sk. añjayati, Caus. of anakti to smear etc.; cp. Sk. añji ointment, ājya butter; Lat. unguo to anoint, unguentum ointment; Ohg. ancho = Ger. Anke butter] to smear, anoint, paint S II.281; J IV.219 (akkhīni añjetvā, v. l. BB añcitvā). Caus. II. **añjāpeti** DhA I.21. — pp. **añjita** (q. v.).

Añjana (nt.) [from añjati²] ointment, esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kaṇha II. and kāla¹ note). — 1. Vin I.203 (five kinds viz. kā°, ras°, sot°, geruka, kapalla); D I.7, 12; DA I.98 (khār°); 284; DhA III.354 (akkhi eye-salve). — 2. glossy, jet-black J I.194; II.369; V.416. The reading añjana at A IV.468 is wrong, it should be corrected into thanamajjanamattaṇ. See also pacc°. In meaning collyrium box at Th 2, 413 (= añjana-nāḷi ThA 267); DhA II.25.

-akkhiha with anointed eyes Th 1, 960. **-upapisana** perfume to mix with ointment Vin I.203; II.112. **-cuṇṇa** aromatic powder DhsA 13. **-nāḷi** an ointment tube, collyrium box ThA 267. **-rukkha** N. of a tree ("black" tree) J I.331. **-vaṇṇa** of the colour of collyrium, i. e. shiny, glossy, dark, black D II.18 (lomāni); J I.138 (kesā), 194; II.369; PvA 258 (vana).

Añjanī (f.) [fr. añjana] a box for ointment, a collyrium pot Vin I.203, 204; II.135; IV.168; M II.65 = Th 1, 773.

Añjanisalākā (f.) a stick to put the ointment on with Vin I.203; II.135; J III.419.

Añjaya (adj.) [from añjati¹] straight J III.12 (vv. ll. ajjava & ājjava better?) expld by C. as ujuka, akuṭila. See also ajjava. Should we assume misreading for añjasa?

Añjali [cp. Sk. añjali, fr. añjati¹] extending, stretching forth, gesture of lifting up the hands as a token of reverence (cp. E. to "tender" one's respect), putting the ten fingers together and raising them to the head (VvA 7: dasanakha-samodhāna-samujjalaṇ añjaliṇ paggayha). Only in stock phrases (a.) **añjaliṇ paṇāmeti** to bend forth the outstretched hands Vin II.188; D I.118; Sn 352; Sn p. 79. (b.) **°ṇ paggaṇhāti** to perform the a. salutation J I.54; DhA IV.212; VvA 7, 312 (**sirasmiṇ** on one's head); PvA 93. (c.) **°ṇ karoti** id. PvA 178; cp. **katañjali** (adj.) with raised hands Sn 1023; J I.17; PvA 50, and **añjalikata** id. Pv II.12²⁰. Cp. pañjali

-kamma respectful salutation, as above A I.123; II.180; IV.130; Vv 78⁸, 83¹⁶; DhA I.32. **-karaṇīya** (adj.) that is worthy of being thus honoured D III.5; A II.34; III.36; IV.13 sq.; It 88.

Añjalikā (f.) [= añjali] the raising of the hands as a sign of respectful salutation Vv 1⁸ (expld at VvA 24 as dasanakha-samodhāna samujjalaṇ añjaliṇ sirasi paggaṇhantī guṇa-visiṭṭhānaṇ apacayānaṇ akāsiṇ).

Añjasa [Sk. āñjasa (?). Cp. ārjava = P. ajjava, see añjati¹ & añjaya] straight, straightforward (of a road) D I.235; J I.5; Th 2, 99; Vv 50²⁰ (cp. VvA 215); VvA 84 (= akuṭila); Mhvs 25, 5; Miln 217; Sdhp 328, 595. Cp. pañjasa.

Añjita [Sk. ankta & añjayita, pp. of añjeti] smeared, anointed J I.77 (su-añjitāni akkhīni); IV.421 (añjit'akkha).

Aññā (pron.) [Vedic anya, with compar. suff. ya; Goth. anþar; Ohg. andar; formation with n analagous to those with l in Gr. ἄλλος (ἄλjος), Lat. alius (cp. alter), Goth. aljis Ags. elles = E. else. From demonstr. base *eno, see na¹ and cp. a³] another etc. — A. *By itself*: 1. other, not the same, different, another, somebody else (opp. oneself) Vin III.144 (aññena, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (opp. attānaṇ), 165; J I.151 (opp. attano); II.333 (aññaṇ vyākaroti give a diff. answer). — 2. another one, a second; nt. else, further Sn 1052 (= uttariṇ nt. Nd² 17); else J I.294. aññaṇ kiñci (indef.) anything else J I.151. yo añño every other, whoever else J I.256. — 3. **aññe** (pl.) (the) others, the rest Sn 189, 663, 911; Dh 43, 252, 355; J I.254. — B. del. *in correlation*: 1. *copulative*. aññā.. aññā the one .. the other (.. the third etc.); this, that & the other; some .. some Vin I.15; Miln 40; etc. — 2. *reciprocative* **añño aññaṇ, aññamaññaṇ, aññoññaṇ** one another, each other, mutually, reciprocally (in ordinary construction & declension of a noun or adj. in *sg.*; cp. Gr. ἀλλήλων, ἀλλήλους in *pl.*). (a.) **añño aññaṇ** Dh 165. (b.) **aññamaññā** (cp. BSk. aññamañya M Vastu II.436), as *pron.*: n'ālaṇ aññamaññassa sukhāya vā dukkhāya vā D I.56 = S III.211. n'aññamaññassa dukkhaṇ iccheyya do not wish evil to each other Sn 148. daṇḍehi aññamaññaṇ upakkamanti (approach each other) M I.86 = Nd² 199. °ṇ agāravo viharati A III.247. dve janā °ṇ ghātayiṇsu (slew each other) J I.254. aññamaññaṇ hasanti J V.111; °ṇ musale hantvā J V.267. °ṇ daṇḍābhigāṭena PvA 58; or *adj.*: aññamaññaṇ veraṇ bandhiṇsu (established mutual enmity) J II.353; °ṇ piyasaṇvāsaṇ vasiṇsu J II.153; aññamaññaṇ accayaṇ desetvā (their mutual mistake) DhA I.57; or *adv.* dve pi aññamaññaṇ paṭibaddha citta ahesuṇ (in love with each other) J III.188; or °—: aññamaññā-paccaya mutually dependent, interrelated Ps II 49, 58. — (c.) **aññoññā** (°—) J V.251 (°nissita); Dāvs V.45 (°bhinna). — 3. *disjunctive* aññā .. aññā one .. the other, this one ... that one, different, different from aññaṇ jīvaṇ .. aññaṇ sarīraṇ one is the soul .. the other is the body, i. e. the soul is different from the body D I.157; M I.430; A V.193; aññā va saññā bhavissati añño attā D I.187. Thus also in phrase **aññena aññaṇ** opposite, the contrary, differently, contradictory (lit. other from that which is other) Vin II.85 (paṭicarati make counter-charges); D I.57 (vyākāsi gave the opposite or contradictory reply); Miln 171 (aññaṇ kayiramānaṇ aññena sambharati). — **anaññā** (1) not another, i. e. the same, self-same, identical M I.256 (= ayaṇ). — (2) not another, i. e. alone, by oneself, oneself only Sn 65 (°posī; opp. paraṇ) = Nd 4, cp. Nd² 36. — (3) not another, i. e. no more, only, alone Sn p. 106 (dve va gatiyo bhavanti anaññā: and no other or no more, only two). See also under cpds.

-ādisa different J VI.212, **°tā** difference PvA 243. **-khantika** acquiescing in diff. views, following another

faith (see khantika) D I.187; M I.487. **-titthiya** an adherent of another sect, a non-Buddhist.; D III.115; M I.494, 512; P II.21, 32 sq., 119; III.116 sq.; IV.51, 228; V.6, 27 sq.; A I.65, 240; II.176; IV.35 sq.; Vin I.60; J I.93; II.415. **-diṭṭhika** having diff. views (combd. with aññā-khantika) D I.187; M I.487. **-neyya** (an°) not to be guided by somebody else, i. e. independent in one's views, having attained the right knowledge by oneself (opp. para°) Sn 55, 213, 364. **-mano** (an°) (adj.) not setting one's heart upon others Vv 11[8] (see VvA 58). **-vada** holding other views, an° (adj.) Dpvs IV.24. **-vādaka** one who gives a diff. account of things, one who distorts a matter, a prevaricator Vin IV.36. **-vihita** being occupied with something else, distracted, absent-minded Vin IV.269; DhA III.352, 381; °tā distraction, absent-mindedness DhA I.181. **-saraṇa** (an°) not betaking oneself to others for refuge, i. e. of independent, sure knowledge S III.42 = V.154. **-sita** dependent or relying on others Sn 825.

Aññatama (pron. adj.) [aññā + superl. suff. tama; see also aññatara] one out of many, the one or the other of, a certain, any Mhvs 38, 14.

Aññatara (pron. adj.) [Sk. anyatara, aññā + compar. suff. tara, cp. Lat. alter, Goth. anþar etc.] one of a certain number, a certain, somebody, some; often used (like eka) as indef. article "a". Very frequent, e. g. Sn 35, 210; It 103; Dh 137, 157; J I.221, 253; II.132 etc. devaññatara a certain god, i. e. any kind of god S IV.180 = A IV.461.

Aññattha (adv.) [from aññā = aññatra, adv. of place, cp. kattha, ettha] somewhere or anywhere else, elsewhere (either place where or whereto) J I.291; II.154; DhsA 163; DhA I.212; III.351; PvA 45; Mhvs 4, 37; 22, 14.

Aññatra (adv.) [anya + tra, see also aññattha] elsewhere, somewhere else J V.252; Pv IV.1[62]. In compn. also = aññā°, e. g. aññatra-yoga (adj.) following another discipline D I.187; M I.487. — As prep. c. abl. (and instr.) but, besides, except, e. g. a. iminā tapo-pakkamena D I.168; kiṃ karaṇīyaṃ a. dhammacariyāya S I.101; ko nu aññatra-m-ariyehi who else but the Nobles Sn 886 (= ṭhapetvā saññā-mattena SnA 555). **-kiṃ aññatra** what but, i. e. what else is the cause but, or: this is due to; but for D I.90 (vusitavā-mānī k. a. avusitattā); S I.29 (k. k. a. adassanā except from blindness); Sn 206 (id.).

Aññathatta (nt.) [aññathā + tta] 1. change, alteration S III.37; IV.40; A I.153; III.66; Kvu 227 (= jarā C, cp. *Kvu trsl.* 55 n. 2); Miln 209. — 2. difference J I.147; It 11. — 3. erroneous supposition, mistake Vin II.2; S III.91; IV.329. — 4. fickleness, change of mind, doubt, wavering, M I.448, 457 (+ domanassa); J I.33 (cittaṃ); PvA 195 (cittassa).

Aññathā (adv.) [aññā + thā] in a different manner, otherwise, differently S I.24; Sn 588, 757; DhsA 163; PvA 125, 133. **anaññathā** without mistake Vv 44[18]; **anaññatha** (nt.) certainty, truth Ps II.104 (= tatha).

-bhāva (1) a different existence A II.10; It 9 = 94; Sn 729, 740, 752; (2) a state of difference; i. e. change, alteration, unstableness D I.36; S II.274; III.8, 16, 42; Vbh 379. **-bhāvin** based on difference S III.225 sq.; IV.23 sq., 66 sq.; an° free from difference Vin I.36.

Aññadatthu (adv.) [lit. aññad atthu let there be anything else, i. e. be it what it will, there is nothing else, all, everything, surely] part. of affirmation = surely, all-round, absolutely (ekaṃsa-vacane nipāto DA I.111) only, at any rate D I.91; II.284; Sn 828 (na h' aññadatth' atthi pasaṃsa-lābhā, expld. SnA 541 as na hi ettha pasaṃsa-lābhato aññο attho atthi, cp. also Nd[1] 168); Miln 133; VvA 58; PvA 97, 114.

-dasa sure-seeing, seeing everything, all pervading D I.18; III.135, 185; A II.24; III.202; IV.89, 105; It 15.

Aññadā (adv.) [aññā + dā, cp. kadā, tadā, yadā] at another time, else, once S IV.285; J V.12; DhA IV.125.

Aññā (f.) [Sk. ājñā, = ā + jñā, cp. ājānāti] knowledge, recognition, perfect knowledge, philosophic insight, knowledge par excellence, viz. Arahantship, saving knowledge, gnosis (cp. on term *Compend.* 176 n. 3 and *Psalms of Brethren* introd. XXXIII.) M I.445; S I.4 (sammad°), 24 (aññāya nibbuta); II.221; V.69, 129 (diṭṭh'eva dhamme), 133, 237; A III.82, 143, 192; V.108; It 39 sq., 53, 104; Dh 75, 96; Kh VII.11; Miln 334. — **aññaṃ vyākaroti** to manifest ones Arahantship (by a discourse or by mere exclamation) Vin I.183; S II.51 sq., 120; IV.139; V.222; J I.140; II.333. See also arahatta.

-atthika desirous of higher knowledge Pv IV.1[14]. **-ārādhana** the attainment of full insight M I.479. **-indriya** the faculty of perfect knowledge or of knowledge made perfect D III.219; S V.204; It 53; Pug 2; Dhs 362, 505, 552; Nett 15, 54, 60. **-citta** the thought of gnosis, the intention of gaining Arahantship S II.267; A III.437. **-paṭivedha** comprehension of insight Vin II.238. **-vimokkha** deliverance by the highest insight Sn 1105, 1107 (Nd[2] 19: vuccati arahatta-vimokkho).

Aññāṇa (nt.) [a + ñāṇa] ignorance; see ñāṇa 3 e.

Aññāṇaka (nt.) [Demin. of aññāṇa] ignorance Vin IV.144.

Aññāṇin (adj.) [a + ñāṇin] ignorant, not knowing DhA III.106.

Aññāta[1] [pp. of ājānāti, q. v.] known, recognised Sn 699. an° what is not known, in phrase anaññāta-ññassāmī' t' indriya the faculty of him (who belives): "I shall know what is not known (yet)" D III.219; S V.204; It 53; Pug 2; Dhs 296 (cp. Dhs trsl. 86); Nett 15, 54, 60, 191.

-mānin one who prides himself in having perfect knowledge, one who imagines to be in possession of right insight A III.175 sq.; Th 1, 953.

Aññāta[2] [a + ñāta] unknown, see ñāta.

Aññātaka[1] [a + ñātaka, cp. Sk. ajñāti] he who is not a kinsman DhA I.222.

Aññātaka[2] (adj.) [Demin. of aññāta[2]] unknown, unrecognisable, only in phrase °**vesena** in unknown form, in disguise J I.14; III.116; V.102.

Aññātar [n. ag. to ājānāti] one who knows, a knower of D II.286; M I.169; S I.105 (dhammassa); Kvu 561.

Aññātāvin (adj. -n.) [from ājānāti] one who has complete insight DhsA 291.

-indriya (°tāv° indr.) the faculty of one whose knowledge is made perfect Dhs 555 (cp. *Dhs trsl.* 150) and same loci as under aññindriya (see aññā).

Aññātukāma (adj.) [ā + jñātuṃ + kāma] desirous of gaining right knowledge A III.192. See ājānāti.

Aññāya [ger. of ājānāti, q. v. for detail] recognising, knowing, in the conviction of, S I.24; A III.41; Dh 275, 411.

Aññoañña see añña B 2 c.

Aṅhamāna [Sk. aśnāna, ppr. med. of aśnāti, aś to eat] eating, taking food; enjoying: only SS at Sn 240; all MSS at 239 have asamāṇa. SnA 284 expls. by āhārayamāna.

Aṭaṭa [BSk. aṭaṭa (e. g. Divy 67), prob. to aṭ roam about. On this notion cp. description of roaming about in Niraya at Nd[1] 405 bottom] N. of a certain purgatory or Niraya A V.173 = Sn p. 126.

Aṭaṇaka (adj.) [cp. Sk. aṭana, to aṭ] roaming about, wild J V.105 (°gāvī).

Aṭanī (f.) a support a stand inserted under the leg of a bedstead Vin IV.168; Sām. Pās. on Pāc. 14 (quoted Mln.

Pāt. 86 and Vin IV.357); DhA I.234; J II.387, 425, 484 supports of a seat. Morris, J. P. T. S. 1884, 69 compares Marāthi aḍaṇī a three-legged stand. See also *Vin Texts* II.53.

Aṭaḷa (adj.) [cp. Sk. aṭṭa & aṭṭālaka stronghold] solid, firm, strong, only in phrase **aṭaḷiyo upāhanā** strong sandals M II.155 (vv. ll. paṭaliye & agaliyo) = S I.226 (vv. ll. āṭaliyo & āṭaliko). At the latter passage Bdhgh. explains gaṇangaṇ-ûpāhanā, Mrs. Rh. D. (*Kindred Sayings* I.291) trsls. "buskined shoes".

Aṭavī (f.) [Sk. aṭavī: Non-Aryan, prob. Dravidian] 1. forest, woods J I.306; II.117; III.220; DhA I.13; PvA 277. — 2. inhabitant of the forest, man of the woods, wild tribe J VI.55 (= aṭavicorā C.).

-rakkhika guardian of the forest J II.335. **-sankhepa** at A I.178 = III.66 is prob. faulty reading for v. l. °sankopa "inroad of savage tribes".

Aṭṭa[1] [cp. see aṭṭaka] a platform to be used as a watch-tower Vin I.140; DA I.209.

Aṭṭa[2] [cp. Sk. artha, see also attha 5 b] lawsuit, case, cause Vin IV.224; J II.2, 75; IV.129 (°ṃ vinicchināti to judge a cause), 150 (°ṃ tīreti to see a suit through); VI.336.

Aṭṭa[3] [Sk. ārta, pp. of ardati, ṛd to dissolve, afflict etc.; cp. Sk. ārdra (= P. adda and alla); Gr. ἄρδω to moisten, ἄρδα dirt. See also aṭṭiyati & aṭṭita] distressed, tormented, afflicted; molested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 āturа); Th 2, 439 (= aṭṭita ThA 270), 441 (= piḷita ThA 271); J IV.293 (= āturа C.); Vv 80[9] (= attita upadduta VvA 311). Often —°: iṇaṭṭa oppressed by debt M I.463; Miln 32; chāt° tormented by hunger VvA 76; vedan° afflicted by pain Vin II.61; III.100; J I.293; sūcik° (read for sūcikaṭṭha) pained by stitch Pv III.2[3].

-ssara cry of distress Vin III.105; S II.255; J I.265; II.117; Miln 357; PvA 285.

Aṭṭaka [Demin. of aṭṭa[1]] a platform to be used as a watch-house on piles, or in a tree Vin I.173; II.416; III.322, 372; DA I.209.

Aṭṭāna at Vin II.106 is obscure, should it not rather be read with Bdhgh as **aṭṭhāna**? (cp. Bdhgh on p. 315).

Aṭṭāla [from aṭṭa] a watch-tower, a room at the top of a house, or above a gate (koṭṭhaka) Th 1, 863; J III.160; V.373; Miln 1, 330; DhA III.488.

Aṭṭālaka [Sk. aṭṭālaka] = aṭṭāla; J II.94, 220, 224; VI.390, 433; Miln 67, 81.

Aṭṭita (& occasionally **addita**, e. g. Pv II.6[2]; Th 2, 77, 89; Th 1, 406) [Sk. ardita, pp. of ardayati, Caus. of ardati, see aṭṭa[3]] pained, distressed, grieved, terrified Th 1, 157; J II.436; IV.85 (v. l. addhita); V.84; VvA 311; ThA 270; Mhvs 1, 25; 6, 21; Dpvs I.66; II.23; XIII.9; Sdhp 205. — See remarks of Morris J. P. T. S. 1886, 104, & 1887. 47.

Aṭṭiyati & **Aṭṭiyati** [Denom. fr. aṭṭa[3], q. v.] to be in trouble or anxiety, to be worried, to be incommodated, usually combd. with **harāyati**, e. g. D I.213 (+ jigucchati); S I.131; M I.423; Pv I.10[2] (= aṭṭā dukkhitā PvA 48), freq. in ppr. **aṭṭiyamāna harayāmāna** (+ jigucchamāna) Vin II.292; J I.66, 292; It 43; Nd[2] 566; Ps I.159. — Spelling sometimes addiyāmi, e. g. Th 1, 140. — pp. aṭṭita & addita.

Aṭṭiyana (nt.) [cp. Sk. ardana, to aṭṭiyati] fright, terror, amazement DhA II.179.

Aṭṭha[1] [Vedic aṣṭau, old dual, Idg. *octou, pointing to a system of counting by tetrads (see also nava); Av. ašta, Gr. ὀκτώ, Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] *num. card.*, eight, decl. like pl. of adj. in-a. A. The number in *objective* significance, based on natural phenomena: see cpds. °angula, °nakha, °pada, °pāda.

B. The number in *subjective* significance. — (1) As mark of respectability and honour, based on the idea of the double square: (a) in meaning "a couple" aṭṭha matakukkuṭe aṭṭha jīva-k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA I.213. sanghassa a salākabhattaṇ dāpesi VvA 75 = DhA III.104. a. piṇḍapātāni adadaṇ Vv 34[8]. a. vattha-yugāni (a double pair as offering) PvA 232, a therā PvA 32. — The highest respectability is expressed by 8 × 8 = 64, and in this sense is freq. applied to *gifts*, where the giver gives a higher potency of a pair (2[3]). Thus a "royal" gift goes under the name of **sabb-aṭṭhakaṇ** dānaṇ (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars DhA II.45, 46, 71. In the same sense aṭṭh' aṭṭha kahāpaṇā (as gift) DhA II.41; aṭṭh-aṭṭhakā dibbākaññā Vv 67[3] (= catusaṭṭhi VvA 290); aṭṭhaṭṭhaka Dpvs VI.56. Quite conspicuous is the meaning of a "couple" in the phrase satt-aṭṭha 7 or 8 = a couple, e. g. sattaṭṭha divasā, a week or so J I.86; J II.101; VvA 264 (saṇvaccharā years). — (b.) used as definite *measure* of quantity & distance, where it also implies the respectability of the gift, 8 being the lowest unit of items that may be given decently. Thus freq. as aṭṭha kahāpaṇā J I.483; IV.138; VvA 76; Miln 291. — In distances: a. karīsā DhA II.80; IV.217; PvA 258; a. usabhā J IV.142. — (c.) in combn. with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus **aṭṭha sataṇ** 800, Sn 227. As denotation of wealt (cp. below under 18 and 80): a-°sata-sahassa-vibhava DhA IV.7. But aṭṭhasata at S IV.232 means 108 (3 × 36), probably also at J V.377. — **aṭṭha sahassaṇ** 8000 J V.39 (nāgā). The same meaning applies to 80 as well as to its use as unit in combn. with any other decimal (18, 28, 38 etc.): (*α*) 80 (**asīti**) a great many. Here belong the 80 smaller signs of a Mahāpurisa (see anuvyañjana), besides the 32 main signs (see dvattiṇsa) VvA 213 etc. Freq. as measure of *riches*, e. g. 80 waggon loads Pv II.7[6]; asīti-koṭivibhava DhA III.129; PvA 196; asīti hatth' ubbedho rāsi (of gold) VvA 66, etc. See further references under asīti. — (*β*) The foll. are examples of 8 with other decimals: 18 **aṭṭhādasa** (only M III.239: manopavicārā) & **aṭṭhārasa** (this the later form) VvA 213 (avenika-buddhadhammā: Bhagavant's qualities); as measure J VI.432 (18 hands high, of a fence); of a great mass or multitue: aṭṭhārasa koṭiyo or °koṭi, 18 koṭis J I.92 (of gold), 227; IV.378 (°dhana, riches); DhA II.43 (of people); Miln 20 (id.); a. akkhohini-sankhāsenā J VI.395. a. vatthū Vin II.204. — 28 **aṭṭhavīsati** nakkhattāni Nd[1] 382; paṭisallāṇaguṇā Miln 140. — 38 **aṭṭhatiṇsā** Miln 359 (rājaparisā). — 48 **aṭṭhacattārīsaṇ** vassāni Sn 289. — 68 **aṭṭhasaṭṭhi** Th 1, 1217 °sitā savitakkā, where id. p. at S I.187 however reads atha saṭṭhi-tasitā vitakkā); J I.64 (turiya-satasahassāni) — 98 **aṭṭhanavuti** (cp. 98 the age of Eli, 1 Sam. IV.15) Sn 311 (rogā, a higher set than the original 3 diseases, cp. navuti). — (2) As number of *symmetry* or of an intrinsic, harmonious, symmetrical set, aṭṭha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. °aṇsa and °angika. Closely related to nos. 2 and 4 aṭṭha is in the geometrical progression of 2. 4. 8. 16. 32. where each subsequent number shows a higher symmetry or involves a greater importance (cp. 8 × 8 under 1 a) — J V.409 (a. mangalena samannāgata, of Indra's chariot: with the 8 lucky signs); VvA 193 (aṭṭhahi akkhaṇehi vajjitaṇ manussabhāvaṇ: the 8 unlucky signs). In progression: J IV.3 (aṭṭha petiyo, following after 4, then foll. by 8, 16, 32); PvA 75 (a. kapparukkhā at each point of the compass, 32 in all). Further: 8 expressions of bad language DhA IV.3.

-aṇsa with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B 2), of a diamond D I.76 = M III.121 (maṇi veḷuriyo a.); Miln 282 (maṇiratanaṇ subhaṇ jātimantaṇ a.) of the pillars of a heavenly palace (Vimāna) J VI.127 = 173 = Vv 78[2] (a. sukatā thambhā); Vv 84[18] (āyataṇsa = āyatā hutvā aṭṭha-soḷasadvattiṇsādi-aṇsavanto VvA 339). Of a ball of string Pv

IV.3[28] (gulaparimaṇḍala, cp. PvA 254). Of geometrical figures in general Dhs 617. **-anga** (of) eight parts, eightfold, consisting of eight ingredients or constituents (see also next and above B 2 on significance of aṭṭha in this connection), in compn. with °*upeta* characterised by the eight parts (i. e. the observance of the first eight of the commandments or vows, see sīla & cp. anga 2), of **uposatha**, the fast-day A I.215; Sn 402 (Sn A 378 explₛ. ekam pi divasaṃ apariccajanto aṭṭhangupetaṃ uposathaṃ upavassa); cp. aṭṭhanguposathin (adj.) Mhvs 36, 84. In BSk. always in phrase aṣṭāṅga-samanvāgata upavāsa, e. g. Divy 398; Sp. Av. Ś I.338, 399; also vrata Av. Ś I.170. In the same sense aṭṭhangupeta **pāṭihāriyapakkha** (q. v.) Sn 402, where Vv 15[6] has °susamāgata (explᵈ. at VvA 72 by pāṇātipātā veramaṇī-ādīhi aṭṭhah' angehi samannāgata). °*samannāgata* endowed with the eight qualities (see anga 3), of rāja, a king D I.137 sq., of brahmassara, the supreme or most excellent voice (of the Buddha) D II.211; J I.95; VvA 217. Also in Buddh. Sk. aṣṭāṅgopeta svara of the voice of the Buddha, e. g. Sp. Av. Ś I.149. **-angika** having eight constituents, being made up of eight (intrinsic) parts, embracing eight items (see above B 2); of the **uposatha** (as in prec. aṭṭhang' uposatha) Sn 401; of the "Eightfold Noble Path" **(ariyo a. maggo)**. (Also in BSk. as aṣṭāṅgika mārga, e. g. Lal. Vist. 540, cp. aṣṭāṅgamārgadeśika of the Buddha, Divy 124, 265); D I.156, 157, 165; M I.118; It 18; Sn 1130 (magga uttama); Dh 191, 273; Th 2, 158, 171; Kh IV.; Vin I.10; Nd[2] 485; DA I.313; DhA III.402. **-angula** eight finger-breadths thick, eight inches thick, i. e. very thick, of double thickness J II.91 (in contrast to caturangula); Mhvs 29, 11 (with sattangula). **-aḍḍha** (v. l. aḍḍhaṭṭha) half of eight, i. e. four (°pāda) J VI.354, see also aḍḍha[1]. **-nakha** having eight nails or claws J VI.354 (: ekekasmiṃ pāde dvinnaṃ dvinnaṃ khurānaṃ vasena C.). **-nava** eight or nine DhA III.179. **-pada** 1. a chequered board for gambling or playing drafts etc., lit. having eight squares, i. e. on each side (DA I.85: ekekāya pantiyā aṭṭha aṭṭha padāni assā ti), cp. dasapada D I.6. — 2. eightfold, folded or plaited in eight, cross-plaited (of hair) Th 1, 772 (aṭṭhāpada-katā kesā); J II.5 (°ṭṭhapana = cross-plaiting). **-padaka** a small square (⅛), i. e. a patch Vin I.297; II.150. **-pāda** an octopod, a kind of (fabulous) spider (or deer?) J V.377; VI.538; cp. Ṣk. aṣṭapāda = śarabha a fabulous eight-legged animal. **-mangala** having eight anspicious signs J V.409 (explᵈ. here to mean a horse with white hair on the face, tail, mane, and breast, and above each of the four hoofs). **-vanka** with eight facets, lit. eight-crooked, i. e. polished on eight sides, of a jewel J VI.388. **-vidha** eightfold Dhs 219.

Aṭṭha[2] see attha.

Aṭṭhaka (adj.) [Sk. aṣṭaka] — 1. eightfold Vin I.196 = Ud 59 (°vaggikāni); VvA 75 = DhA III.104 (°bhatta). — 2. °ā (f.) the eight day of the lunar month (cp. aṭṭhamī), in phrase **rattīsu antar'aṭṭhakāsu** in the nights between the eighths, i. e. the 8th day before and after the full moon Vin I.31, 288 (see *Vin Texst* I.130[n]); M I.79; A I.136; Miln 396; J I.390. — 3. °ṃ (nt.) an octad Vv 67[2] (aṭṭh° eight octads = 64); VvA 289, 290. On sabbaṭṭhaka see aṭṭha B 1 a. See also antara.

Aṭṭhama (num. ord.) [Sk. aṣṭama, see aṭṭha[1]] the eighth Sn 107, 230 (cp. KhA 187), 437. — f. °ī the eighth day of the lunar half month (cp. aṭṭhakā) A I.144; Sn 402; Vv 16[6] (in all three pass. as pakkhassa cātuddasī pañcadasī ca aṭṭhamī); A I.142; Sn 570 (ito aṭṭhami, scil. divase, loc.).

Aṭṭhamaka = aṭṭhama the eighth. — 1. lit. Miln 291 (att° self-eighth). — 2. as tt. the eighth of eight persons who strive after the highest perfection, reckoned from the first or Arahant. Hence the eighth is he who stands on the lowest step of the Path and is called a sotāpanna (q. v.) Kvu 243—251 (cp. *Kvu trsl.* 146 sq.); Nett 19, 49, 50; Ps II.193 (+ sotāpanna).

Aṭṭhāna (nt.) [ā + ṭhāna] stand, post; name of the rubbing-post which, well cut & with incised rows of squares, was let into the ground of a bathing-place, serving as a rubber to people bathing Vin II.105, 106 (read aṭṭhāne with BB; cp. Vin II.315).

Aṭṭhi°[1] [= attha (aṭṭha) in compn. with **kar** & **bhū**, as freq. in Sk. and P. with i for a, like citti-kata (for citta°), angi-bhūta (for anga°); cp. the freq. combn. (with similar meaning) manasi-kata (besides manasā-k.), also upadhikaroti and others. This combn. is restricted to the pp and der. (°kata & °katvā). Other explns. by Morris J. P. T. S. 1886, 107; Windisch, M. & B. 100], in combn. with **katvā**: to make something one's attha, i. e. object, to find out the essence or profitableness or value of anything, to recognise the nature of, to realise, understand, know. Nearly always in stock phrase **aṭṭhikatvā manasikatvā** D II.204; M I.325, 445; S I.112 sq. = 189, 220; V.76; A II.116; III.163; J I.189; V.151 (: attano atthikabhāvaṃ katvā atthiko hutvā sakkaccaṃ suṇeyya C.); Ud 80 (: adhikicca, ayaṃ no attho adhigantabbo evaṃ sallakkhetvā tāya desanāya atthikā hutvā C.); Sdhp 220 (°katvāna).

Aṭṭhi[2] (nt.) [Sk. asthi = Av. asti, Gr. *ὀστέον, ὀστρακον, ἀστράγαλος*; Lat. os (*oss); also Gr. *ὄζος* branch Goth. asts] — 1. a bone A I.50; IV.129; Sn 194 (°nahāru bones & tendons); Dh 149, 150; J I.70; III.26, 184; VI.448 (°vedhin); DhA III.109 (300 bones of the human body, as also at Suśruta III.5); KhA 49; PvA 68 (°camma-nahāru), 215 (gosīs°); Sdhp 46, 103. — 2. the stone of a fruit J II.104. **-kankala** [Sk. °kankāla] a skeleton M I.364; cp. °sankhalika. **-kadalī** a special kind of the plantain tree (Musa Sapientum) J V.406. **-kalyāṇa** beauty of bones DhA I.387. **-camma** bones and skin J II.339; DhA III.43; PvA 68 **-taca** id. J II.295. **-maya** made of bone Vin II.115. **-miñjā** marrow A IV.129; DhA I.181; III.361; KhA 52. **-yaka** (T. aṭṭhīyaka) bones & liver S I.206. **-sankhalikā** [B. Ṣk. °śakalā Sp. Av. Ś I.274 sq., see also aṭṭhika°] a chain of bones, i. e. a skeleton DhA III.479; PvA 152. **-sanghāṭa** conjunction of bones, i. e. skeleton Vism 21; DhA II.28; PvA 206. **-sañcaya** a heap of bones It 17 = Bdhd 87. **-saññā** the idea of bones (cp. aṭṭhika°) Th 1, 18. **-saṇṭhāna** a skeleton Sdhp 101.

Aṭṭhika[1] (nt.) [fr. aṭṭhi] 1. = aṭṭhi 1 a bone M III.92; J I.265, 428; VI.404; PvA 41. — 2 = aṭṭhi 2 kernel, stone DhA II.53 (tāl°); Mhvs 15, 42.

-sankhalikā a chain of bones, a skeleton A III.324 see also under kaṭaṭṭhika. **-saññā** the idea of a skeleton S V.129 sq.; A II.17; Dhs 264.

Aṭṭhika[2] at PvA 180 (sūcik°) to be read aṭṭita (q. v.) for aṭṭika.

Aṭṭhita[1] see ṭhita.

Aṭṭhita[2] [ā + ṭhita] undertaken, arrived at, looked after, considered J II.247 (= adhiṭṭhita C.).

Aṭṭhita[3] see atthika.

Aṭṭhilla at Vin II.266 is explᵈ. by Bdhgh on p. 327 by gojanghaṭṭika, perhaps more likely = Sk. aṣṭhīlā a round pebble or stone.

Aḍḍha[1] (& **addha**) [etym. uncertain, Sk. ardha] one half, half; usually in compn. (see below), like diyaḍḍha 1½ (°sata 150) PvA 155 (see as to meaning *Stede, Peta Vatthu* p. 107). *Note.* aḍḍha is never used by itself, for "half" in absolute position upaḍḍha (q. v.) is always used.

-akkhika with furtive glance ("half an eye") DhA IV.98. **-aṭṭha** half of eight, i. e. four (cp. aṭṭhaḍḍha) S II.222 (°ratana); J VI.354 (°pāda quadruped; v. l. for aṭṭhaḍḍha). **-aḷhaka** ½ an aḷhaka (measure) DhA III.367. **-uḍḍha** [cp.

Mahārāṣṭrī form cauttha = Sk. caturtha] three and a half J I.82; IV.180; V.417, 420; DhA I.87; Mhvs 12, 53. **-ocitaka** half plucked off J I.120. **-karīsa** (-matta) half a k. in extent VvA 64 (cp. aṭṭha-karīsa). **-kahāpaṇa** ½ kahāpaṇa A V.83. **-kāsika** (or °ya) worth half a thousand kāsiyas (i. e. of Benares monetary standard) Vin I.281 (kambala, a woollen garment of that value; cp. *Vin Texts* II.195); II.150 (bimbohanāni, pillows; so read for aḍḍha-kāyikāni in T.); J V.447 (a°-kāsigaṇikā for a-°kāsiya° a courtezan who charges that price, in phrase a°-k°-gaṇika viya na bahunnaṃ piyā manāpā). **-kumbha** a half (-filled) pitcher Sn 721. **-kusi** (tt. of tailoring) a short intermediate cross-seam Vin I.287. **-kosa** half a room, a small room J VI.81 (= a° kosantara C.). **-gāvuta** half a league J VI.55. **-cūḷa** (°vāhā vihi) ½ a measure (of rice) Miln 102, perhaps misread for aḍḍhāḷha (āḷha = āḷhaka, cp. A III.52), a half āḷha of rice. **-tiya** the third (unit) less half, i. e. two and a half VvA 66 (māsā); J I.49, 206, 255 (°sata 250). Cp. next. **-teyya** = °tiya 2½ Vin IV.117; J II.129 (°sata); DA I.173 (v. l. BB for °tiya); DhA I.95 (°sata), 279; PvA 20 (°sahassa). **-telasa** [cp. BSk. ardhatrayodaśa] thirteen and a half Vin I.243, 247; D II.6 (°bhikkhusatāni, cp. tayo B I b); DhA III.369. **-daṇḍaka** a short stick M I.87 = A I.47; II.122 = Nd² 604 = Miln 197. **-duka** see °ruka. **-nāḷika** (-matta) half a nāḷi-measure full J VI.366. **-pallanka** half a divan Vin II.280. **-bhāga** half a share, one half Vv 13⁶ (= upaḍḍhabhāga VvA 61); Pv I.11⁵. **-maṇḍala** semi-circle, semi circular sewing Vin J.287. **-māna** half a māna measure J I.468 (m. = aṭṭhannaṃ nāḷinaṃ nāmaṃ C.). **-māsa** half a month, a half month, a fortnight Vin III.254 (ūnak°); A V.85; J III.218; VvA 66. Freq. in acc. as adv. for a fortnight, e. g. Vin IV.117; VvA 67; PvA 55. **-māsaka** half a bean (as weight or measure of value, see māsaka) J I.111. **-māsika** half-monthly Pug 55. **-muṇḍaka** shaven over half the head (sign of loss of freedom) Mhvs 6, 42. **-yoga** a certain kind of house (usually with pāsāda) Vin I.58 = 96, 107, 139, 239, 284; II.146. Acc. to Vin T. I.174 "a gold coloured Bengal house" (Bdhgh), an interpretation which is not correct: we have to read supaṇṇa vankageha "like a Garuḷa bird's crooked wiug", i. e. where the roof is bent on one side. **-yojana** half a yojana (in distance) J V.410; DA I.35 (in expln. of addhāna-magga); DhA I.147; II.74. **-rattā** midnight A III.407 (°aṃ adv. at m.); Vv 81¹⁶ (°rattāyaṃ adv. = aḍḍharattiyaṃ VvA 315); J I.164 (samaye); IV.159 (id.). **-ratti** = °rattā VvA 255, 315 (= majjhimayāma-samaya); PvA 155. **-ruka** (v. l. °duka) a certain fashion of wearing the hair Vin II.134; Bdhgh expln. on p. 319: aḍḍhadukan ti udare lomarāji-ṭhapanaṃ "leaving a stripe of hair on the stomach". **-vivata** (dvāra) half open J V.293.

Aḍḍha² (adj.) [Sk. āḍhya fr. ṛddha pp. of **ṛdh**, ṛdhnote & ṛdhyate (see ijjhati) to thrive cp. Gr. *ἄλθομαι* thrive, Lat. alo to nourish. Cp. also Vedic iḍā refreshment & P. iddhi power. See also āḷhiya] rich, opulent, wealthy, well-to-do; usually in combn. with **mahaddhana** & **mahābhoga** of great wealth & resources (foll. by pahūta-jātarūparajata pahūta vittūpakaraṇa etc.). Thus at D I.115, 134, 137; III.163; Pug 52; DhA I.3; VvA 322; PvA 3, 78 etc. In other combn. Vv 31⁴ (°kula); Nd² 615 (Sakka = aḍḍho mahaddhano dhanavā); DA I.281 (= issara); DhA II.37 (°kula); Sdhp 270 (satasākh°), 312 (guṇ°), 540 sq. (id.), 561.

Aḍḍhaka (adj.) wealthy, rich, influential J IV.495; Pv II.8² (= mahāvibhava PvA 107).

Aḍḍhatā (f.) [abstr. to aḍḍha] riches, wealth, opulence Sdhp 316.

Aṇa [Sk. ṛṇa; see etym. under iṇa, of which aṇa is a doublet. See also āṇaṇya] debt, only in neg. **anaṇa** (adj.) free from debt Vin I.6 = S I.137, 234 = D II.39; Th 2, 364 (i. e. without a new birth); A II.69; J V.481; ThA 245.

Aṇu (adj.) [Sk. aṇu; as to etym. see Walde Lat. Wtb. under ulna. See also āṇi] small, minute, atomic, subtle (opp. **thūla**, q. v.) D I.223; S I.136; V.96 (°bīja); Sn 299 (anuto aṇuṃ gradually); J III.12 (= appamattaka); IV.203; Dhs 230, 617 (= kisa); ThA 173; Miln 361. *Note* aṇu is freq. spelt anu, thus usually in cpd. °matta.

-thūla (aṇuṃthūla) fine and coarse, small & large Dh 31 (= mahantañ ca khuddakañ ca DhA I.282), 409 = Sn 633; J IV.192; DhA IV.184. **-matta** of small size, atomic, least Sn 431; Vbh 244, 247 (cp. M III.134; A II.22); Dpvs IV.20. The spelling is **anumatta** at D I.63 = It 118; Dh 284; DA I.181; Sdhp 347. **-sahagata** accompanied by a minimum of, i. e. residuum Kvu 81, cp. Kvu trsl. 66 n. 3.

Aṇuka (adj.) = aṇu Sn 146, KhA 246.

Aṇḍa (nt.) [Etym. unknown. Cp. Sk. aṇḍa] 1. an egg Vin III.3; S II.258; M I.104; A IV.125 sq. — 2. (pl.) the testicles Vin III.106. — 3. (in camm°) a water-bag J I.249 (see Morris J. P. T. S. 1884, 69).

-kosa shell of eggs Vin III.3 = M .104; A IV.126, 176. **-cheda(ka)** one who castrates, a gelder J IV.364, 366. **-ja** 1. born from eggs S III.241 (of snakes); M I.73; J II.53 = V.85; Miln 267. — 2. a bird J. V.189. **-bhārin** bearing his testicles S II.258 = Vin III.100. **-sambhava** the product of an egg, i. e. a bird Th 1, 599. **-hāraka** one who takes or exstirpates the testicles M I.383.

Aṇḍaka¹ (nt.) = aṇḍa, egg DhA I.60; III.137 (sakuṇ°).

Aṇḍaka² (adj.) [Sk.? prob. an inorganic form; the diaeresis of caṇḍaka into c' aṇḍaka seems very plausible. As to meaning cp. DhsA 396 and see *Dhs trsl.* 349, also Morris J. P. T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to **ard**, as in aṭṭa²] only used of vācā, speech: harsh, rough, insolent M I.286; A V.265, 283, 293 (gloss kaṇṭakā); J III.260; Dhs 1343, cp. DhsA 396.

Aṇṇa (food, cereal). See passages under aparaṇṇa & pubbaṇṇa.

Aṇṇava (nt.) [Sk. arṇa & arṇava to ṛ, ṛṇoti to move, Idg. ***er** to be in quick motion, cp. Gr. *ὄρνυμι*; Lat. orior; Goth. rinnan = E. run; Ohg. runs, river, flow.] 1. a great flood (= ogha), the sea or ocean (often as mah°, cp. BSk. mahārṇava, e. g. Jtm 31¹⁵) M I.134; S I.214; IV.157 (mahā udak°); Sn 173 (fig. for saṃsāra see SnA 214), 183, 184; J I.119 (°kucchi), 227 (id.); V.159 (mah°); Mhvs 5, 60; 19, 16 (mah°). — 2. a stream, river J III. 521; V.255.

Aṇha [Sk. ahna, day, see ahan] day, only as —° in apar°, pubb°, majjh°, sāy°, q. v.

Atakkaka (adj.) [a + takka²] not mixed with buttermilk J VI.21.

Ataccha (nt.) [a + taccha²] falsehood, untruth D I.3; J VI.207.

Ati (indecl.) [Sk. ati = Gr. *ἔτι* moreover, yet, and; Lat. et and, Goth. iþ; also connected with Gr. *ἀτάρ* but, Lat. at but (= over, outside) Goth. aþþan] adv. and prep. of direction (forward motion), in primary meaning "on, and further", then "up to and beyond". I. in abstr. position **adverbially** (only as ttg.): in excess, extremely, very (cp. II.3) J VI.133 (ati uggata C. = accuggata T.), 307 (ati ahitaṃ C. = accāhitaṃ T.).

II. as **prefix**, meaning. — 1. on to, up to, towards, until); as far as: accanta up to the end; aticchati to go further, pass on; atipāta "falling on to"; attack slaying; atimāpeti to put damage on to, i. e. to destroy. — 2. over, beyond, past, by, trans-; with verbs: (a.) trs. atikkamati to pass beyond, surpass; atimaññati to put one's "manas" over, to despise; atirocati to surpass in splendour. (b.) intr. atikkanta passed by; atikkama traversing; aticca trānrgressing; atīta past, gone beyond. — Also with

verbal derivations: accaya lapse, also sin, transgression ("going over"); atireka remainder, left over; atisaya overflow, abundance; atisāra stepping over, sin. — 3. exceedingly, in a high or excessive degree either very (much) or too (much); in nominal compn. (a), rarely also in verbal compn. see (b). — (a) with nouns & adj.: °āsanna too near; °uttama the very highest; °udaka too much water; °khippa too soon; °dāna excessive alms giving; °dāruṇa very cruel; °dīgha extremely long; °dūra too near; deva a super-god °pago too early; °bālha too much; °bhāra a too heavy load; °manāpa very lovely; °manohara very charming; °mahant too great; °vikāla very inconvenient; °vela a very long time; °sambādha too tight, etc. etc. — (b.) with verb: atibhuñjati to eat excessively.

III. A peculiar use of ati is its' function in *reduplication-compounds*, expressing "and, adding further, and so on, even more, etc." like that of the other comparing or contrasting prefixes a (ā), anu, ava, paṭi, vi (e. g. khaṇḍâkhaṇḍa, seṭṭhânuseṭṭhi, chiddâvacchidda, angapaccanga, cuṇṇavicuṇṇa). In this function it is however restricted to comparatively few expressions and has not by far the wide range of ā (q. v.), the only phrases being the foll. viz. **cakkâticakkaṇ mañcâtimañcaṇ bandhati** to heap carts upon carts, couches upon couches (in order to see a procession) Vin IV.360 (Bdhgh); J II.331; IV.81; DhA V.61. **-devâtideva** god upon god, god and more than a god (see atideva); **mānâtimāna** all kinds of conceit; **vankâtivanka** crooked all over J I.160. — IV. Semantically **ati** is closely related to **abhi**, so that in consequence of dialectical variation we frequently find ati in Pāli, where the corresp. expression in later Sk. shows abhi. See e. g. the foll. cases for comparison: accuṇha ati-jāta, °piḷita °brūheti, °vassati, °vāyati, °veṭheti.

Note The contracted (assimilation-) form of ati before vowels is **acc-** (q. v.). See also for adv. use atiriva, ativiya, atīva.

Ati-ambila (adj.) [ati + ambila] too sour DhA II.85.

Ati-arahant [ati + arahant] a super-Arahant, one who surpasses even other Arahants Miln 277.

Ati-issara (adj.) very powerful (?) J V.441 (°bhesajja, medicin).

Ati-uṇha (adj.) too hot PvA 37 (°ātapa glow). See also accuṇha (which is the usual form).

Ati-uttama (adj.) by far the best or highest VvA 80.

Ati-udaka too much water, excess of water DhA I.52.

Ati-ussura (adj.) only in loc. °e (adv.) too soon after sunrise, too early VvA 65 (laddhabhattatā eating too early).

Ati-eti [ati + i] to go past or beyond, see ger. **aticca** and pp. **atīta**.

Atikata (pp.) more than done to, i. e. retaliated; paid back in an excessive degree A I.62.

Atikaḍḍhati [ati + kaḍḍhati] to pull too hard, to labour, trouble, drudge Vin III.17.

Atikaṇha (adj.) [ati + kaṇha] too black Vin IV.7.

Atikaruṇa (adj.) [ati + karuṇa] very pitiful, extremely miserable J I.202; IV.142; VI.53.

Atikassa (ger.) [fr. atikassati ati + kṛṣ; Sk. atikṛṣya] pulling (right) through J V.173 (rajjuṇ, a rope, through the nostrils; v. l. BB. anti°).

Atikāla [ati + kāla] in instr. **atikālena** adv. in very good time very early Vin I.70 (+ atidivā).

Atikkanta [pp. of atikamati] passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing J II.128 (tīṇi saṃvaccharāni); DhA III.133 (tayo vaye passed beyond the 3 ages of life); PvA 55 (māse °e after the lapse of a month), 74 (kati divasā °ā how many days have passed).

-saka superhuman It 100; Pug 60; cp. BSk. atikrānta-mānuṣyaka M Vastu III.321

Atikkantikā (f.) [Der. abstr. fr. prec.] transgressing, overstepping the bounds (of good behaviour), lawlessness Miln 122.

Atikkama [Sk. atikrama] going over or further, passing beyond, traversing; fig. overcoming of, overstepping, failing against, transgression Dh 191; Dhs 299; PvA 154 (katipayayojan°), 159 (°caraṇa sinful mode of life); Miln 158 (dur° hard to overcome); Sdhp 64.

Atikkamaṇaka (adj.) [atikkamaṇa + ka] exceeding J I.153.

Atikkamati [ati + kamati] (1) to go beyond, to pass over, to cross, to pass by. (2) to overcome, to conquer, to surpass, to be superior to. — J IV.141; Dh 221 (Pot. °eyya, overcome); PvA 67 (maggena: passes by). grd. **atikkamanīya** to be overcome D II.13 (an°); SnA 568 (dur°). ger. **atikkamma** D II.12 (surpassing); It 51 (māradheyyaṇ, passing over), cp. vv. ll. under adhigayha; and **atikkamitva** going beyond, overcoming, transcending (J IV.139 (samuddaṇ); Pug 17; J I.162 (raṭṭhaṇ having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others PvA 15; Vasabhagāmaṇ beyond the village of V. PvA 168. — pp. **atikkanta** (q. v.).

Atikkameti [Caus. of atikkamati] to make pass, to cause to pass over J I.151.

Atikkhippaṇ (adv.) [ati + khippa] too soon Vin II.284.

Atikhaṇa (nt.) [ati + khaṇa(na)] too much digging J II.296.

Atikhāta (nt.) = prec. J II.296.

Atikhiṇa (adj.) [ati + khīṇa] in cāpâtikhiṇa broken bow (?) Dh 156 (expld. at DhA III.132 as cāpāto atikhīṇa cāpā vinimmutta).

Atiga (—°) (adj.) [ati + ga] going over, overcoming, surmounting, getting over Sn 250 (saṅga°); Dh 370 (id.); Sn 795 (sīma°, cp. Nd¹ 99), 1096 (ogha°); Nd¹ 100 (= atikkanta); Nd² 180 (id.).

Atigacchati [ati + gacchati] to go over, i. e. to overcome, surmount, conquer, get the better of, only in pret. (aor.) 3rd sg. **accagā** (q. v. and see gacchati 3) Sn 1040; Dh 414 and **accagamā** (see gacchati 2) Vin II.192; D I.85; S II.205; DA I.236 (= abhibhavitvā pavatta). Also 3rd pl. **accaguṇ** It 93, 95.

Atigāḷeti [ati + gāḷeti, Caus. of galati, cp. Sk. vi-gālayati] to destroy, make perish, waste away J VI.211 (= atigālayati vināseti C. p. 215). Perhaps reading should be atigāḷheti (see atigāḷhita.

Atigāḷha (adj.) [ati + gāḷha 1] very tight or close, intensive J I.62. Cp. atigāḷhita.

Atigāḷhita [pp. of atigāḷheti, Denom. fr. atigāḷha; cp. Sk. atigāhate to overcome] oppressed, harmed, overcome, defeated, destroyed J V.401 (= atipīḷita C.).

Atighora (adj.) [ati + ghora] very terrible or fierce Sdhp 285.

Aticaraṇa (nt.) [fr. aticarati] transgression PvA 159.

Aticarati [ati + carati] 1. to go about, to roam about Pv II.12[15]; PvA 57. — 2. to transgress, to commit adultery J I.496. Cp. next.

Aticaritar [n. ag. of. aticarati] one who transgresses, esp. a woman who commits adultery A II.61 (all MSS. read aticaritvā); IV.66 (T. aticarittā).

Aticariyā (f.) [ati + cariyā] transgression, sin, adultery D III.190.

Aticāra [from aticārati] transgression Vv 15[8] (= aticca cāra VvA 72).

Aticārin (adj. n.) [from aticarati] transgressing, sinning, esp. as f. aticārinī an adultress S II.259; IV.242; D III.190; A III.261; Pv II.12[14]; PvA 151 (v.l. BB), 152; VvA 110.

Aticitra (adj.) [ati + citra] very splendid, brilliant, quite exceptional Miln 28.

Aticca (grd.) [ger. of ati + eti, ati + i] 1. passing beyond, traversing, overcoming, surmounting Sn 519, 529, 531. Used adverbially = beyond, in access, more than usual, exceedingly Sn 373, 804 (= vassasataṃ atikkamitvā Nd[1] 120). — 2. failing, transgressing, sinning, esp. committing adultery J V,424; VvA 72,

Aticchati [*Sk. ati-ṛcchati, ati + ṛ, cp. aṇṇava] to go on, only occurring in imper. aticchatha (bhante) "please go on, Sir", asking a bhikkhu to seek alms elsewhere, thus refusing a gift in a civil way. [The interpretation given by Trenckner, as quoted by Childers, is from ati + iṣ "go and beg further on". (Tr. Notes 65) but this would entail a meaning like "desire in excess", since iṣ does not convey the notion of movement] J III.462; DhA IV.98 (T. aticcha, vv. ll. °atha); VvA 101; Miln 8. — Caus. **aticchāpeti** to make go on, to ask to go further J III.462. — Cp. icchatā.

Aticchatta [ati + chatta] a "super"-sunshade, a sunshade of extraordinary size & colours DhsA 2.

Atitāta (adj.) [ati + jāta, perhaps ati in sense of abhi, cp. abhijāta] well-born, well behaved, gentlemanly It 14 (opp. **avajāta**).

Atitarati [ati + tarati] to pass over, cross, go beyond aor. accatari S IV.157 = It 57 (°āri).

Atituccha (adj.) [ati + tuccha] very, or quite empty Sdhp 430.

Atituṭṭhi (f.) [ati + tuṭṭhi] extreme joy J I.207.

Atitula (adj.) [ati + tula] beyond compare, incomparable Th 1, 831 = Sn 561 (= tulaṃ atītō nirupamo ti attho SnA 455).

Atitta (adj.) [a + titta] dissatisfied, unsatisfied J I.440; Dh 48.

Atittha (nt.) [a + tittha] "that which is not a fording-place". i. e. not the right way, manner or time; as °— wrongly in the wrong way J I.343; IV.379; VI.241; DhA III.347; DA I.38.

Atithi [Sk. atithi of **at** = **at**, see aṭati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D I.117 (= āgantuka-navaka pāhuṇaka DA I.288); A II.68; III.45, 260; J IV.31, 274; V.388; Kh VIII.7 (= n' atthi assa ṭhiti yamhi vā tamhi vā divase āgacchatī ti atithi KhA 222); VvA 24 (= āgantuka).

Atidāna (nt.) [ati + dāna] too generous giving, an excessive gift of alms Miln 277; PvA 129, 130.

Atidāruṇa (adj.) [Sk. atidāruṇa, ati + dāruṇa] very cruel, extremely fierce Pv III.7[3].

Atiditthi (f.) [ati + diṭṭhi] higher doctrine, super knowledge (?) Vin I.63 = II.4 (+ adhisīla; should we read adhi-diṭṭhi?)

Atidivā (adv.) [ati + divā] late in the day, in the afternoon Vin I.70 (+ **atikāleṇa**); S I.200; A III.117.

Atidisati [ati + disati] to give further explanation, to explain in detail Miln 304.

Atidigha (adj.) [ati + dīgha] too long, extremely long J IV. 165; Pv II.10[2]; VvA 103 (opp. **atirassa**).

Atidukkha [ati + dukkha] great evil, exceedingly painful excessive suffering PvA 65; Sdhp 95. In atidukkhavāca PvA 15 ati belongs to the whole cpd., i. e. of very hurtful speech.

Atidūra (adj.) [ati + dūra] very or too far Vin I.46; J II.154; Pv II.9[65] = DhA III.220 (vv. ll. suvidūre); PvA 42 (opp. **accāsanna**).

Atideva [ati + deva] a super god, god above gods, usually Ep. of the Buddha S I.141; Th 1, 489; Nd[2] 307 (cp. adhi°); Miln 277. **atidevadeva** id. Miln 203, 209. **devātideva** god over the gods (of the Buddha) Nd[2] 307 a.

Atidhamati [ati + dhamati] to beat a drum too hard J I.283; pp. **atidhanta** ibid.

Atidhātatā [ati + dhāta + tā] oversatiation J II.193.

Atidhāvati [ati + dhāvati 1] to run past, to outstrip or get ahead of S III.103; IV.230; M III.19; It 43; Miln 136; SnA 21.

Atidhonacārin [ati + dhonacārin] indulging too much in the use of the "dhonas", i. e. the four requisites of the bhikkhu, or transgressing the proper use or normal application of the requisites (expl[n]. at DhA III.344, cp. dhona) Dh 240 = Nett 129.

Atināmeti [BSk. atināmayati, e. g. Divy 82, 443; ati + nāmeti] to pass time A I.206; Miln 345.

Atiniggaṇhāti [ati + niggaṇhāti] to rebuke too much J VI.417.

Atinicaka (adj.) [ati + nīcaka] too low, only in phrase **cakkavāḷaṃ atisambādhaṃ Brahmaloko atinīcako** the World is too narrow and Heaven too low (to comprehend the merit of a person, as sign of exceeding merit) DhA I.310; III.310 = VvA 68.

Atineti [ati + neti] to bring up to, to fetch, to provide with Vin II.180 (udakaṃ).

Atipaṇḍita (adj. [ati + paṇḍita] too clever DhA IV.38.

Atipaṇḍitatā (f.) [abstr. of atipaṇḍita] too much cleverness DhA II.29.

Atipadāna (nt.) [ati + pa + dāna] too much alms-giving Pv II.943 (= atidāna PvA 130).

Atipapañca [ati + p.] too great a delay, excessive tarrying J I.64; II.93.

Atipariccāga [ati + pariccāga] excess in liberality DhA III.11.

Atipassati [ati + passati; cp. Sk. anupaśyati] to look for, catch sight of, discover M III.132 (nāgaṃ).

Atipāta [ati + **pat**] attack, only in phrase **pāṇātipāta** destruction of life, slaying, killing, murder D I.4 (pāṇātipātā veramaṇī, refraining from killing, the first of the dasasīla or decalogue); DA I.69 (= pāṇavadha, pāṇaghāta); Sn 242; Kh II. cp. KhA 26; PvA 28, 33 etc.

Atipātin (adj. -n.) one who attacks or destroys Sn 248; J VI.449 (in war nāgakkhandh° = hatthikkhande khaggena chinditvā C.); PvA 27 (pāṇ°).

Atipāteti [Denom. fr. atipāta] to destroy S V.453; Dh 246 (v. l. for atimāpeti, q. v.). Cp. paripāteti.

Atipiṇita (adj.) [ati + piṇita] too much beloved, too dear, too lovely DhA V.70.

Atipiḷita [ati + piḷita, cp. Sk. abhipīḍita] pressed against, oppressed, harassed, vexed J v.401 (= atigāḷhita).

Atippago (adv.) [cp. Sk. atiprage] too early, usually elliptical = it is too early (with inf. **carituṇ** etc.) D i.178; M i.84; A iv.35.

Atibaddha [pp. of atibandhati; cp. Sk. anubaddha] tied to, coupled J i.192 = Vin iv.5.

Atibandhati [ati + bandhati; cp. Sk. anubandhati] to tie close to, to harness on, to couple J i.191 sq. — pp. **atibaddha** q. v.

Atibahala (adj.) [ati + bahala] very thick J vi.365.

Atibāḷha (adj.) [ati + bāḷha] very great or strong PvA 178; nt. adv. °ṃ too much D i.93, 95; M i.253.

Atibāheti [ati + bāheti, Caus. to **bṛh**[1]; cp. Sk. ābṛhati] to drive away, to pull out J iv.366 (= abbāheti).

Atibrahmā [ati + brahmā] a greater Brahma, a super-god Miln 277; DhA ii.60 (Brahmuṇā a. greater than B.).

Atibrūheti [ati + brūheti, **bṛh**[2], but by C. taken incorrectly to **brū**; cp. Sk. abhi-bṛṇhayati] to shout out, roar, cry J v.361 (= mahāsaddaṃ nicchāreti).

Atibhagini-putta [ati + bh.-p.] a very dear nephew J i.223.

Atibhāra [ati + bhāra] too heavy a load Miln 277 (°ena sakaṭassa akkho bhijjati).

Atibhārita (adj.) [ati + bhārita] too heavily weighed, overloaded Vtn iv.47.

Atibhāriya (adj.) too serious DhA i.70.

Atibhuñjati [ati + bhuñjati] to eat too much, to overeat Miln 153.

Atibhutta (nt.) [ati + bhutta] overeating Miln 135.

Atibhoti [ati + bhavati, cp. Sk. atibhavati & abhibhavati] to excel, overcome, to get the better of, to deceive J i.163 (= ajjhottharati vañceti C.).

Atimaññati [Sk. atimanyate; ati + **man**] to despise, slighten, neglect Sn 148 (= KhA 247 atikkamitvā maññati); Dh 365, 366; J ii.347; Pv i.7[6] (°issaṃ, v. l. °asiṃ = atikkamitvā avamaññiṃ PvA 37); PvA 36; Sdhp 609.

Atimaññanā (f.) [abstr. to prec., cp. atimāna] arrogance, contempt, neglect Miln 122.

Atimanāpa (adj.) [ati + manāpa] very lovely PvA 77 (+ abhirūpa).

Atimanorama (adj.) [ati + manorama] very charming J i.60.

Atimanohara (adj.) [ati + manohara] very charming PvA 46.

Atimanda(ka) (adj.) [ati + manda] too slow, too weak Sdhp 204, 273, 488.

Atimamāyati [ati + mamāyati, cp. Sk. atīmamāyate in diff. meaning = envy] to favour too much, to spoil or fondle J ii.316.

Atimahant (adj.) [ati + mahant] very or too great J i.221; PvA 75.

Atimāpeti [ati + māpeti, Caus. of **mā**, mināti, orig. meaning "to do damage to"] to injure, destroy, kill; only in the stock phrase **pāṇaṃ atimāpeti** (with v. l. atipāteti) to destroy life, to kill D i.52 (v. l. °pāteti) = DA i.159 (: pāṇaṃ hanati pi parehi hanāpeti either to kill or incite others to murder); M i.404, 516; S iv.343; A iii.205 (correct T. reading atimāteti; v. l. pāteti); Dh 246 (v. l. °pāteti) = DhA iii.356 (: parassa jīvitindriyaṃ upacchindati).

Atimāna [Sk. atimāna, ati + māna] high opinion (of oneself), pride, arrogance, conceit, M i.363; Sn 853 (see expln. at Nd[1] 233), 942, 968; J vi.235; Nd[1] 490; Miln 289. Cp. atimaññanā.

Atimānin (adj.) [fr. atimāna] D ii.45 (thaddha +); Sn 143 (an°) 244; KhA 236.

Atimukhara (adj.) [ati + mukhara] very talkative, a chatterbox J i.418; DhA ii.70. **atimukharatā** (f. abstr.) ibid.

Atimuttaka [Sk. atimuktaka] N. of a plant, Gaertnera Racemosa Vin ii.256 = M i.32; Miln 338.

Atimuduka (adj.) [ati + muduka] very soft, mild or feeble J i.262.

Atiyakkha (ati + yakkha] a sorcerer, wizard, fortuneteller J vi.502 (C.: bhūtavijjā ikkhaṇīka).

Atiyācaka (adj.) [ati + yācaka] one who asks too much Vin iii.147.

Atiyācanā (f.) [ati + yācanā] asking or begging too much Vin iii.147.

Atirattiṃ (adv.) [ati + ratti; cp. atidivā] late in the night, at midnight J i.436 (opp. atipabhāte).

Atirassa (adj.) [ati + rassa] too short (opp. **atidīgha**) Vin iv.7; J vi.457; VvA 103.

Atirājā [ati + rājā] a higher king, the greatest king, more than a king DhA ii.60; Miln 277.

Atiriccati [ati + riccati, see ritta] to be left over, to remain Sdhp 23, 126.

Atiritta (adj.) [pp. of ati + **ric**, see ritta] left over, only as neg. **an°** applied to food, i. e. food which is not the leavings of a meal, fresh food Vin i.213 sq., 238; ii.301; iv.82 sq., 85.

Atiriva (ati-r-iva) see **ativiya**.

Atireka (adj.) [Sk. atireka, ati + **ric**, rinakti; see ritta] surplus, too much; exceeding, excessive, in a high degree; extra Vin i.255; J i.72 (°padasata), 109; 441 (in higher positions); Miln 216; DhsA 2; DhA ii.98.
-**cīvara** an extra robe Vin i.289. -**pāda** exceeding the worth of a pāda, more than a pāda, Vin iii.47.

Atirekatā (f.) [abstr. to prec.] excessiveness, surplus, excess Kvu 607.

Atirocati [ati + **ruc**] to shine magnificently (trs.) to outshine, to surpass in splendour D ii.208; Dh 59; Pv ii.9[38]; Miln 336 (+ **virocati**); DhA i.446 (= atikkamitvā **virocati**); iii.219; PvA 139 (= ativiya **virocati**).

Ativankin (adj.) [ati + vankin] very crooked J i.160 (vankâtivankin crooked all over; cp. ati iii.).

Ativaṇṇati [ati + vaṇṇati] to surpass, excel D ii.267.

Ativatta [pp. of ativattati: Sk. ativṛtta] passed beyond, surpassed, overcome (act. & pass.), conquered Sn 1133 (bhava°); Nd[2] 21 (= atikkanta, vītivatta); J v.84 (**bhava°**); Miln 146, 154.

Ativattati [ati + **vṛt**, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; conquer Vin ii.237 (samuddo velaṃ n[2]); S ii.92 (saṃsāraṃ); iv.158 (id.) It 9 (saṃsāraṃ) = A ii.10 = Nd[2] 172[a]; Th 1, 412; J i.58, 280; iv.134; vi.113, 114; PvA 276. — pp. **ativatta** (q. v.).

Ativattar[1] [Sk. °ativaktṛ, n. ag. to ati-vacati; cp. **ativākya**] one who insults or offends J v.266 (isīnaṃ **ativattāro** = dharusavācāhi atikkamitvā vattāro C.).

Ativattar[2] [Sk. *ativartṛ, n. ag. to ati-vattati] one who overcomes or is to be overcome Sn 785 (svātivattā = durativattā duttarā duppatarā Nd[1] 76).

Ativasa (adj.) [ati + vasa fr. **vaś**] being under somebody's rule, dependent upon (c. gen.) Dh 74 (= vase vattati DhA II.79).

Ativassati [ati + vassati, cp. Sk. abhivarṣati] to rain down on, upon or into Th 1, 447 = Vin II.240.

Ativākya (nt.) [ati + **vac**, cp. Sk. ativāda, fr. ati + **vad**] abuse, blame, reproach Dh 320, 321 (= aṭṭha-anariya-vohāra-vasena pavattaṇ vītikkama-vacanaṇ DhA IV.3); J VI.508.

Ativāta [ati + vāta] too much wind, a wind which is too strong, a gale, storm Miln 277.

Ativāyati [ati + vāyati] to fill (excessively) with an odour or perfume, to satiate, permeate, pervade Miln 333 (+ vāyati; cp. abhivāyati ibid 385).

Ativāha [fr. ati + **vah**, cp. Sk. ativahati & abhivāha] carrying, carrying over; a conveyance; one who conveys, i. e. a conductor, guide Th 1, 616 (said of sīla, good character); J V.433. — Cp. ativāhika.

Ativāhika [fr. ativāha] one who belongs to a conveyance, one who conveys or guides, a conductor (of a caravan) J V.471, 472 (°purisa).

Ativikāla (adj.) [ati + vikāla] at a very inconvenient time, much too exete D I 108 (= suṭṭhu vikāla DA I.277).

Ativijjhati [Sk. atividhyati, ati + **vyadh**] to pierce, to enter into (fig.), to see through, only in phrase **paññāya ativijjha** (ger.) **passati** to recognise in all details M I.480; S V.226; A II.178.

Ativiya (adv.) [Sk. atīva] = ati + iva, orig. "much-like" like an excess = excessive-ly. There are three forms of this expression, viz. (1) ati + iva in contraction **atīva** (q. v.); — (2) ati + iva with epenthetic r: **atiriva** D II.264 (v. l. SS. ativa); Sn 679, 680, 683; SnA 486; — (3) ati + viya (the doublet of iva) = **ativiya** J I.61, 263; DhA II.71 (a. upakāra of great service); PvA 22, 56, 139.

Ativisā (f.) [Sk. ativiṣā] N. of a plant Vin I.201; IV.35.

Ativissaṭṭha (adj.) [ati + vissaṭṭha] too abundant, in °vākya one who talks too much, a chatterbox J V.204.

Ativissāsika (adj.) [ati + vissāsika] very, or too confidential J I.86.

Ativissuta (adj.) [ati + vissuta] very famous, renowned Sdhp 473.

Ativeṭheti [ati + **veṣṭ**, cp. Sk. abhiveṣṭate] to wrap over, to cover, to enclose; to press, oppress, stifle Vin II.101; J V.452 (-ativiya veṭheti piḷeti C.).

Ativela (adj.) [ati + vela] excessive (of time); nt. adv. °ṇ a very long time; excessively D I.19 (= atikālaṇ aticiran ti attho DA I.113); M I.122; Sn 973 (see expln. at Nd[1] 504); J III.103 = Nd[1] 504.

Atilīna (adj.) [ati + līna] too much attached to worldly matters S V.263.

Atilūkha (adj.) [ati + lūkha] too wretched, very miserable Sdhp 409.

Atiloma (adj.) [ati + loma] too hairy, having too much hair J VI.457 (opp. aloma).

Atisañcara (°cāra?) [ati + sañcāra] wandering about too much Miln 277.

Atisaṇha (adj.) [ati + saṇha] too subtle DhA III.326.

Atisanta (adj.) [ati + santa[1]] extremely peaceful Sdhp 496.

Atisambādha (adj.) [ati + sambādha] too tight, crowded or narrow DhA I.310; III.310 = VvA 68; cp. atiṇīcaka. — f. abstr. **atisambādhatā** the state of being too narrow J I.7.

Atisaya [cp. Sk. atiśaya, fr. ati + **śī**] superiority, distinction, excellence, abundance VvA 135 (= visesa); PvA 86; Dāvs II.62.

Atisayati [ati + **śī**] to surpass, excel; ger. **atisayitvā** Miln 336 (+ atikkamitvā).

Atisara (adj.) [fr. atisarati; cp. accasara] transgressing, sinning J IV.6; cp. atisāra.

Atisarati [ati + **sṛ**] to go too far, to go beyond the limit, to overstep, transgress, aor. **accasari** (q. v.) Sn 8 sq. (opp. paccasari; C. atidhāvi); J V.70 and **atisari** J IV.6. — ger. **atisitvā** (for *atisaritvā) D I.222; S IV.94; A I.145; V.226, 256; Sn 908 (= Nd[1] 324 atikkamitvā etc.).

Atisāyaṇ (adv.) [ati + sāyaṇ] very late, late in the evening J V.94.

Atisāra [fr. ati + **sṛ**, see atisarati. Cp. Sk. atisāra in diff. meaning but BSk. atisāra (sātisāra) in the same meaning) going too far, overstepping the limit, trespassing, false step, slip, danger Vin I.55 (**sātisāra**), 326 (id.); S I.74; M III.237; Sn 889 (atisāraṇ diṭṭhiyo = diṭṭhigatāni Nd[1] 297; going beyond the proper limits of the right faith), J V.221 (dhamm°), 379; DhA I.182; DhsA 28. See also **atisara**.

Atisithila (adj.) [ati + sithila] very loose, shaky or weak A III.375.

Atisīta (adj.) [ati + sīta] too cold DhA II.85.

Atisītala (adj.) [ati + sītala] very cold J III.55.

Atihaṭṭha (adj.) [ati + haṭṭha] very pleased Sdhp 323.

Atiharati [ati + **hṛ**] to carry over, to bring over, bring, draw over Vin II.209; IV.264; S I.89; J I.292; V.347. — Caus. **atiharāpeti** to cause to bring over, bring in, reap, collect, harvest Vin II.181; III.18; Miln 66; DhA IV.77. — See also **atihita**.

Atihita [ati + **hṛ**, pp. of atiharati, hita unusual for hata, perhaps through analogy with Sk. abhi + **dhā**] brought over (from the field into the house), harvested, borne home Th 1, 381 (vīhi).

Atihīna (adj.) [ati + hīna] very poor or destitute A IV.282, 287; 323 (opp. **accogāḷha**).

Atihīḷeti [ati + **hīḍ**] to despise J IV.331 (= atimaññati C.).

Atīta (adj.-n.) [Sk. atīta, ati + ita, pp. of **i**. Cp. accaya & ati eti] 1. (temporal) past, gone by (cp. accaya 1) (a) adj. **atītaṇ addhānaṇ** in the time which is past S III.86; A IV.219; V.32. — Pv II.12[12] (atītānaṇ, scil. attabhāvāṇaṇ, pariyanto na dissati); **khaṇātīta** with the right moment past Dh 315 = Sn 333; atītayobbana he who is past youth or whose youth is past Sn 110. — (b) nt. the past: **atīte** (loc.) once upon a time J I.98 etc. **atītaṇ āhari** he told (a tale of) the past, i. e. a Jātaka J I.213, 218, 221 etc. — S I.5 (atītaṇ nânusocati); A III.400 (a. eko anto); Sn 851, 1112. In this sense very frequently combd. with or opposed to **anāgata** the future & **paccuppanna** the present, e. g. atītânāgate in past & future S II.58; Sn 373; J VI.364. Or all three in ster. combn. **atīt°-anāgata-paccuppanna** (this the usual order) D III.100, 135; S II.26, 110, 252; III.19, 47, 187; IV.4 sq.; 151 sq.; A I.264 sq., 284; II.171, 202; III.151; V.33; It 53; Nd[2] 22; but also occasionally atīta paccuppanna anāgata,

e. g. PvA 100. — 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S I.97 (maraṇaṃ an° not free from death), 121 (sabbavera-bhaya°); A II.21; III.346 (sabbasaṃyojana°); Sn 373 (kappa°), 598 (khaya°, of the moon = ūnabhāvaṃ atīta Sn A 463); Th 1, 413 (c. abl.) — 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhammaṃ).

-aṃsa the past (= atīta koṭṭhāse, atikkantabhavesū ti attho ThA 233) D II.222; III.275; Th 2, 314. **-ārammaṇa** state of mind arising out of the past Dhs 1041.

Atīradassin (adj.-n.) [a + tīra + dassin] not seeing the shore J I.46; VI.440; also as **atīradassanī** (f.) J V.75 (**nāvā**). Cp. D I 222.

Atīva (indecl.) [ati° + iva, see also ativiya] very much, exceedingly J II.413; Mhvs 33, 2 etc.

Ato (adv.) [Sk. ataḥ] hence, now, therefore S I.15; M I.498; Miln 87; J V.398 (= tato C.).

Aṭoṇa [etym.?] a class of jugglers or acrobats (?) Miln 191.

Atta[1] [ā + d + ta; that is, pp. of ādadāti with the base form reduced to **d**. Idg *d-to; cp. Sk. ātta] that which has been taken up, assumed. **Atta-daṇḍa**, he who has taken a stick in hand, a violent person, S I.236; IV.117; Sn 630, 935; Dh 406. **Attañjaha**, rejecting what had been assumed, Sn 790. Attaṃ pahāya Sn 800. The opp. is **niratta**, that which has not been assumed, has been thrown off, rejected. The Arahant has neither atta nor niratta (Sn 787, 858, 919), neither assumption nor rejection, he keeps an open mind on all speculative theories. See Nd I.82, 90, 107, 352; II.271; SnA 523; DhA IV.180 for the traditional exegesis. As legal t. t. **attādānaṃ ādīyati** is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin II.247 (quoted V.91).

Atta[2] see attan.

Atta[3] [Sk. akta, pp. of añjati] see upatta.

Attan (m.) & **atta** (the latter is the form used in compn.) [Vedic ātman, not to Gr. ἄνεμος = Lat. animus, but to Gr. ἀτμός steam, Ohg. ātum breath, Ags. aeþm]. — I. *Inflection.* (1) of *attan-* (n. stem); the foll. cases are the most freq.: acc. **attānaṃ** D I.13, 185; S I.24; Sn 132, 451. — gen. dat. **attano** Sn 334, 592 etc., also as abl. A III.337 (attano ca parato ca as regards himself and others). — instr. abl. **attanā** S I.24; Sn 132, 451; DhA II.75; PvA 15, 214 etc. On use of attanā see below III.1 C. — loc. **attani** S V.177; A I.149 (attanī metri causa); II.52 (anattani); III.181; M I.138; Sn 666, 756, 784; Vbh 376 (an°). — (2) of *atta-* (a-stem) we find the foll. cases: acc. **attaṃ** Dh 379. — instr. **attena** S IV.54. — abl. **attato** S I.188; Ps I.143; II.48; Vbh 336.

Meanings. 1. The soul as postulated in the animistic theories held in N India in the 6th and 7th cent. B. C. It is described in the Upanishads as a small creature, in shape like a man, dwelling in ordinary times in the heart. It escapes from the body in sleep or trance; when it returns to the body life and motion reappear. It escapes from the body at death, then continues to carry on an everlasting life of its own. For numerous other details see Rh. D. *Theory of Soul in the Upanishads JRAS* 1899. *Bt. India* 251—255. Buddhism repudiated all such theories, thus differing from other religions. Sixteen such theories about the soul D I.31. Seven other theories D I.34. Three others D I.186/7. A 'soul' according to general belief was some thing permanent, unchangeable, not affected by sorrow S IV.54 = Kvu 67; Vin I.14; M I.138. See also M I.233; III.265, 271; S II.17, 109; III.135; A I.284; II.164, 171; V.188; S IV.400. Cp. ātuman, tuma, puggala, jīva, satta, pāṇa and nāma-rūpa.

2. Oneself, himself, yourself. Nom. **attā**, very rare: S I.71, 169; III.120; A I.57, 149 (you yourself know whether that is true or false. Cp. Manu VIII.84. Here attā comes very near to the European idea of conscience. But conscience as a unity or entity is not accepted by Buddhism) Sn 284; Dh 166, 380; Miln 54 (the image, outward appearance, of oneself). Acc. **attānaṃ** S I.44 (would not give for himself, as a slave) A I.89; Sn 709. Acc. **attaṃ** Dh 379. Abl. **attato** as oneself S I.188; Ps I.143; II.48; Vbh 336. Loc. **attani** A I.149; III.181; Sn 666, 784. Instr. **attanā** S I.57 = Dh 66; S I.75; II.68; A I.53; III.211; IV.405; Dh 165. On one's own account, spontaneously S IV.307; V.354; A I.297; II.99, 218; III.81; J I.156; PvA 15, 20. In composition with numerals **attadutiya** himself and one other D II.147; °**catuttha** with himself as fourth M I.393; A III.36; °**pañcama** Dpvs VIII.2; °**sattama** J I.233; °**aṭṭhama** VvA 149 (as atta-n-aṭṭhama Vv 34[13]), & °**aṭṭhamaka** Miln 291.

anattā (n. and predicative adj.) not a soul, without a soul. Most freq. in combn. with dukkha & anicca — (1) as noun: S III.141 (°anupassin); IV.49; V.345 (°saññin); A II.52 = Ps II.80 (anattani anattā; opp. to anattani attā, the opinion of the micchādiṭṭhigatā sattā); Dh 279; Ps II.37, 45 sq. (°anupassanā), 106 (yaṃ aniccañ ca dukkhañ ca taṃ anattā); DhA III. 406 (°lakkhaṇa). — (2) as adj. (pred.): S IV.152 sq.; S IV.166; S IV.130 sq., 148 sq.; Vin I.13 = S III.66 = Nd[2] 680 Q 1; S III.20 sq.; 178 sq., 196 sq.; sabbe dhammā anattā Vin V.86; S III.133; IV.28, 401.

-attha one's own profit or interest Sn 75; Nd[2] 23; J IV.56, 96; otherwise as atta-d-attha, e. g. Sn 284. **-atthiya** looking after one's own needs Th 1, 1097. **-ādhipaka** master of oneself, self-mastered A I.150. **-adhipateyya** self-dependence, self-reliance, independence A I.147. **-ādhīna** independent D I.72. **-ānudiṭṭhi** speculation about souls S III.185; IV.148; A III.447; Sn 1119; Ps I.143; Vbh 368; Miln 146. **-ānuyogin** one who concentrates his attention on himself Dh 209; DhA III.275. **-ānuvāda** blaming oneself A II.121; Vbh 376. **-uññā** self-humiliation Vbh 353 (+ att-avaññā). **-uddesa** relation to oneself Vin III.149 (= attano atthāya), also °**ika** ibid. 144. **-kata** self-made S I.134 (opp. para°). **-kāma** love of self A II.21; adj. a lover of "soul", one who cares for his own soul S I.75. **-kāra** individual self, fixed individuality, oneself (cp. ahaṃkāra) D I.53 (opp. para°); A III.337 (id.) DA I.160; as nt. at J V.401 in the sense of service (self-doing", slavery) (attakārāni karonti bhattusu). **-kilamatha** self-mortification D III.113; S IV.330; V.421; M III.230. **-garahin** self-censuring Sn 778. **-gutta** self-guarded Dh 379. **-gutti** watchfulness as regards one's self, self-care A II.72. **-ghaññā** self-destruction Dh 164. **-ja** proceeding from oneself Dh 161 (pāpa). **-ñū** knowing oneself A IV.113, cp. D III.252. **-(n)tapa** self-mortifying, self-vexing D III.232 = A II.205 (opp. paran°); M I.341, 411; II.159; Pug 55, 56. **-daṇḍa** see atta[1]. **-danta** self-restrained, self-controlled Dh 104, 322. **-diṭṭhi** speculation concerning the nature of the soul Nd[1] 107; SnA 523, 527. **-dīpa** relying on oneself, independent, founded on oneself (+ attasaraṇa, opp. aññaº) D II.100 = III.42; V.154; Sn 501 (= attano guṇe eva attano dīpaṃ katvā SnA 416). **-paccakkha** only in instr. °ena by or with his own presence, i. e. himself J V.119. **-paccakkhika** eye-witness J V.119. **-paccatthika** hostile to oneself Vin II.94, 96. **-paṭilābha** acquisition of a personality D I.195 (tayo: oḷārika, manomaya, arūpa). **-paritāpana** self-chastisement, mortification D III.232 = A II.205; M I.341; PvA 18, 30. **-parittā** charm (protection) for oneself Vin II.110. **-paribhava** disrespect for one's own person Vbh 353. **-bhāva** one's own nature (1) person, personality, individuality, living creature; form, appearance [cp. *Dhs trsl.* LXXI and BSk. **ātmabhāva** body Divy 70, 73 (°pratilambha), 230; Sp. Av. Ś I.162 (pratilambha), 167, 171] Vin II.238 (living beings, forms); S V.442 (bodily appearance); A I.279 (oḷārika a substantial creature); II.17 (creature); DhA II.64, 69 (appearance); SnA 152 (personality). — (2) life, rebirth A I.134 sq.; III.412;

DhA II.68; PvA 8, 15, 166 (atītā °ā former lives). °ṃ pavatteti to lead a life, to live PvA 29, 181. Thus in cpd. **paṭilābha** assumption of an existence, becoming reborn as an individual Vin II.185; III.105; D III.231; M III.46; S II.255, 272, 283; III.144; A II.159, 188; III.122 sq. — (3) character, quality of heart Sn 388 (= citta SnA 374); J I.61. **-rūpa** "of the form of self", self-like only in instr. °ena as adv. by oneself, on one's own account, for the sake of oneself S IV.97; A II.120. **-vadha** self-destruction S II.241; A II.73. **-vāda** theory of (a persistent) soul D III.230; M I.66; D II.58; S II.3, 245 sq.; III.103, 165, 203; IV.1 sq., 43 sq., 153 sq.; Ps I.156 sq.; Vbh 136, 375. For var. points of an "attavādic" doctrine see Index to Saṃyutta Nikāya. **-vyābādha** personal harm or distress self-suffering, one's own disaster (opp. para°) M I 369; S IV.339 = A I.157; A II.179. **-vetana** supporting oneself, earning one's own living Sn 24. **-saññcetanā** self-perception, self-consciousness (opp. para°) D III.231; A II.159. **-sambhava** originating from one's self S I.70; A IV.312; Dh 161 (pāpa); Th 1, 260. **-sambhūta** arisen from oneself Sn 272. **-sammāpaṇidhi** thorough pursuit or development of one's personality A II.32; Sn 260, cp. KhA 132. **-saraṇa** see °dīpa. **-sukha** happiness of oneself, self-success Dpvs I.66, cp. II.11. **-hita** personal welfare one's own good (opp. para°) D II.233; A II.95 sq. **-hetu** for one's own sake, out of self-consideration Sn 122; Dh 328.

Attaniya (adj.) [from attā] belonging to the soul, having a soul, of the nature of soul, soul-lika; usually nt. anything of the nature of soul M I.138 = Kvu 67; M I.297; II.263; S III.77 (yaṃ kho anattaniyaṃ whatever has no soul), 127; IV.54 = Nd² 680 F; S IV.82 = III.33 = Nd² 680 Q 3; S IV.168; V.6; Nd² 680 D. Cp. *Dhs trsl.* XXXV ff.

Attamana [atta¹ + mano, having an up raised mind. Bdhgh's expln. is saka-mano DA I.255 = attā + mano. He applies the same expln. to attamanatā (at Dhs 9, see Dhs trsl. 12) = attano manatā mentality of one's self] delighted, pleased, enraptured D I.3, 90 (an°); II.14; A III.337, 343; IV.344; Sn 45 = Dh 328 (= upaṭṭhita-satt DhA IV.29); Sn 995; Nd² 24 (= tuṭṭha-mano haṭṭha-mano etc.); Vv 1⁴; Pug 33 (an°); Miln 18; DA I.52; DhA I.89 (an°-dhātuka displeased); PvA 23, 132; VvA 21 (where Dhpāla gives two explns, either tuṭṭhamano or sakamano).

Attamanatā (f.) [abstr. to prec.] satisfaction, joy, pleasure, transport of mind M I.114; A I.276; IV.62; Pug 18 (an°); Dhs 9, 86, 418 (an°); PvA 132; VvA 67 (an°).

Attāṇa (adj.) [a + tāṇa] without shelter or protection J I.229; Miln 148, 325; ThA 285.

Attha¹ (also **aṭṭha**, esp. in combns mentioned under 3) (m. & nt.) [Vedic artha from ṛ, arti & ṛṇoti to reach, attain or to proceed (to or from), thus originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well-being M I.111 (atthassa ninnetar, of the Buddha, bringer of good); S IV.94 (id.); S I.34 (attano a. one's own welfare), 55 (id.) 86, 102, 126 = A II.46 (atthassa patti); S I.162 (attano ca parassa ca); II.222 (id.); IV.347 (°ṃ bhañjati destroy the good or welfare, always with **musāvādena** by lying, cp. attha-bhañjanaka); A I.61 (°ṃ anubhoti to fare well, to have a (good) result); III.364 (**samparāyika** a. profit in the future life); A V.223 sq. (**ubhattho ca attho ca** detriment & profit); It 44 (v. l. attā better); Sn 37, 58 (= Nd² 26, where the six kinds of advantages are enumd. as att° par° ubhay°, i. e. advantage, resulting for oneself, for others, for both; **diṭṭhadhammik° samparāyik° param°** gain for this life, for a future life, and highest gain of all, i. e. Arahantship); Sn 331 (ko attho supitena what good is it to sleep = na hi sakkā supantena koci attho papuṇituṃ SnA 338; cp. ko attho supinena te Pv II.6¹); PvA 30 (atthaṃ sādheti does good, results in good, 69 (**samparāyikena atthena**). — dat. **atthāya** for the good, for the benefit of (gen.); to advantage, often combd. with hitāya sukhāya, e. g. D III.211 sq.; It 79. — Kh VIII.1 (to my benefit); Pv I.4³ (= upakārāya PvA 18), II.12⁹ (to great advantage). See also below 6.

Sometimes in a more concrete meaning = riches, wealth, e. g. J I.256 (= vaḍḍhiṃ C.); III.394 (id.); Pv IV.1⁴ (= dhanaṃ PvA 219). — Often as —°: **att°**, one's own welfare, usually combd. with **par°** and **ubhay°** (see above) S II.29; V.121; A I.158, 216; III.63 sq.; IV.134; Sn 75 (att-aṭṭha, v. l. attha Nd²), 284 (atta-d-attha); **uttam°** the highest gain, the very best thing Dh 386 (= arahatta DhA IV.142); Sn 324 (= arahatta SnA 332); **param°** id. Nd² 26; **sad°** one's own weal D II.141; M I.4; S II.29; V.145; A I.144; **sāttha** (adj.) connected with advantage, beneficial, profitable (of the Dhamma; or should we take it as "with the meaning, in spirit"? see sāttha) D I.62; S V.352; A II.147; III.152; Nd² 316. — 2. need, want (c. instr.), use (for = instr.) S I.37 (°jāta when need has arisen, in need); J I.254; III.126, 281; IV.1; DhA I.398 (n' atthi eteh' attho I have no use for them); VvA 250; PvA 24 (yāvadattha, adj. as much as is needed, sufficient = anappaka). — 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt **aṭṭha** in cpds. aṭṭh-uppatti and aṭṭha-kathā (see below). On term see also *Cpd.* 4. — S III.93 (atthaṃ vibhajati explain the sense); A I.23 (id.), 60 (nīt° primary meaning, literal meaning; neyy° secondary or inferred meaning); II.189 (°ṃ ācikkhati to interpret); Sn 126 (°ṃ pucchita asked the (correct) sense, the lit. meaning), 251 (°ṃ akkhāti); Th 1, 374; attho paramo the highest sense, the ultimate sense or intrinsic meaning It 98, cp. *Cpd.* 6, 81, 223; Miln 28 (paramatthato in the absolute sense); Miln 18 (atthato according to its meaning, opp. vyañjanato by letter, orthographically); DhA II.82; III.175; KhA 81 (pad° meaning of a word); SnA 91 (id.); PvA 15 (°ṃ vadati to explain, interpret), 16, 19 (hitatthadhammatā "fitness of the best sense", i. e. practical application), 71. Very frequent in Commentary style at the conclusion of an explained passage as ti **attho** "this is the meaning", thus it is meant, this is the sense, e. g. DA I.65; DhA IV.140, 141; PvA 33, etc. — Contrasted with **dhamma** in the combn. attho ca dhammo ca it (attha) refers to the (primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning of the text, to its bearing on the norm and conduct; or one might say they represent the theoretical and practical side of the text (pāḷi) to be discussed, the "letter" and the "spirit". Thus at A I.69; V.222, 254; Sn 326 (= bhāsitatthañ ca pāḷidhammañ ca SnA 333); It 84 (duṭṭho atthaṃ na jānāti dhammaṃ na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitatthañ c' eva desanādhammañ ca); J II.353; VI.368; Nd² 386 (meaning & proper nature); Pv III.9⁶ (but expld. by PvA 211 as hita = benefit, good, thus referring it to above 1). For the same use see cpds. °dhamma, °paṭisambhidā, esp. in adv. use (see under 6) Sn 430 (yen' atthena for which purpose), 508 (kena atthena v. l. BB for T attanā), J I.411 (atthaṃ vā kāraṇaṃ vā reason and cause); DhA II.95 (+ kāraṇa(; PvA 11 (ayaṃ h' ettha attho this is the reason why). — 5. (in very wide application, covering the same ground as Lat. res & Fr. chose): (a) matter, affair, thing, often untranslatable and simply to be given as "this" or "that" S II.36 (ekena-padena sabbo attho vutto the whole matter is said with one word); J I.151 (taṃ atthaṃ the matter); II.160 (imaṃ a. this); VI.289 (taṃ atthaṃ pakāsento); PvA 6 (taṃ atthaṃ pucchi asked it), 11 (visajjeti explains it), 29 (vuttaṃ atthaṃ what had been said), 82 (id.). — (b) affair, cause, case (cp. aṭṭa² and Lat. causa) Dh 256, 331; Miln 47 (kassa atthaṃ dhāresi whose cause do you support, with whom do you agree?). See also **alamattha**. — 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. **atthāya** for the

sake of, in order to, for J I.254 dhan' atthāya for wealth, kim° what for, why? 279; II.133; III.54; DhA II.82; PvA 55, 75, 78. — (b) acc. **atthaṃ** on account of, in order to, often instead of an infinitive or with another inf. substitute J I.279 (kim°); III.53 (id.); I.253; II.128; Dpvs VI.79; DhA I.397; PvA 32 (dassan° in order to see), 78, 167, etc. — (c) abl. **atthā** J III.518 (pitu atthā = atthāya C.). — (d) loc. **atthe** instead of, for VvA 10; PvA 33; etc.

anattha (m. & nt.) 1. unprofitable situation or condition, mischief, harm, misery, misfortune S I.103; II.196 (anatthāya saṃvattati); A IV.96 (°ṃ adhipajjati) It 84 (°janano doso ill-will brings discomfort); J I.63, 196; Pug 37; Dhs 1060, 1231; Sdhp 87; DA I.52 (anatthajanano kodho, cp. It 83 and Nd² 420 Q²); DhA II.73; PvA 13, 61, 114, 199. — 2. (= attha 3) incorrect sense, false meaning, as adj. senseless (and therefore unprofitable, no good, irrelevant) A V.222, 254 (adhammo ca); Dh 100 (= aniyyānad°ipaka DhA II.208); Sn 126 (expl^d. at SnA 180 as ahitaṃ).

-akkhāyin showing what is profitable D III.187. **-attha** riches J VI.290 (= atthabhūtaṃ atthaṃ C.). **-antara** difference between the (two) meanings Miln 158. At Th 1, 374, Oldenberg's reading, but the v. l. (also C. reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corresponds with dhamma-dhara (q. v.). **-abhisamaya** grasp of the proficient S I.87 (see abhisamaya). **-uddhāra** synopsis or abstract of contents ("matter") of the Vinaya Dpvs V.37. **-upaparikkhā** investigation of meaning, (+ dhamma-savanna) M III.175; A III.381 sq.; IV.221; V.126. **-uppatti** (aṭṭh°) sense, meaning, explanation, interpretation J I.89; DA I.242; KhA 216; VvA 197, 203 (cp. pāḷito) PvA 2, 6, 78; etc. **-kāma** (adj.) (a) well-wishing, a well-wisher, friend, one who is interested in the welfare of others (cp. Sk. arthakāma, e. g. Bhagavadgīta II.5: gurūn arthakāman) S I.140, 144, 197; A III.143; D III.164 (bahuno janassa a., + hitakāmo); J I.241; Pv IV.3[81]; Pv A 25; SnA 287 (an°). — (b) one who is interested in his own gain or good, either in good or bad sense (= greedy) S I.44; PvA 112. — **-kathā** (aṭṭha°) exposition of the sense, explanation, commentary J V.38, 170; PvA 1, 71, etc. freq. in N. of Com. **-kara** beneficial, useful Vin III.149; Miln 321. **-karaṇa** the business of trying a case, holding court, giving judgment (v. l. aṭṭa°) D II.20; S I.74 (judgment hall?). **-kavi** a didactic poet (see kavi) A II.230. **-kāmin** = °kāma, well-wishing Sn 986 (devatā atthakāmini). **-kāraṇā** (abl.) for the sake of gain D III.186. **-kusala** clever in finding out what is good or profitable Sn 143 (= atthacheka KhA 236). **-cara** doing good, busy in the interest of others, obliging S I.23 (narānaṃ = "working out man's salvation"). **-caraka** (adj.) one who devotes himself to being useful to others, doing good, one who renders service to others, e. g. an attendant, messenger, agent etc. D I.107 (= hitakāraka DA I.276); J II.87; III.326; IV.230; VI.369. **-cariyā** useful conduct or behaviour D III.152, 190, 232; A II.32, 248; IV.219, 364. **-ñū** one who knows what is useful or who knows the (plain or correct) meaning of something (+ dhammaññū) D III.252; A III.148; IV.113 sq. **-dassin** intent upon the (moral) good Sn 385 (= hitānupassin SnA 373). **-dassimant** one who examines a cause (cp. Sk. arthadarśika) J VI.286 (but expl^d. by C. as "saṇha-sukhuma-paññā" of deep insight, one who has a fine and minute knowledge). **-desanā** interpretation, exegesis Miln 21 (dhamm°). **-dhamma** "reason and morality", see above n^o. 3. **°*anusāsaka*** one who advises regarding the meaning and application of the Law, a professor of moral philosophy J II.105; DhA II.71. **-pada** a profitable saying, a word of good sense, text, motto A II.189; III.356; Dh 100. **-paṭisambhidā** knowledge of the meaning (of words) comb^d. with dhamma° of the text or spirit (see above n^o. 3) Ps I.132; II.150; Vbh 293 sq. **-paṭisaṃvedin** experiencing good D III.241 (+ dhamma°); A I.151; III.21. **-baddha** expecting some good from (c. loc.) Sn 382. **-bhañjanaka** breaking the welfare of, hurting DhA III.356 (paresaṃ of others, by means of telling lies, musāvādena). **-majjha** of beautiful waist J V.170 (= sumajjhā C.; reading must be faulty, there is hardly any connection with attha; v. l. atta). **-rasa** sweetness (or substance, essence) of meaning (+ dhamma°, vimutti°) Nd² 466; Ps II.88, 89. **-vasa** "dependence on the sense", reasonableness, reason, consequence, cause D II.285; M I.464; II.120; III.150; S II.202; III.93; IV.303; V.224; A I.61, 77, 98; II.240; III.72, 169, 237; Dh 289 (= kāraṇa DhA III.435); It 89; Sn 297; Ud 14. **-vasika** sensible It 89; Miln 406. **-vasin** bent on (one's) aim or purpose Th 1, 539. **-vādin** one who speaks good, i. e. whose words are doing good or who speaks only useful speech, always in comb^n. with kāla° bhūta° dhamma° D I.4; III.175; A I.204; II.22, 209; Pug 58; DA I.76 (expl^d. as "one who speaks for the sake of reaping blessings here and hereafter"). **-saṃvaṇṇanā** explanation, exegesis PvA 1. **-saṃhita** connected with good, bringing good, profitable, useful, salutary D I.189; S II.223; IV.330; V.417; A III.196 sq., 244; Sn 722 (= hitena saṃhitaṃ SnA 500); Pug 58. **-sandassana** determination of meaning, definition Ps I.105. **-siddhi** profit, advantage, benefit J I.402; PvA 63.

Attha[2] (nt.) [Vedic asta, of uncertain etym.] home, primarily as place of rest & shelter, but in P. phraselogy abstracted from the "going home", i. e. setting of the sun, as disappearance, going out of existence, annihilation, extinction. Only in acc. and as °— in foll phrases: **atthangacchati** to disappear, to go out of existence, to vanish Dh 226 (= vināsaṃ natthibhāvaṃ gacchati DhA III.324), 384 (= parikkhayaṃ gacchati); pp. **atthangata** gone home, gone to rest, gone, disappeared; of the sun (= set): J I.175 (atthaṅgate suriye at sunset); PvA 55 (id.) 216 (anatthangate s. before sunset) fig. Sn 472 (atthagata). 475 (id.); 1075 (= niruddha ucchinna vinaṭṭha anupādi-sesāya nibbāna-dhātuyā nibbuta); It 58; Dhs 1038; Vbh 195. **-atthagatatta** (nt. abstr.) disappearance SnA 409. **-atthangama** (atthagama passim) annihilation, disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D I.34, 37, 183; S IV.327; A III.326; Ps II.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. **-atthagamana** (nt.) setting (of the sun) J I.101 (suriyass' atthagamanā at sunset) DA I.95 (= ogamana). — **attha-gāmin**, in phrase uday° atthagāmin leading to birth and death (of paññā): see udaya. **-atthaṃ paleti** = atthangacchati (fig.) Sn 1074 (= atthangameti nirujjhati Nd² 28). — Also **atthamita** (pp. of i) set (of the sun) in phrase anatthamite suriye before sunset (with anatthangamite as v. l. at both pass.) DhA I.86; III.127. — Cp. also abbhattha.

Attha[3] pres. 2^nd pl. of atthi (q. v.).

Atthata [pp. of attharati] spread, covered, spread over with (—°) Vin I.265; IV.287; V.172 (also °an); A III.50; PvA 141.

Atthatta (nt.) [abstr. fr. attha[1]] reason, cause; only in abl. atthattā according to the sense, by reason of, on account of PvA 189 (—°).

Atthara [fr. attharati] a rug (for horses, elephants etc.) D I.7.

Attharaka [= atthara] a covering J I.9; DA I.87. — f. °ikā a layer J I.9; V.280.

Attharaṇa (nt.) [fr. attharati] a covering, carpet, cover, rug Vin II.291; A II.56; III.53; Mhvs 3, 20; 15, 40; 25, 102; ThA 22.

Attharati [ā + str] to spread, to cover, to spread out; stretch, lay out Vin I.254; V.172; J I.199; V.113; VI.428; Dh I.272. — pp. **atthata** (q. v.). — Caus. **attharāpeti** to caused to be spread J V.110; Mhvs 3, 20; 29, 7; 34, 69.

Atthavant (adj.) [cp. Sk. arthavant] full of benefit S I.30; Th 1, 740; Miln 172.

Atthāra [cp. Sk. āstāraḥ fr. attharati] spreading out Vin V.172 (see kaṭhina). **atthāraka** same ibid.; Vin II.87 (covering).

Atthi [Sk. asti, 1st sg. asmi; Gr. *εἰμί-ἐστί*; Lat. sum-est; Goth. im-ist; Ags. eom-is E. am-is] to be, to exist. — Pres. Ind. 1st sg. **asmi** Sn 1120, 1143; J I.151; III.55, and **amhi** M I.429; Sn 694; J II.153; Pv I.10[2]; II.8[2]. — 2nd sg. **asi** Sn 420; J II.160 (ʾsi); III.278; Vv 32[4]; PvA 4. — 3rd sg. **atthi** Sn 377, 672, 884; J I.278. Often used for 3rd pl. (= santi), e.g. J I.280; II.2; III.55. — 1st pl. **asma** [Sk. smaḥ] Sn 594, 595; asmase Sn 595, and **amha** Sn 570; J II.128. 2nd pl. **attha** J II.128; PvA 39, 74 (āgat' attha you *have* come). — 3rd pl. **santi** Sn 1077; Nd[2] 637 (= saṃvijjanti atthi upalabbhanti); J II.353; PvA 7, 22. — Imper. **atthu** Sn 340; J I.59; III.26. — Pot. 1st sg. **siyā** [Sk. syām] Pv II.8[8], and **assaṃ** [Cond. used as Pot.] Sn 1120; Pv I.12[5] (= bhaveyyaṃ PvA 64). — 2nd sg. **siyā** [Sk. syāḥ] Pv II.8[7]. — 3rd sg. **siyā** [Sk. syāt] D II.154; Sn 325, 1092; Nd[2] 105 (= jāneyya, nibbatteyya); J I.262; PvA 13, and **assa** D I.135, 196; II.154; A V.194; Sn 49, 143; Dh 124, 260; Pv II.3[24]; 9[26]. — 1st pl. **assu** PvA 27. — 3rd pl. **assu** [cp. Sk. syuḥ] Sn 532; Dh 74; Pv IV.1[36] (= bhaveyyuṃ PvA 231). — Aor. 1st sg. **āsiṃ** [Sk. āsaṃ] Sn 284; Pv I.2[1] (= ahosiṃ PvA 10); II.3[4] (= ahosiṃ PvA 83). — 3rd sg. **āsi** [Sk. āsīt] Sn 994. — 3rd **āsuṃ** [cp. Sk. Perf. āsuḥ] Pv II.3[21], 13[3] (ti pi pāṭho for su). — Ppr. ***sat*** only in loc. **sati** (as loc. abs.) Dh 146; J I.150, 263, **santa** Sn 105; Nd[2] 635; J I.150 (loc. evaṃ sante in this case); III.26, and **samāna** (q.v.) J I.266; IV.138.

-bhāva state of being, existence, being J I.222, 290; II.415; DhA II.5; IV.217 (atthibhāva vā natthibhāva vā whether there is or not).

Atthika (adj.) [cp. Sk. arthika] 1. (to attha[1]) profitable, good, proper. In this meaning the MSS show a variance of spelling either **atthika** or **aṭṭhika** or **aṭṭhita**; in all cases atthika should be preferred D I.55 (°vāda); M II.212 (aṭṭhita); A III.219 sq. (idaṃ atthikaṃ this is suitable, of good avail; T aṭṭhitaṃ, vv. ll. as above); Sn 1058 (aṭṭhita; Nd[2] 20 also aṭṭhita, which at this pass. shows a confusion between aṭṭha and a-ṭhita); J V.151 (in def. of aṭṭhikatvā q.v.); Pug 69, 70 (T aṭṭhika, aṭṭhita SS; expld. by Pug A V.4 by kalyāṇāya). — 2. (to attha[1] 2) desirous of (—°), wanting, seeking for, in need of (c. instr.) A II.199 (uday° desirous of increase); Sn 333, 460, 487 (puñña°), 987 (dhan° greedy for wealth); J I.263 (rajj° coveting a kingdom); V.19; Pv II.2[28] (bhojan° in need of food); IV.1[1] (kāraṇ°), 1[21] (khiḍḍ° for play), 1[63] (puñña°); PvA 95 (sasena a. wanting a rabbit), 120; DA I.70 (atthikā those who like to). **-anatthika** one who does not care for, or is not satisfied with (c. instr.) J V.460; PvA 20; of no good Th 1, 956 ("of little zeal" Mrs. Rh. D.).

-bhāva (a) usefulness, profitableness Pug A V.4. (b) state of need, distress PvA 120.

Atthikavant (adj.) [atthika + vant] one who wants something, one who is on a certain errand D I.90 (atthikaṃ assa atthī ti DA I.255).

Atthitā (f.) [f. abstr. fr. atthi cp. atthibhāva] state of being, existence, being, reality M I.486; S II.17 (°añ c' eva natthitañ ca to be and not to be); III.135; J V.110 (kassaci atthitaṃ vā natthitaṃ vā jānāhi see if there is anybody or not); DhsA 394. — Often in abl. **atthitāya** by reason of, on account of, this being so DhA III.344 (idam-atthitāya under this condition) PvA 94, 97, 143.

Atthin (adj.) (—°) [Vedic arthin] desirous, wanting anything; see **mant°**, **vād°**.

Atthiya (adj.) (—°) [= atthika] having a purpose or end S III.189 (kim° for what purpose?); A V.1 sq. (id.), 311 sq.; Th 1; 1097 (att° having one's purpose in oneself), 1274; Sn 354 (yad atthiyaṃ on account of what).

Atra (adv.) [Sk. atra] here; atra atra here & there J I.414 = IV.5 (in expln. of atriccha).

Atraja (adj.) [Sk. *ātma-ja, corrupted form for attaja (see attā) through analogy with Sk. atra "here". This form occurs only in J and similar sources, i.e. popular lore] born from oneself, one's own, appl. to sons, of which there are 4 kinds enumd., viz. atraja khettaja, dinnaka, antevāsika p. Nd[2] 448. — J I.135; III.103 = Nd[1] 504; J III.181; V.465; VI.20; Mhvs 4, 12; 13, 4; 36, 57.

Atriccha (adj.) [the popular etym. suggested at JA IV.4 is atra atra icchamāna desiring here & there; but see atricchā] very covetous, greedy, wanting too much J I.414 = IV.4; III.206.

Atricchā (f.) [Sk. *atṛptyā, a + tṛpt + yā, influenced by Desid. titṛpsati, so that atricchā phonetically rather corresponds to a form *a.-tṛpsyā (cch = psy, cp. P. chāta Sk. psāta). For the simple Sk. tṛpti see titti (from tappati[2]). According to Kern, but phonetically hardly justifiable it is Sk. atīccha = ati + icchā "too much desire", with r in dissolution of geminated tt, like atraja for attaja. See also atriccha adj. and cp. *J P T S.* 1884, 69] great desire, greed, excessive longing, insatiability J IV.5, 327.

Atricchatā (f.) [see atricchā] excessive lust J. III.222.

Atha (indecl.) [Sk. atha, cp. atho] copulative & adversative part. 1. after positive clauses, in enumerations, in the beginning & continuation of a story: and, and also, or; and then, now D II.2; III.152, 199 (**athāparaṃ** etad avoca); M I.435; Sn 1006, 1007, 1017; Sn p. 126 (athāparaṃ etad avoca: and further, something else); Dh 69, 119, 377; J II.158; Pv II.6[4]; PvA 3, 8 (atha na and not), 70. — 2. after negative clauses: but M I.430; Sn 990, 1047; Dh 85, 136, 387; PvA 68. Often combd. with other part., e.g. **atha kho** (pos. & neg.) now, and then; but, rather, moreover Vin I.1; D I.141, 167, 174; A V.195; PvA 79, 221, 251. na-atha kho na neither-nor PvA 28. **atha kho pana** and yet D I.139. **atha ca pana** on the other hand J I.279. **atha vā** or (after prec. ca), nor (after prec. na) Sn 134; Dh 140, 271; Pv I.4[1]; II.1[6]. **athā vā pi** Sn 917, 921.

Athabbaṇa [Vedic atharvan; as regards etym. see Walde, Lat. Wtb. under ater] (1) the Atharva Veda DA I.247 = SnA 447 (°veda). — (2) one who is familiar with the (magic formulas of the) Atharvaveda J VI.490 (sâthabbaṇa = sahatthivejja, with the elephant-healer or doctor). See also āthabbaṇa.

Atho (indecl.) [Sk. atho, atha + u] copulative and adversative part.: and, also, and further, likewise, nay S I.106; Sn 43, 155, 647; Dh 151, 234, 423; J I.83; II.185; IV.495; It 106; Kh VIII.7; Pv IV.3[15]; PvA 251 (atho ti nipātamattaṃ avadhāraṇ-atthe vā). Also combd. with other part., like **atho pi** Sn 222, 537, 985; Pv II.3[20]; KhA 166.

Ada (adj.) (—°) [to **ad**, see adeti, cp. °ga, °ṭha, °da etc.] eating S IV.195 (kiṭṭhâda eating corn); J II.439 (vantâda = vantakhādaka C.).

Adaka (adj.) = ada J V.91 (purisâdaka man-eater).

Adana (nt.) [from adeti] eating, food J V.374 (v.l. modana).

Adasaka (adj.) see **dasā**.

Adāsa [prob. = adaṃsa, from ḍasati to bite, cp. dāṭhā tooth; lit meaning "toothless" or "not biting"] a kind of bird J IV.466.

Aditthā [a + ditthā, ger. of *dassati] not seeing, without seeing J IV.192 (T. adaṭṭhā, v. l. BB na diṭṭhā, C. adisvā) V.219.

Adinna (pp.) [a + dinna] that which is not given, freq. in phrase **adinn' ādāna** (BSk. adattādāna Divy 302) seizing or grasping that which is not given to one, i. e. stealing, is the 2nd of the ten qualifications of bad character or sīla (dasa-sīla see sīla II.). Vin I.83 (°ā veramaṇī); D I.4 (= parassa haraṇaṇ theyyaṇ corikā ti vuttaṇ hoti DA I.71); III.68 sq., 82, 92, 181 sq.; M I.361; It 63; Kh II., cp. KhA 26. — **adinnādāyin** he who takes what is not given, a thief; stealing, thieving (cp. BSk. adattādāyika Divy 301, 418) Vin I.85; D I.138; Sdhp 78.

Adu (or **ādu**) (indecl.) [perhaps identical with aduṇ, nt. of pron. asu] part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 62[2] (= udāhu VvA 258; v. l. SS. ādu) = Pv IV.3[11] (ādu) = DhA I.31 (T. ādu, v. l. adu); Vv 63[1] (v. l. ādu); J V.330 (T. ādu, C. adu; expld. on p. 331 fantastically as aduñ ca aduñ ca kammaṇ karohī ti). See also **ādu**.

Aduṇ nt. of pron. **asu**.

Adūsaka (adj.) [a + dūsaka] innocent J V.143 (= niraparādha C.); VI.84, 552. f. **adūsikā** Sn 312.

Adūsiya = adūsaka J V.220 (= anaparādha C.).

Adeti [Sk. ādayati, Caus. of atti, **ad** to eat, 1st sg. admi = Gr. ἔδω, Lat. edo; Goth. itan = Ohg. ezzan = E. eat] to eat. Pres. ind. **ademi** etc. J V.31, 92, 197, 496; VI.106. pot. **adeyya** J V.107, 392, 493.

Adda[1] [cp. Sk. ārdraka] ginger J I.244 (°singivera).

Adda[2] & **Addā** 3rd sg. aor. of *dassati; see *dassati 2. a.

Adda[3] (adj.) [Sk. ārdra, from ṛdati or ardati to melt, cp. Gr. ἄρδω to moisten, ἄρδα dirt; see also alla] wet, moist, slippery J IV.353; VI.309; Miln 346.

-āvalepana "smeared with moisture", i. e. shiny, glittering S IV.187 (kūṭāgāra); M I.86 = Nd[2] 99[6] (upakāriyo). See also addha[3].

Addakkhi 3rd sg. aor. of *dassati; see *dassati 1 b.

Addasā 3rd sg. aor. of *dassati; see *dassati 2 a.

Addā & **Addāyanā** at Vbh 371 in def. of anādariya is either faulty writing, or dial. form or pop. etym. for ādā and ādāyana; see ādariya.

Addāyate [v. denom. fr. adda] to be or get wet, fig. to be attached to J IV.351. See also allīyati.

Addi [Sk. ardri] a mountain Dāvs II.13.

Addita (pp.) [see aṭṭita which is the more correct spelling] afflicted, smarted, oppressed J I.21; II.407; III.261; IV.295; V.53, 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281.

Addha[1] (num.) [= aḍḍha, q. v.] one half, half (°—) D I.166 (°māsika); A II.160 (°māsa); J I.59 (°yojana); III. 189 (°māsa).

Addha[2] (adj.) [= adda[3], Sk. ārdra] soiled, wet; fig. attached to, intoxicated with (cp. sineha) M II.223 (na addhabhūtaṇ attānaṇ dukkhena addhabhāveti he dirties the impure self with ill); S III.1 (addhabhūto kāyo impure body); J VI.548 (°nakha with dirty nails, C. pūtinakha).

Addhan (in cpds. **addha**°) [Vedic adhvan, orig. meaning "stretch, length", both of space & time. — Cases: *nom.* addhā, *gen. dat.* addhuno, *instr.* addhunā, *acc.* addhānaṇ, *loc.* addhani; *pl.* addhā. See also addhāna] 1. (of space) a path, road, also journey (see cpds. & derivations); only in *one* ster. phrase J IV.384 = V.137 (**pathaddhuno** paṇṇarase va cando, gen. for loc. °addhani, on his course, in his orbit; expld. at IV.384 by ākāsa-patha-sankhātassa addhuno majjhe ṭhito and at V.137 by pathaddhagato addha-pathe gaganamajjhe ṭhito); Pv III.3[1] (**pathaddhani** paṇṇarase va cando; loc. same meaning as prec., expld. at PvA 188 by attano pathabhūte addhani gaganatala-magge). This phrase (pathaddhan) however is expld. by Kern (Toev. s. v. pathaddu) as "gone half-way", i. e. on full-moon-day. He rejects the expln. of C. — 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in *two* standard applications viz. (a) as mode of time (past, present & future) in **tayo addhā** three divisions of time (atīta, anāgata, paccuppanna) D III.216; It 53, 70. (b) in phrase **dīghaṇ addhānaṇ** (acc.) a very long time A. II.1, 10 (dīghaṇ addhānaṇ saṇsāraṇ); Sn 740 (dīghaṇ addhāna saṇsāra); Dh 207 (dīghaṇ addhāna socati); J I.137. gen. dīghassa addhuno PvA 148 (gatattā because a long time has elapsed), instr. dīghena addhunā S I.78; A II.118; PvA 28.

-āyu duration of life A II.66 (dīghaṇ °ṇ a long lifetime. **-gata** one who has gone the road or traversed the space or span of life, an old man [cp. BSk. adhvagata M Vastu II.150], always combd. with **vayo anuppatto**, sometimes in ster. formula with **jiṇṇa** & **mahallaka** Vin II.188; D I.48 (cp. DA I.143); M I.82; Sn pp. 50, 92; PvA 149. **-gū** [Vedic adhvaga] a wayfarer, traveller, journeyman Th 255 = S I.212 (but the latter has panthagū, v. l. addhagū); J III.95 (v. l. patthagu = panthagu); Dh 302.

Addhā (adv.) [Vedic addhā, cp. Av. azdā certainty] part. of affirmation and emphasis: certainly, for sure, really, truly D I.143; J I.19 (a. ahaṇ Buddho bhavissāmi) 66 (a. tvaṇ Buddho bhavissasi), 203, 279; III.340; V.307, 410 (C. expln. differs) Sn 47, 1057; Nd[2] 30 = Ps II.21 (ekaṇsa-vacanaṇ nissaṇsaya-vacanaṇ etc.) addhā hi J IV. 399; Pv IV.1[52].

Addhaneyya (adj.) = adhaniya 2, lasting J V.507 (an°).

Addhaniya (adj.) [fr. addhan] 1. belonging to the road' fit for travelling (of the travelling season) Th 1, 529. — 2. belonging to a (long) time, lasting a long geriod, lasting, enduring D III.211; J I.393 (an°) VI.71. See also addhaneyya.

Addhariya [Vedic adhvaryu fr. adhvara sacrifice] a sacrificing priest, N. of a class of Brahmins D I.237 (brāhmaṇa).

Addhāna (nt.) [orig. the acc. of **addhan**, taken as nt. from phrase dīghaṇ addhānaṇ. It occurs only in acc. which may always be taken as acc. of addhan; thus the assumption of a special form addhāna would be superfluous, were it not for later forms like addhāne (loc.) Miln 126; PvA 75 v. l. BB, and for cpds.] same meaning as **addhan**, but as simplex only used with reference to time (i. e. a long time, cp. VvA 117 addhānaṇ = ciraṇ). Usually in phrase **atītaṇ** (anāgataṇ etc.) **addhānaṇ** in the past (future etc.), e. g. D I.200; S I.140; A V.32; Miln 126 (anāgatamaddhāne for °aṇ); PvA 75 (v. l. addhāne). **dīghaṇ addhānaṇ** Pv I.10[5]. Also in phrase **addhānaṇ āpādeti** to make out the length of time or period, i. e. to live out one's lifetime S IV.110; J II.293 (= jīvitaddhānaṇ āpādi āyuṇ vindi C).

-daratha exhaustion from travelling DA I.287. **-magga** a (proper) road for journeying, a long road between two towns, high road D I.1, 73, 79; M I.276 (kantār°); DA I.35 (interpreted as "addhayojanaṇ gacchissāmī ti bhuñjitabban ti ādi vacanato addha-yojanam pi addhāna maggo hoti", thus taken to addha "half", from counting by ½ miles); VvA 40, 292. Cp. also antarāmagga. **-parissama** "fatigue of the road", i. e. fatigue from travelling VvA 305. **-vemattatā** difference of time or period Miln 285 (+ āyuvemattatā).

Addhika [fr. addhan] a wanderer, wayfarer, traveller DA I.298 (= pathāvin), 270; PvA 78, 127 (°jana people travelling). Often combd. with kapaṇa beggar, tramp, as **kapaṇaddhikā** (pl.) tramps and travellers (in which connection also as °iddhika, q. v.), e. g. J I.6 (v. l. °iddhika 262; DhA II.26.

Addhita at Pv II.6[2] is to be corrected to **aṭṭita** (sic v. l. BB).

Aḍḍhin (adj.) (—°) [fr. addhan] belonging to the road or travelling, one who is on the road, a traveller, in gataddhin one who has performed his journey (= addhagata) Dh 90.

Addhuva see **dhuva**.

Adrūbhaka see **dubbha**.

Advejjhatā see **dvejjhatā**.

Adha° in cpds. like adhagga see under **adho**.

Adhamma see **dhamma**.

Adhama (adj.) [Vedic adhama = Lat. infimus, superl. of adho, q. v.] the lowest (lit. & fig.), the vilest, worst Sn 12 (narâdhama), 135 (vasalâdhama); Dh 78 (purisa°); J III.151 (miga°); V.394 (uttamâdhama), 437 (id.), 397; Sdhp 387.

Adhara (adj.) [Vedic adhara, compar. of adho] the lower ƒ III.26 (adharoṭṭha the l. lip).

Ādhi [Vedic adhi; base of demonstr. pron. a° + suffix-dhi, corresponding in form to Gr. ἔν-θα "on this" = here, cp. ὄθι where, in meaning equal to adv. of direction Gr. δέ (toward) = Ohg. zuo, E. to].

A. Prep. and pref. of direction & place: (a) as direction denoting a movement towards a definite end or goal = up to, over, toward, to, on (see C 1 a). — (b) as place where (prep. c. loc. or abs.) = on top of, above, over, in; in addition to. Often simply deictic "here" (e. g.) ajjhatta = adhi + ātman "this self here" (see C 1 b).

B. adhi is freq. as modification pref., i. e. in loose compn. with n. or v. and as first part of a double prefix-cpd., like ajjhā° (adhi + ā), adhippa° (adhi + pra), but never occurs as a fixed base, i. e. as 2nd part of a pref.-cpd., like ā in paccā° (prati + ā), paryā° (pari + ā) or **ava** in paryava° (pari + ava) or **ud** in abhyud° (abhi + ud), samud° (sam + ud). As such (i. e. modification) it is usually intensifying, meaning "over above, in addition, quite, par excellence, super"-(adhideva a super-god, cp. ati-deva), but very often has lost this power & become meaningless (like E. up in "shut up, fill up, join up etc.), esp. in double pref.-cpds. (ajjhāvasati "to dwell here-in" = āvasati "to dwell in, to inhabit") (see C 2). — In the explns of P. Commentators adhi is often (sometimes far-fetchedly) interpreted by abhibhū "overpowering" see e. g. C. on adhiṭṭhāti & adhiṭṭhita; and by virtue of this intens. meaning we find a close relationship between the prefixes **ati**, **adhi** and **abhi**, all interchanging dialectically so that P. adhi often represents Sk. ati or abhi; thus adhi > ati in adhikusala, °kodhita, °jeguccha, °brahmā; adhi > abhi in adhippatthita, °pāteti, °ppāya, °ppeta, °bādheti, °bhū, °vāha. Cp. also ati IV.

C. The main applications of adhi are the foll.: 1. *primary meaning* (in verbs & verb derivations): either direction in which or place where, depending on the meaning of the verb determinate, either lit. or fig. — (a) *where to*: adhiyita (adhi + ita) "gone on to or into" = studied; ajjhesita (adhi + esita) "wished for"; °kata "put to" i. e. commissioned; °kāra commission; °gacchati "to go on to & reach it" = obtain; °gama attainment; °gaṇhāti to overtake = surpass, °peta (adhi + pra + ita) "gone in to" = meant, understood; °pāya sense meaning, intention; °bhāsati to speak to = address; °mutta intent upon; °vacana "saying in addition" = attribute, metaphor, cp. Fr. sur-nom; °vāsāna assent, °vāseti to dwell in, give in = consent. — (b) *where*: °tiṭṭhati (°ṭṭhāti) to stand by = look after, perform; °ṭṭhāna place where; °vasati to inhabit; °sayana "lying in", inhabiting. — 2. *secondary meaning* (as emphatic modification): (a) with nouns or adjectives: adhi-jeguccha very detestable; °matta "in an extreme measure", °pa supreme lord; °pacca lordship; °paññā higher, additional wisdom; °vara the very best; °sīla thorough character or morality. — (b) with verbs (in double pref.-cpds.); **adhi + ava**: ajjhogāheti plunge into; ajjhoṭhapeti to bring down to (its destination); °otthata covered completely; °oharati to swallow right down. **adhi + ā**: ajjhappatta having reached (the end); ajjhapīḷita quite overwhelmed; °āvuttha inhabited; °ārūhati grown up over; °āsaya desire, wish (cp. Ger. n. Anliegen & v. daranliegen). **adhi + upa**: ajjhupagacchati to reach, obtain; °upeti to receive; °upekkhati "to look all along over" = to superintend **adhi + pra**? adhippattheti to long for, to desire.

Note. The contracted (assimilation-)form of adhi before vowels is **ajjh-** (q. v.).

Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, superior, Pug 35; VvA 80 (= anadhivara, visiṭṭha); DA I.141, 222; Dpvs V.32 (an°); DhA III.238; KhA 193 (= anuttara); Sdhp 337, 447. — compar. **adhikatara** DhA II.7; III.176; nt. °ṃ as adv. extraordinarily PvA 86 (= adhimattaṃ). In combn. with *numerals* adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun-determination), e. g. catunahutâdhikāni dve yojana-sahassāni 2000 + 94 (= 294 000) J I.25; sattamāsâdhikāni sattavassāni 7 years and 7 months J V.319; paññāsâdhikāni pañca vassa-satani 500 + 50 (= 550) PvA 152. See also sâdhika.

Adhikata (adj.) [adhi + kata; cp. Sk. adhikṛta] 1. commissioned with, an overseer, Pv II.9[21] (dāne adhikata = ṭhapita PvA 124). — 2. caused by Miln 67 (kamma°). — 3. affected by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimātijāta).

Adhikaraṇa (nt.) [adhi + karaṇa] 1. attendance, supervision, management of affairs, administration PvA 209. — 2. relation, reference, reason, cause, consequence D II.59 (—°: in consequence of); S II.41; V.19. Esp. acc. °ṃ as adv. (—°) in consequence of, for the sake of, because of, from M I.410 (rūpâdhikaraṇaṃ); S IV.339 (rāga°); Miln 281 (mudda° for the sake of the royal seal, orig. in attendance on the r. s.). Kimâdhikaraṇaṃ why, on account of what J IV.4 (= kiṃkāraṇaṃ) yatvâdhikaraṇaṃ (yat + adhi°) by reason of what, since, because (used as conj.) D I.70 = A I.113 = II.16 = D III.225. — 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enumd. at var. passages, viz. **vivāda° anuvāda° āpatta° kicca°** "questions of dispute, of censure, of misconduct, of duties" Vin II.88; III.164; IV.126, 238; M II.247. — Often ref.: Vin II.74; S IV.63 = V.346 (dhamma° a question of the Dh.); A I.53 (casc), 79; II.239 (vūpasanta); V.71, 72; Pug 20, 55; DhA IV.2 (°ssa uppamassa vūpasama), adhikaraṇaṃ karoti to raise a dispute M I.122 °ṃ vūpasameti to settle a question or difficulty Vin II.261.

-kāraka one who causes dispute discussions or dissent Vin IV.230 (f. °ikā); A III.252. **-samatha** the settlings of questions that have arisen. There are seven rules for settling cases enumd. at D III.254; M II.247; A I.99; IV.144.

Adhikaraṇika [fr. adhikaraṇa] one who has to do with the settling of disputes or questions, a judge A V.164, 167.

Adhikaraṇī (f.) [to adhikaraṇa 1, orig. meaning "serving, that which serves, i. e. instrument"] a smith's anvil J III.285; Dāvs III.16 sq.; DhsA 263.

Adhikāra [cp. Sk. adhikāra] attendance, service, administration, supervision, management, help Vin I.55; J I.56;

VI.251; Miln 60, 115, 165; PvA 124 (dāna°; cp. Pv II.9[21]); DhA II.41.

Adhikārika (adj.) (—°) [to adhikāra] serving as, referring to Vin III.274 (Bdhgh).

Adhikuṭṭanā (f.) [adhi + koṭṭanā or koṭṭana] an executioner's block Th 2, 58; cp. ThA 65 (v. l. kuḍḍanā, should prob. be read koṭṭana); ThA 287.

Adhikusala (adj.) [adhi + kusala] in °ā dhammā "items of higher righteousness" D III.145.

Adhikodhita (adj.) [adhi + kodhita] very angry J V.117.

Adhigacchati [adhi + gacchati] to get to, to come into possession of, to acquire, attain, find; fig. to understand D I.229 (vivesaṇ) M I.140 (anvesaṇ n' âdhigacchanti do not find); S I.22 (Nibbānaṇ); II.278 (id.); A I.162 (id.); Dh 187, 365; It 82 (santiṇ); Th 2, 51; Pug 30, 31; Pv. I.7[4] (nibbutiṇ = labhati PvA 37); III.7[10] (amataṇ padaṇ). opt. **adhigaccheyya** D I.224 (kusalaṇ dhammaṇ); M I.114 (madhu-piṇḍikaṇ); Dh 61 and **adhigacche** Dh 368. ger. °**gantvā** D I.224; J I.45 (ānisaṇse); and °**gamma** Pv I.11[9] (= vinditvā paṭilabhitvā PvA 60). grd. '**gantabba** It 104 (nibbāna). cond. °**gacchissaṇ** Sn 446. 1st aor. 3 sg. **ajjhagā** Sn 225 (= vindi paṭilabhi KhA 180); Dh 154; Vv 32[1]; 3 pl. **ajjhagū** J I.256 (vyasanaṇ) & **ajjhāgamuṇ** S I.12. 2nd aor. 3 sg. **adhigacchi** Nd[1] 457. — pp. **adhigata** (q. v.).

Adhigaṇhāti [adhi + gaṇhāti] to surpass, excel S I.87 = DA I.32; D III.146; S IV.275; A III.33; It 19. Ger. **adhigayha** Pv II.9[62] = DhA III.219 (v. l. BB at both pass. atikkamma); & **adhiggahetvā** It 20. — pp. **adhiggahīta** (q. v.).

Adhigata [pp. of adhigacchati] got into possession of, conquered, attained, found J I.374; VvA 135.

Adhigatavant (adj.-n.) [fr. adhigata] one who has found or obtained VvA 296 (Nibbānaṇ).

Adhigama [fr. adhigacchati] attainment, acquisition; also fig. knowledge, information, study (the latter mainly in Miln) D III.255; S II.139; A II.148; IV.22, 332; V.194; J I.406; Nett 91; Miln 133, 215, 358, 362, 388; PvA 207.

Adhigameti [adhi + gameti, Caus. of gacchati] to make obtain, to procure PvA 30.

Adhiggahīta [pp. of adhigaṇhāti] excelled, surpassed; overpowered, taken by (instr.), possessed J III.427 (= anuggahīta C.); V.102; VI.525 = 574; It 103; Miln 188, 189; Sdhp 98.

Adhiciṇṇa only at S III.12, where v. l. is **aviciṇṇa**, which is to be preferred. See viciṇṇa.

Adhicitta (nt.) [adhi + citta] "higher thought", meditation, contemplation, usually in comb[n]. with **adhisīla** and **adhipaññā** Vin I.70; D III.219; M I.451; A I.254, 256; Nd[1] 39 = Nd[2] 689 (°sikkhā); Dh 185 (= aṭṭha-samāpattisankhāta adhika-citta DhA III.238).

Adhiceto (adj.) [adhi + ceto] lofty-minded, entranced Th 1, 68 = Ud 43 = Vin IV.54 = DhA III.384.

Adhicca[1] [ger. of adhi + eti, see adhīyati] learning, studying, learning by heart J III.218, 327 = IV.301; IV.184 (vede = adhiyitvā C.), 477 (sajjhāyitvā C.); VI.213; Miln 164.

Adhicca[2] (°—) [Sk. *adhṛtya, a + *dhicca, ger. of **dhṛ**, cp. dhāra, dhāraṇa 3, dhāreti 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: °**āpattika** guilty without intention M I.443; °**uppatti** spontaneous origin DhsA 238; °**laddha** obtained without being asked for, unexpectedly Vv 84[22] = J V.171 = VI.315 (expld. at J V.171 by ahetunā, at VI.316 by akāraṇena) °**samuppanna** arisen without a cause, spontaneous, unconditioned D I.28 = Ud 69; D III.33, 138; S II.223 (sukhadukkhaṇ); A III.440 (id.); Ps I.155; DA I.118 (= akāraṇa°).

Adhicca[3] (adj.) [= adhicca 2 in adj. function, influenced by, homonym abhabba] without a cause (for assumption), unreasonable, unlikely S V.457.

Adhijeguccha (nt.) [adhi + jeguccha] intense scrupulous regard (for others) D I.174, 176.

Adhiṭṭhaka (adj.) (—°) [fr. adhiṭṭhāti] bent on, given to, addicted to J V.427 (surā°).

Adhiṭṭhāti (adhiṭṭhahati) [Sk. adhitiṣṭhati, adhi + **sthā**] 1. to stand on J III.278 (ger. °āya); DhA IV.183 (ger. °hitvā); fig. to insist on Th 1, 1131 (aor. °āhi). — 2. to concentrate or fix one's attention on (c. acc.), to direct one's thoughts to, to make up one's mind, to wish Vin I.115 (inf. °ṭhātuṇ), 297 (id.), 125 (grd. °ṭhātabba) J I.80 (aor. °ahi); III.278; IV.134 (v. l. ati° C. expls. abhibhavitvā tiṭṭhati); DhA I.34; IV.201 (ger. °hitvā); PvA 23 (aor. °ṭhāsi) 171 (id.), 75 (ger. °hitvā). On adhiṭṭheyya see *Cpd.* 209, n. 2; 219, n. 1. — 3. to undertake, practice, perform, look after, to celebrate S II.17; A I.115 sq.; J I.50; PvA 209 (ger. °ṭhāya). — pp. **adhiṭṭhita** (q. v.).

Adhiṭṭhāna (nt.) [fr. adhi + **sthā**] 1. decision, resolution, self-determination, will (cp. on this meaning *Cpd.* 62) D III.229 (where 4 are enumd., viz. paññā°, sacca° cāga° upasama°); J I.23; V.174; Ps I.108; II.171 sq., 207; DhsA 166 (cp. *Dhs. trsl.* 44). — 2. mentioned in bad sense with **abhinivesa** and **anusaya**, obstinacy, prejudice and bias M I.136; III.31, 240; S II.17; III.10, 135, 194. — As adj. (—°) applying oneself to, bent on A III.363. — 3. looking after, management, direction, power Miln 309 (devānaṇ); PvA 141 (so read for adhitaṭṭhāna). [**adiṭṭhāna** as PvA 89, used as explanatory for **āvāsa**, should perhaps be read **adhiṭṭhāna** in the sense of fixed, permanent, abode].

Adhiṭṭhāyaka (adj.) (—°) superintending, watching, looking after, in **kamma**° Mhvs 5, 175; 30, 98; **kammanta**° DhA I.393.

Adhiṭṭhita (adj.) [pp. of adhiṭṭhāti] 1. standing on (c. loc.), esp. with the idea of standing above, towering over Vv 63[30] (hemarathe a. = sakalaṇ ṭhānaṇ abhibhavitvā ṭhita VvA 269). — (a) looked after, managed, undertaken, governed Vin I.57; S V.278 (sv'âdhiṭṭhita); PvA 141 (kammanta). — (b) undertaking, bent on (c. acc.) Sn 820 (ekacariyaṇ).

Adhideva [adhi + deva] a superior or supreme god, above the gods M II.132; A IV.304; Sn 1148; Nd[2] 307[b], 422 a. Cp. atideva.

Adhipa [Sk. adhipa, abbrev. of adhipati] ruler, lord, master J II.369; III.324; V.393; Pv II.8[6] (jan° king); Dāvs III.52; VvA 314.

Adhipaka (adj.) (—°) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A I.150 (atta° loka° dhamma°).

Adhipajjati [adhi + pajjati] to come to, reach, attain A IV.96 (anatthaṇ); pp. **adhipanna**.

Adhipaññā (f.) [adhi + paññā] higher wisdom or knowledge, insight (cp. jhāna & paññā); usually in comb[n]. with adhicitta & adhisīla Vin I.70; D I.174; III.219 (°sikkhā); A I.240; II.92 sq., 239; III.106 sq., 327; IV.360; Nd[1] 39 (id.); Ps I.20, 25 sq., 45 sq., 169; II.11, 244; Pug 61.

Adhipatati [adhi + patati] to fly past, vanish J IV.111 (= ativiya patati sighaṇ atikkamati C.). — Caus. **adhipāteti** (q. v.) in diff. meaning. Cp also adhipāta.

Adhipatana (nt.) [fr. adhipatati] attack, pressing ThA 271.

Adhipati (n.-adj.) [adhi + pati, cp. adhipa] 1. ruler, master J IV.223; Vv 81[1]; Miln 388; DhA I.36 (= seṭṭha). — 2. ruling over, governing, predominant; ruled or governed by Vbh 216 sq. (chandaṇ adhipatiṇ katvā making energy predominant); DhsA 125, 126 (atta° autonomous, loka° heteronomous, influenced by society). See also *Dhs. trsl.* 20 & *Cpd.* 60.

Adhipateyya (nt.) A I.147; III.33 = S IV.275 is probably misreading for ādhipateyya.

Adhipatthita [pp. adhi + pattheti, cp. Sk. abhi + arthayati] desired, wished, begged for D I.120.

Adhipanna [cp. Sk. abhipanna, adhi + **pad**] gone into, affected with, seized by (—°), a victim of (c. loc.) S I.72, Th 2, 345 (kāmesu); Sn 1123 (taṇhā° = taṇhânugata Nd[2] 32); Dh 288; J III.38, 369; IV.396; V.91, 379 (= dosena ajjhotthaṭa); VI.27.

Adhipāṭimokkha (nt.) [adhi + pāṭimokkha] the higher, moral, code Vin V.1 (pāṭim° +); M II.245 (+ ajjhājīva).

Adhipāta[1] [adhipāteti] splitting, breaking, only in phrase • **muddhā°** head-splitting Sn 988 sq., 1004, 1025 (v. l. Nd[2] °vipāta).

Adhipāta[2] [from adhipatati = Sk. atipatati, to fly past, flit] a moth Sn 964. Expl[d]. at Nd[1] 484 as "adhipātikā ti tā uppatitvā khādanti taṇkāraṇā a. vuccanti"; Ud 72 (expl[d]. by C. as salabhā).

Adhipatikā (f.) [fr. adhipāta[2]] a moth, a mosquito Nd[1] 484 (see adhipāta[2]).

Adhipāteti [Caus. fr. adhipatati, cp. Sk. abhipātayati & P. atipāteti] to break, split J IV.337 (= chindati). At Ud 8 prob. to be read **adhibādheti** (v. l. avibādeti. T. adhipāteti).

Adhippagharati [adhi + ppa + gharati] to flow, to trickle ThA 284.

Adhippāgā 3 sg. aor. of adhippagacchati to go to J V.59.

Adhippāya [adhi + ppa + **i**; Sk. abhiprāya] 1. intention, wish desire S I.124; V.108; A II.81; III.363 (bhoga°); V.65; J I.79, 83; Sdhp 62. As adj. (—°) desiring PvA 226 (hass° in play = khiḍḍatthika). — 2. sense, meaning, conclusion, inference (cp. adhigama) Miln 148; PvA 8, 16, 48, 131 (the moral of a story). **-adhippāyena** (instr.) in the way of, like PvA 215 (kī for fun).

Adhippāyosa [adhi + pāyosa] distinction, difference, peculiarity, special meaning M I.46; S III.66; IV.208; A I.267; IV.158; V.48 sq.

Adhippeta [Sk. abhipreta, adhi + ppa + **i**, lit. gone into, gone for; cp. adhippāya] 1. desired, approved of, agreeable D I.120; II.236; VvA 312, 315. — 2. meant, understood, intended as J III.263; PvA 9, 80, 120, 164.

Adhippetatta (nt.) [abstr. fr. adhippeta] the fact of being meant or understood as, in abl. °ā with reference to, as is to be understood of VvA 13; PvA 52.

Adhibādheti [adhi + bādheti, cp. Sk. abhibādhayati] to vex, oppress, gore (to death) Ud 8 (T. adhipāteti, v. l. avibādeti).

Adhibrahmā [adhi + Brahmā, cp. atibrahmā] a superior Brahmā, higher than Brahmā M II.132.

Adhibhavati [adhi + bhavati, cp. Sk. & P. abhibhavati] to overcome, overpower, surpass S IV.185 sq. (cp. adhibhū); A V.248, 282 (°bhoti); J II.336; V.30. — aor. **adhibhavi** J II.80. 3. pl. **adhibhaṇsu** S IV.185. See also ajjhabhavi & ajjhabhū. pp. **adhibhūta** (q. v.).

Adhibhāsati [adhi + bhāsati] to address, to speak to; aor. **ajjhabhāsi** Vin II.195; S I.103; IV.117; Sn p. 87; PvA 56, 90.

Adhibhū (adj.) (—°) [fr. adhi + **bhū**, cp. adhibhavati & Sk. adhibhū] overpowering, having power over; master, conqueror, lord S IV.186 (anadhibhū not mastering. For **adhibhūta** the v. l. abhi° is to be preferred as more usual in this connection, see abhibhū); Sn 684 (miga°; v. l. abhi°).

Adhibhūta [cp. adhibhū & adhibhūta] overpowered S IV.186.

Adhimatta (adj.) [adhi + matta of **mā**] extreme, exceeding, extraordinary; nt. adv. °ṇ extremely M I.152, 243; S IV. 160; A II.150; IV.241; J I.92; Pug 15; Miln 146, 189, 274, 290; Pv II.3[6] (= adhikataraṇ PvA 86); DhA II.85; cp. PvA 281.

Adhimattata (nt.) [abstr. fr. prec.] preponderance A II.150; DhsA 374 (cp. *Dhs. trsl.* 200).

Adhimana (n.-adj.) [adhi + mano] (n.) attention, direction of mind, concentration Sn 692 (adhimanasā bhavātha). — (adj.) directing one's mind upon, intent (on) J IV.433 (= pasannacitta); V.29 (an°; v. l. °māna).

Adhimāna [adhi + māna] undue estimate of oneself M II.252; A V.162 sq.

Adhimānika (adj.) [fr. adhimāna] having undue confidence in oneself, conceited A V.162, 169, 317; DhA III.111.

Adhimuccati [Pass. of adhi + **muc**] 1. to be drawn to, feel attached to or inclined towards, to indulge in (c. loc.) S III.225; IV.185; A IV.24, 145 sq., 460; V.17; Pug 63. — 2. to become settled, to make up one's mind as to (with loc.), to become clear about Vin I.209 (aor. °mucci); D I.106; S I.116 (pot. °muccеyya); It 43; DA I.275. — 3. to take courage, to have faith Sn 559; Miln 234; DA I.214, 316; J IV.272; V.103; DhI I.196; III.258; IV.170. — 4. of a spirit, to possess, to enter into a body, with loc. of the body. A late idiom for the older anvāvisati. J IV.172; V.103, 429; DhA I.196; III.258; IV.170. — pp. **adhimuccita** and **adhimutta**. — Caus. **adhimoceti** to incline to (trs.); to direct upon (with loc.) S V.409 (cittaṇ devesu a.).

Adhimuccana (nt.) [fr. adhi + **muc**] making up one's mind, confidence DhsA 133, 190.

Adhimuccita & **Adhimucchita** (pp.) [either adhi + **muc** or **mūrch**; it would seem more probable to connect it with the former (cp. adhimuccati) and consider all vv. ll. °mucchita as spurious; but in view of the credit of several passages we have to assume a regular analogy-form °mucchita, cp. mucchati and see also *JPTS* 1886, 109] drawn towards, attached to, infatuated, indulging in (with loc.) M II.223 (an°); S I.113; Th 1, 732 (v. l. °muccita), 923 (cch), 1175; J II.437 (cch); III.242; V.255 (kāmesu °mucchita, v. l. °muccita). Cp. ajjhomucchita.

Adhimuccitar [n. ag. of adhimuccati] one who determines for something, easily trusting, giving credence A III.165 (v. l. °mucchitā).

Adhimutta (adj.) [pp. of adhimuccati, cp. BSk. adhimukta. Av. Ś I.8, 112; Divy 49, 302 etc.] intent upon (—° or with loc. or acc.), applying oneself to, keen on, inclined to, given to Vin I.183; A V.34, 38; Dh 226; Sn 1071, 1149 (°citta); Nd[2] 33; J I.370 (dān°) Pug 26; PvA 134 (dān°).

Adhimutti (f.) [adhi + mutti] resolve, intention, disposition D I.174; A V.36; Ps I.124; Miln 161, 169; Vbh 340, 341; DA I.44, 103; Sdhp 378.

Adhimuttika (adj.) [= adhimutta] inclined to, attached to, bent on S II.154, 158; It 70; Vbh 339 sq. + **tā** (f.) inclination D I.2.

Adhimokkha [fr. adhi + **muc**] firm resolve, determination, decision M III.25 sq.; Vbh 165 sq., 425; DhsA 145, 264. See *Dhs. trsl.* 5; *Cpd.* 17, 40, 95.

Adhiyita see adhīyati.

Adhiroha [fr. adhi + **ruh**] ascent, ascending; in **dur°** hard to ascend Miln 322.

Adhivacana (nt.) [adhi + vacana] designation, term, attribute, metaphor, metaphorical expression D II.62; M I.113, 144, 460; A II.70, 124; III.310; IV.89, 285, 340; It 15, 114; Sn p. 218; J I.117; Nd² 34 = Dhs 1306 (= nāma sankhā paññatti etc.); Vbh 6; PvA 63. See on term *Dhs. trsl.* 340.

-patha "process of synonymous nomenclature" (Mrs. Rh. D.) D II.68; S III.71; Dhs 1306; DhsA 51.

Adhivattati [adhi + vattati] to come on, proceed, issue, result S I.101; A II.32.

Adhivattha (adj.) [pp. of adhivasati] inhabiting, living in (c. loc.) Vin I.28; S I.197; J I.223; II.385; III.327; PvA 17. The form **adhivuttha** occurs at J VI.370.

Adhivara (adj.) [adhi + vara] superb, excellent, surpassing Vv 16³ (**an°** unsurpassed, unrivalled; VvA 80 = adhika, visiṭṭha).

Adhivāsa [fr. adhi + **vas**] endurance, forbearance, holding out; only as adj. in **dur°** difficult to hold out Th 1, 111.

Adhivāsaka (& °**ika**) (adj.) [fr. adhivāsa] willing, agreeable, enduring, patient Vin IV.130; M I.10, 526; A II.118; III.163; V.132; J III.369 (an°); IV.11, 77.

Adhivāsana (nt.) [fr. adhi + **vas**] 1 assent A III.31; DhA I.33. — 2. forbearance, endurance M I.10; J II.237; III.263; IV.307; V.174.

Adhivāsanatā (f.) [abstr. fr. adhivāsana] patience, endurance, Dhs 1342; Vbh 360 (an°).

Adhivāseti [Caus. of adhivasat., cp. BSk. adhivāsayati in meaning of 3] 1. to wait for (c. acc.) J I.254; II.352; III.277. — 2. to have patience, bear, endure (c. acc.) D II.128, 157; J I.46; III.281 (pahāre); IV.279, 407; V.51, 200; VvA 336, 337. — 3. to consent, agree, give in Vin I.17; D I.109 (cp. DA I.277); S IV.76; DhA I.33; PvA 17, 20, 75 and freq. passim. — Caus. **adhivāsāpeti** to cause to wait J I.254.

Adhivāha [fr. adhi + **vah**; cp. Sk. abhivahati] a carrier, bearer, adj. bringing S IV.70 (dukkha°); A I.6; Th 1, 494.

Adhivāhana (nt.-adj.) [fr. adhi + **vah**] carrying, bringing, bearing Sn 79; f. °**ī** Th 1, 519.

Adhivimuttatta (nt.) = adhivimokkhatta & adhimutti, i. e. propensity, the fact of being inclined or given to J V.254 (T. kāmādhivimuttitā, v. l. °muttata).

Adhivimokkhatta (nt.) = adhimokkha; being inclined to DhsA 261.

Adhivutti (f.) [adhi + vutti, fr. adhi + **vac**, cp. Sk. abhivadati] expression, saying, opinion; only in tt. **adhivutti-pada** (v. l. **adhimutti-p.** at all passages) D I.13 (expl^d. by adhivacana-pada DA I.103); M II.228; A V.36.

Adhivuttha see **adhivattha.**

Adhisayana (nt.-adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (mañcaṇ).

Adhisayita [pp. of adhiseti] sat on, addled (of eggs) Vin III.3; S III.153.

Adhisīla (nt.) [adhi + sīla] higher morality, usually in threefold set of **adhicitta-sikkha, adhipaññā° adhisīla°** Vin I.70; D I.174; III.219; A III.133; IV.25; DhA I.334; PvA 207. See also adhicitta, sikkhā & sīla.

Adhiseti [adhi + **seti**] to lie on, sit on, live in, to follow, pursue Dh 41; Sn 671 (= gacchati C.) — pp. **adhisayita.**

Adhīna (adj.) (—°) [cp. Sk. adhīna] subject, dependent D I.72 (**atta°** & **para°**); J IV.112; DA I.217; also written **ādhīna** J V.350. See also under para.

Adhīyati & adhiyati [Med. of adhi + **i**, 1st sg. adhīye taken as base in Pāli] to study, lit. to approach (cp. adhigacchati); to learn by heart (the Vedas & other Sacred Books) Vin I.270; S I.202 (dhammapadāni); J IV.184 (adhīyitvā), 496 (adhīyamāna); VI.458; DhA III.446 (adhīyassu). — ger. **adhīyitvā** J IV.75; **adhiyānaṇ** J V.450 (= sajjhāyitvā C.) & **adhicca**: see adhicca 2; pp. **adhiyita** D I.96.

Adhunā (adv.) [Vedic adhunā] just now, quite recently D II.208; Vin II.185 (kālakata); Miln 155; Dāvs II.94. **-āgata** a new comer M I.457; J II.105. **-ābhisitta** newly or just anointed D II.227. **-uppanna** just arisen D II.208, 221.

Adhura (nt.) [a + dhura, see dhura 2] irresponsibility, indifference to oblihations J IV.241.

Adho (adv.) [Vedic adhaḥ; compar. adharaḥ = Lat. inferus, Goth. undar, E. under, Ind. *ndher-; superl. adhamaḥ = Lat. infimus] below, usually comb^d. or contrasted with **uddhaṇ** "above" and **tiriyaṇ** "across", describing the 3 dimensions. — **uddhaṇ** and **adho** above and below, marking zenith & nadir. Thus with uddhaṇ and the 4 bearings **(disā)** and intermediate points **(anudisā)** at S I.122; III.124; A IV.167; with uddhaṇ & tiriyaṇ at Sn 150, 537, 1055, 1068. Expl^d. at KhA 248 by heṭṭhā and in detail (dogmatically & speculatively) at Nd² 155. For further ref. see uddhaṇ. The comp^n. form of adho before vowels is adh°.

-akkhaka beneath the collar-bone Vin IV.213. **-agga** with the points downward (of the upper row of teeth) J V.156 (+ uddh° expl^d. by uparima-danta C.). **-kata** turned down, or upside down J I.20; VI.298. **-gata** gone by, past. Adv. °ṇ since (cp. uddhaṇ adv. later or after) J VI.187 (ito māsaṇ adhogataṇ since one month ago). **-gala** (so read for T. udho°) down the throat PvA 104. **-mukha** head forward, face downward, bent over, upturned Vin II.78; M I.132, 234: Vv 16¹ (= heṭṭhā mukha VvA 78). **-bhāga** the lower part (of the body) M I.473; DhA I.148. **-virecana** action of a purgative (opp. uddha° of an emetic) D I.12; DA I.98 (= adho dosānaṇ nīharaṇaṇ); DhsA 404. **-sākhaṇ** (+ uddhamūlaṇ) branches down (& roots up, i. e. uprooted) DhA I.75. **-sira** (adj.) head downward J IV.194. **-siraṇ** (adv.) with bowed head (cp. avaṇsiraṇ) J VI.298 (= siraṇ adhokatvā heṭṭhāmukho C.). **-sīsa** (adj.) head first, headlong J I.233; V.472 (°ka).

An- form of the neg. prefix a-before vowels. For negatives beginning with an° see the positive.

Ana- negative prefix, contained in **anappameyya,** (Th 1, 1089), **anamatagga** & **anabhava.** See *Vinaya Texts* II.113.

Anajjhiṭṭha (adj.) [an + ajjhiṭṭha] uncalled, unbidden, unasked Vin I.113; Pv I.12³ (T. anabbhita, v. l. anijjhiṭṭha; J III.165 has **anavhāta;** Th 2, 129 **ayācita;** PvA 64 expl^s. by anavhāta).

Anabhāva [ana + bhāva] the utter cessation of becoming. In the oldest Pali only in adj. form anabhāvaṇ kata or gata. This again found only in a string of four adjectives together expressing the most utter destruction. They are used at Vin III.3 of bad qualities, at S II.63 of certain wrong opinions, at M I.487; S IV.62 = V.527 of the khandas, at M I.331 of the Mental Intoxications (Āsavas), at A IV.73 of certain tastes, of a bad kamma A I.135, of evil passions A I.137, 184, 218; II.214 of pride A II.41,

of craving A II.249, of the bonds A IV.8. In the supplement to the Dīgha (D III.326) and in the Iti-vuttaka (p. 115) a later idiom, anabhāvaṇ gameti, cause to perish, is used of evil thoughts. Bdhgh (quoted Vin III.267) reports as v. l. anubhāva. Cp. Nd 1.90; and Nd² under pahīna.

Anabbhita (adj.) [an + abbhita] not restored, not to be restored Vin IV.242; Pv I.12³ (where reading prob. faulty & due to a gloss; the id. p. at Th 2, 129 has **ayācita** & at J III.165 **anavhāta**; PvA 64 expls. by anavhāta, v. l. anabbhita).

Anabhuṇṇatatā (f.) [an + abbhuṇṇata + tā] the state of not being erect, i. e. hanging down J v.156.

Anabhijjhā (f.) [an + abhijjhā] absence of covetousness or desire D III.229, 269; Dhs 32, 35, 277.

Anabhijjhālū (adj.) [an + abhijjhālū] not greedy or covetous D III.82; Pug 40.

Anabhijjhita (adj.) [an + abhijjhita] not desired Sn 40 (cp. Nd² 38); Vv 47⁴ (= na abhikankhita VvA 201).

Anabhinandati etc. see abhi° etc.

Anabhirata (adj.) [an + abhirata] not taking delight in J I.61 (naccâdisu).

Anabhirati (f.) [an + abhirati] not delighting in, dissatisfaction, discontent D I.17 (+ paritassanā); III.289; J III. 395; DA I.111.

Anabhiraddha (adj.) [an + abhiraddha] in anger Vin IV.236.

Anabhiraddhi (f.) [an + abhiraddhi] anger, wrath D I.3 (= kopass'etaṇ adhivacanaṇ DA I.52).

Anabhisambhuṇamāna (adj.) [ppr. med. of an + abhisambhuṇāti] not obtaining, unable to get or keep up D I.101 (= asampāpuṇanto avisahamāno vā DA I.268).

Anamatagga (adj.) [ana (= a neg.) + mata (fr. **man**) + aggā (pl.). So Dhammapāla (avidit-agga ThA 289); Nāṇakitti in Ṭīkā on DhsA 11; Trenckner, *Notes* 64; Oldenberg, *Vin. Texts* II.114. Childers takes it as an + amata + agga, and Jacobi (*Ersähl.* 33 and 89) and Pischel (*Gram.* § 251) as a + namat (fr. **nam**) + agga. It is Sanskritized at Divy 197 by anavarāgra, doubtless by some mistake. Weber, *Ind. Str.* III.150 suggests an + āmṛta, which does not suit the context at all]. Ep. of Saṃsāra "whose beginning and end are alike unthinkable", i. e., without beginning or end. Found in two passages of the Canon: S II.178, 187 sq. = III.149, 151 = V.226, 441 (quoted Kvu 29, called Anamatagga-pariyāya at DhA II.268) and Th 2, 495, 6. Later references are Nd² 664; PvA 166; DhA I.11; II.13, 32; Sdhp 505. [Cp. anāmata and amatagga, and cp. the English idiom "world without end". The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted above from the Saṃyutta. According to the Yoga, on the contrary (see e. g., Woods, *Yoga-system of Patañjali*, 119), it is a possible, and indeed a necessary quality of the Yogī, to understand the beginning and end of Saṃsāra].

Anamha (adj.) [according to Morris *JPTS* 1884, 70 = ana-mha "unlaughing" with ana = an (cp. anabhāva & anamatagga) and mha from **smi**, cp. °vimhayati = Sk. vismayati] being in consternation or distress, crying J III. 223 (°kāle = ārodana-kāle C.).

Anaya [a + naya] misfortune, distress Miln 277, usually combd. with **vyasana** (as also in BSk, e. g. Jtm 215) Vin II.199; S IV.159; A V.156; Miln 292; VvA 327; Sdhp 362.

Anariya (adj.) [an + ariya, see also anāriya] not Aryan, ignoble, low Vin I.10; D III.232 (°vohāra, 3 sets of 4; the same at Vin V.125); Sn 664, 782 (°dhamma); Pug 13. — See ariya.

Anala (adj.) [an + ala] 1. not sufficient, not enough; unable, impossible, unmanageable M I.455; J II.326 = IV. 471. — 2. dissatisfied, insatiate J V.63 (= atitta C.). — 3. °ṇ **kata** dissatisfied, satiated, S I.15 (kāmesu).

Anavaya (adj.) [derivation doubtful. See Trenckner *Pali Misc.* 65] not lacking, complete in (loc.), fulfilling D I.88 (= anūna paripūra-kārin DA I.248); A III.152 (= samatta paripuṇṇa AA quoted by Tr. on Miln 10).

Anavosita (adj.) [an + avosita; or ana + avosita = avusita?] unfulfilled, undone Th 1, 101.

Anasana (nt.) [an + asana, cp. Sk. an-aśana] not eating, fasting, hunger D III.75 & in same context at Sn 311 (= khudā SnA 324).

Anasitvāna [ger. of an + aśati] without eating, fasting J IV.371.

Anasuyyaṇ [Sk. anasūyan, ppr. of an + asūyati] not grumbling J III.27 (v. l. for anusuyyaṇ T.).

Anasuropa [an + asuropa] absence of abruptness Dhs 1341.

Anasūyaka (adj.) [Sk. anasūyaka, cp. usūya not grumbling, not envious J II.192.

Anassaka (adj.) either an-assaka or a-nassaka (q. v.).

Anassana (nt.) [a + nassana, **naś**; cp. Sk. naśana] imperishableness, freedom from waste J IV.168.

Anassāvin (adj.) [an + assāvin; cp. assāva + āsava] not intoxicated, not enjoying or finding pleasure in Sn 853 (sātiyesu a. = sātavatthusa kāmaguṇesu taṇhasanthavavirahita SnA 549).

Anassāsika (adj.) [an + assāsa + ika; cp. Sk. āśvāsana & BSk. anāśvāsika Divy 207] not consoling, discouraging, not comforting M I.514; S II.191.

Anassuṇ 1st sq, pret. of anusūyati (= Sk. anvaśruvaṇ) I have heard M I.393.

Anāgata (adj.) [an + āgata] not come yet, i. e. future. On usual combn. with **atīta**: see this. D III.100 sq., 134 sq., 220, 275; M III.188 sq.; S I.5; II.283; A III.100 sq., 400; Sn 318, 373, 851; It 53; J IV.159; VI.364; Dhs 1039, 1416.

Anāgamana (nt.) [an + āgamana] not coming, not returning J I 203, 264.

Anāgāmitā (f.) [anāgāmin + tā] the state or condition of an Anāgāmin S V.129, 181, 285; A III.82; V.108, 300 sq.; Sn p. 140 = A III.143; It I sq., 39, 40.

Anāgāmin (adj.-n.) [an + āgāmin] one who does not return, a Never-Returner, as tt. designating one who has attained the 3rd stage out of four in the breaking of the bonds (Saṇyojanas) which keep a man back from Arahantship. So near is the Anāgāmin to the goal, that after death he will be reborn in one of the highest heaven and there obtain Arahantship, never returning to rebirth as a man. But in the oldest passages referring to these 4 stages, the description of the third does not use the word anāgāmin (D I.156; II.92; III.107; M II.146) and anāgāmin does not mean the breaking of bonds, but the cultivation of certain specified good mental habits (S III.168, the anatta doctrine; S V.200–2, the five Indriyas; A I.64; I.200, cultivation of good qualities, II 163; V.86, 171 = S 149). We have only two cases in the canon of any living persons being called anāgāmin. Those are at S V.177 and 178. The word there means one who has broken the lower five of the ten bonds, & the individuals named are laymen. At D II.92 nine others, of

whom eight are laymen, are declared after their death to have reached the third stage (as above) during life, but they are not called anāgāmins. At It 96 there are only 3 stages, the worldling, the Anāgāmin, and the Arahant; and the Saṇyojanas are not referred to. It is probable that already in the Nikāya period the older, wider meaning was falling into disuse. The Abhidhamma books seem to refer only to the Saṇyojana explanation; the commentaries, so far as we know them, ignore any other. See Ps II.194; *Kv. Tr.* 74; *Dhs. Tr.* 302 n; *Cp.* 69.
-**phala** fruition of the state of an Anāgāmin; always in combn. sotāpatti° sakadāgāmi° anāgāmi° arahatta° Vin I.293; II.240; IV.29; D I.229; II.227, 255; S III.168; V.411; A I.23, 44; III.272 sq.; IV.204, 276, 372 sq. -**magga** the path of one who does not return (in rebirths) Nd² 569b.

Anāgāra & **Anāgāriyā** see **agāra** & **agāriyā**.

Anāghāta [an + āghāta] freedom from anger or ill-will Vin II.249.

Anācāra [an + ācāra] misconduct, immorality J II.133; III. 276; adj. **anācārin** Pug 57.

Anājāniya (adj.) [an + ājāniya] of inferior race, not of good blood M I.367.

Anādara [an + ādara] (a) (m) disrespect PvA 257. — (b.) (adj.) disrespectful Sn 247 (= ādaravirahita SnA 290).

Anādaratā (f.) [abstr. fr. anādara] want of consideration, in expln. of dovacassatā at Dhs 1325 = Vbh 359 = Pug 30 (where reading is **anādariyatā**).

Anādariya (nt.) [fr. anādara] disregard, disrespect Vin I.176; IV.113 (where expld. in extenso); Dhs 1325 = Pug 20 = Vbh 359.

Anādā [ger. of an + ādiyati] without taking up or on to oneself Vin IV.120 (= anādiyitvā C.).

Anādāna (adj.) [an + ādāna] free from attachment (opp. sādāna) A II.10 = It 9 = 109 = Nd² 172a; Sn 620, 741, 1094; Nd² 41 (where as nt. = taṇha); Dh 352 (= khandhādisu niggahaṇa DhA IV.70), 396, 406, 421.

Anāditvā [ger. of an + ādiyati] not taking up, not heeding J IV.352 (v. l. for T. anādiyitvā).

Anādiyitvā [ger. of an + ādiyati, Sk. anādāya] without assuming or taking up, not heeding Vin IV.120; J IV.352; DhA I.41. See also ādiyati.

Anānu- represents the metrically lengthened from of ananu- (an + anu), as found e. g. in the foll. cpds.: °**tappaṇ** (ppr.) not regretting J V.492; °**puṭṭha** questioned Sn 782 (= apucchita SnA 521); °**yāyin** not following or not defiled by evil Sn 1071 (expld. at Nd² 42 by both avedhamāna (?) avigacchamāna & by arajjamāna adussamāna); °**loma** not fit or suitable D II.273 (v. l. anu°).

Anāpāthagata (adj.) [an + āpātha + gata] not fallen into the way of (the hunter), escaped him M I.174.

Anāpāda (adj.) [an + āpāda] unmarried (of a woman) J IV.178 (āpāda = apādāna C.; aññehi akata-pariggahā).

Anāpucchā see **āpucchati**.

Anābādha (adj.) [an + ābādha] safe and sound Vv 35*.

Anāmata (adj.) [an + amata the ā being due to metrical lengthening] not affected by death, immortal J II.56 (= asusāna-ṭṭhāna C.); DhA II.99.

Anāmanta (°—) [an + āmanta] without asking or being asked; in °**kata** unasked, unpermitted, uninvited J VI.226; °**cāra** living uninvited Vin V.132; A III.259.

Anāmaya (adj.) [an + āmaya] free from illness, not decaying, healthy Vv 15¹⁰ (= aroga VvA 74), 17¹.

Anāmasita (adj.) [an + āmasita, pp. of āmassati] not touched, virgin- VvA 113 (°khetta).

Anāmassa (adj.) [grd. of an + āmassati, Sk. āmaśya] not to be touched J II 360 (C. anāmāsitabba).

Anāyatana (nt.) [an + āyatana] nonexertion, not exerting oneself, sluggishness, indolence J V.121 (°sīla = dussīla C.).

Anāyasa (adj.) [an + āya + sa, or should we read anāyāsa?] void of means, unluckly, unfortunate Vv 84⁵ (= natthi ettha āyo sukhan ti anāyasaṇ VvA 335).

Anāyāsa (adj.) [an + āyāsa] free from trouble or sorrow, peaceful Th 1, 1008.

Anārambha [an + ārambha] that which is without moil and toil Sn 745 (= nibbāna SnA 507).

Anārādhaka (adj.) [an + ārādhaka] one who fails, unsuccessful Vin I.70.

Anāriya (adj.) [doublet of anariya] not Aryan, ignoble, Sn 815 (v. l. SS. anariya).

Anālamba (adj.) [an + ālamba] without support (from above), unsuspended, not held Sn 173 (+ appatiṭṭha; expld. at SnA 214 by heṭṭhā patiṭṭhâbhāvena upari ālambhāvena ca gambhīra).

Anālaya [an + ālaya] aversion, doing away with Vin I.10 (taṇhāya).

Anāḷhiya & **Anāḷhika** (adj.) [an + āḷhiya, Sk. āḍhya, see also addha²] not rich, poor, miserable, destitute, usually combd. with daḷidda M I.450; II.178 (v. l. BB. anāḷiya); A III.352 sq. (vv. ll. BB. anāḷhika), 384; J V.96.

Anāvaṭa (°—) [an + āvaṭa] not shut; in °**dvāratā** (f.) not closing the door against another, accessibility, openhand edness D III.191.

Anāvattin (adj.-n.) [an + āvattin] one who does not return, almost syn. with anāgāmin in phrase **anāvatti-dhamma**, one who is not destined to shift or return from one birth to another, D I.156 (cp. DA I.313); III.132; Pug 16 sq., 62.

Anāvasūraṇ (adv.) [an + ava + sūra = suriya, with ava lengthened to āva in verse] as long as the sun does not set, before sun-down J V.56 (= anatthangata-suriyaṇ C.) cp. Sk. utsūra.

Anāvāsa (adj.-n.) [an + āvāsa] uninhabited, an uninhabited place Vin II.22, 33; J II.77.

Anāvikata etc. see **āvikata**.

Anāvila (adj.) [an + āvila] undisturbed, unstained, clean, pure D I.84 (= nikkaddama DA I.226); III.269, 270; Sn 637 (= nikkilesa SnA 469 = DhA IV.192); Th 2, 369 (āvilacitta +); Dh 82, 413; ThA 251; Sdhp 479.

Anāvuttha (adj.) [an + āvuttha, pp. of āvasati] not dwelt in D II.150.

Anāsaka (adj.) [an + āsaka] fasting, not taking food S IV.118. f. °**ā** [cp. Sk. anāśaka nt.] fasting, abstaining from food Dh 141 (= bhatta-paṭikkhepa DhA III.77).

Anāsakatta (nt.) [abstr. of anāsaka] fasting Sn 249 (= abhojana SnA 292).

Anāsava (adj.) [an + āsava] free from the 4 intoxications (see āsava) Vin II.148 = 164; D III.112; Sn 1105, 1133; Dh 94, 126, 386; Nd² 44; It 75; Pug 27, Dhs 1101, 1451; Vbh 426; Th 1, 100; Pv II.6¹⁵; VvA 9. See **āsava** and cp. **nirāsava**.

Anâsasâna (adj.) [an + âsasâna] not longing after anything Sn 369 (SnA 365 however reads anâsayâna & has anâsasâna as v. l. Cp. also vv. ll. to âsasâna. Expld by kañci rûpâdi-dhammaṃ nâsiṃsati SnA 365.

Anâhâra (adj.) [an + âhâra] being without food M I.487; Sn 985.

Anikkaḍḍhanâ (f.) [a + nikkaḍḍhanâ] not throwing out or expelling J III.22.

Anikkasâva (adj.) [a + nikkasâva, cp. nikasâva] not free from impurity, impure, stained Dh 9 = Th 1, 969 = J II.198 = v.50; DhA I.82 (= râgâdîhi kasâvehi sakasâva).

Anikhâta (adj.) [a + nikhâta, pp. of nikhanati] not dug into, not dug down, not deep J VI.109 (°kûla; C. agambhîrâ).

Anigha see **nigha**[1] and **îgha**.

Anicchâ (f.) [an + icchâ] dispassion S v.6; adj. °a without desires, not desiring Sn 707.

Aniñjana (nt.) [an + iñjana] immobility, steadfastness Ps I.15.

Aniñjita (adj.) [an + iñjita] immoveable, undisturbed, unshaken Th 1, 386.

Aniṭṭhangata see **niṭṭhâ**[2].

Aniṭṭhita see **niṭṭhita**.

Anitthi (f.) [an + itthi] a woman lacking the characteristics of womanhood, a woman ceasing to be a woman, "non-woman" J II.126 (compd with anadî a river without water; interpreted by ucchiṭṭh-itthi).

Anindi- [the compn. form of nindâ] in °ḷocana (with) faultless eyes J VI.265.

Anindita (adj.) [a + nindita] blameless, faultless J IV.106 (°angin of blameless body or limbs).

Anibbisaṇ [ppr. of nibbisati, q. v.] not finding Th 1, 78 = Dh 153 (= taṃ ñâṇaṃ avindanto DhA III.128).

Animisa (adj.) [Ved. animeṣa, cp. nimisati] not winking, waking, watchful Dâvs v.26 (nayana).

Aniyata (adj.) [a + niyata] not settled, uncertain, doubtful Vin I.112; II.287; D III.217.

Aniyamita (adj.) [pp. of a + niyameti] indefinite (as tt. g.) VvA 231.

Anila [from **an**, cp. Sk. aniti to breathe, cp. Gr. ἄνεμος wind; Lat. animus breath, soul, mind] wind J IV.119 (°patha air, sky); Miln 181; VvA 237; Sdhp 594.

Anirâkata (adj.) [a + nirâkata] see nirankaroti.

Anissara (adj.) [aṇ + issara] without a personal creator Th 1, 713.

Anissukin (adj.) [an + issukin, see also an-ussukin] not hard, not greedy, generous D III.47 (+ amaccharin; v. l. anussukin); SnA 569 (see under niṭṭhurin).

Anîka (nt.) [Ved. anîka face, front, army to Idg. *ok̑ (see), cp. Gr. ὄμμα eye, Lat. oculus, see also Sk. pratîka and P. akkhi] army, array, troops (orig. "front", i. e. of the battle-array) Vin IV.107 (where expld. in detail); Sn 623 (bala° strong in arms, with strong array i. e. of khanti, which precedes; cp. SnA 467).

-agga a splendid army Sn 421 (= balakâyâ senâmukha SnA 384). **-ṭṭha** a sentinel, royal guard D III.64, 148; J V.100; VI.15 ("men on horseback", horseguard); Miln 234, 264. **-dassana** troop-inspection D I.6 (aṇîka° at DA I.85, q. v. interpretation); Vin IV.107 (senâbyûha +).

Anîgha see **nigha**[1] and cp. **îgha**.

Anîti (f.) [an + îti] safety, soundness, sound condition, health A IV.238; Miln 323 (abl. °ito).

Anîtika (adj.) [fr. anîti] free from injury or harm, healthy, secure Vin II.79 = 124 (+ anupaddava); III.162; S IV.371; Sn 1137 (îtî vuccanti kilesâ etc. Nd[2] 48); Miln 304.

Anîtiha (adj.) [an + îtiha, the latter a cpd. der. fr. iti + ha = saying so and so, cp. itihâsa & itihîtihaṃ] not such and such, not based on hearsay (itiha), not guesswork or (mere) talk A II.26; Th 1, 331 (cp. M I.520); Sn 1053 (= Nd[2] 49, 151); J I.456; Nett 166 (cp. It 28).

Anu[1] (indecl.) [Vedic anu, Av. anu; Gr. ἄνω to ἄνα along, up; Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in anhelare etc.)] prep. & pref. — A. As *prep.* **anu** is only found occasionally, and here its old (vedic) function with *acc.* is superseded by the *loc.* — Traces of use w. *acc.* may be seen in expressions of time like **anu pañcâhaṃ** by 5 days, i. e. after (every) 5 days (cp. ved. anu dyûn day by day); **a. vassaṃ** for one year or yearly; **a. saṃvaccharaṃ** id. — (b) More freq. w. *loc.* (= alongside, with, by) **a. tîre** by the bank S IV.177; pathe by the way J V.302; **pariveṇiyaṃ** in every cell Vin I.80; **magge** along the road J V.201; **vâte** with the wind J II.382.

B. As *pref.*: (a) *General character.* anu is freq. as modifying (directional) element with well-defined meaning ("along"), as such also as 1st component of pref.-cpds., e. g. anu + â (anvâ°), anu + pra (anuppa°), + pari, + vi, + saṃ. — As base, i. e. 2nd part of a pref.-cpd. it is rare and only found in combn sam-anu°. The prefix **saṃ** is its nearest relation as modifying pref. The opp. of anu is **paṭi** and both are often found in one cpd. (cp. °loma, °vâta). (b) *Meanings.* I. With verbs of *motion*: "along towards". — (a) the motion viewed from the front backward = after, behind; esp. with verbs denoting to go, follow etc. E. g. °aya going after, connexion; °âgacch° follow, °kkamati follow, °dhâvati run after, °patta received, °parivattati move about after, °bandhati run after, °bala rear-guard, °bhâsati speak after, repeat, °vâda speaking after, blame, °vicarati roam about °viloketi look round after (survey), °saṃcarati proceed around etc. — (b) the motion viewed from the back forward = for, towards an aim, on to, over to, forward. Esp. in double pref.-cpds. (esp. with °ppa°), e. g. anu-âdisati design for, dedicate °kankhin longing for, °cintana care for, °tiṭṭhati look after, °padinna given over to, °pavecchati hand over, °paviṭṭha entered into, °pasaṃkamati go up to, °rodati cry for, °socati mourn for. — II. With verbs denoting a *state* or *condition*: (a) *literal*: along, at, to, combined with. Often resembling E. be- or Ger. be-, also Lat. ad- and con-. Thus often transitiving or simply emphatic. E. g. °kampâ *com*-passion, °kiṇṇa be-set, °gaṇhâti take pity *on*, °gâyati be-singen, °jagghati laugh at, belaugh, °ddaya pity with, °masati touch *at*, °yuñjati order along, °yoga devotion *to*, °rakkhati be-guard, °litta be-smeared or *an*-ointed, °vitakketi reflect over, °sara con-sequential; etc. — (b) *applied*: according to, in conformity with. E. g. °kûla being to will, °chavika befitting, °ñâta permitted, *al*-lowed, °mati *con*-sent, *a*-greement, °madati ap-preciate, °rûpa = con-form, °vattin acting according to, °ssavana by hearsay, °sâsati ad-vise, com-mand etc. — III. (a) (fig.) following after = second to, secondary, supplementy, inferior minor after-, smaller; e. g. °dhamma lesser morality, °pabbajâ discipleship, °pavattaka ruling after, °bhâga after-share, °majjha mediocre, °yâgin assisting in sacrifice, °vyañjana smaller marks, etc.; cp. paṭi in same sense. — (b) *distributive* (cp. A. a.) each, every, one by one, (one after one): °disâ in each direction, °pañcâhaṃ every 5 days, °pubba one after the other. — IV. As one of the contrasting (-comparative) prefixes (see remarks on ati & cp. â[3]) **anu** often occurs in reduplicative cpds. after the style of khuddânukhuddaka "small and still smaller", i. e. all sorts of

small items or whatever is small or insignificant. More freq. combns. are the foll.: (q. v. under each heading) padânupadaṇ, pubbânupubbaka, ponkhânuponkhaṇ, buddhânubuddha, vādânuvāda, seṭṭhânuseṭṭhi. — V. As regards *dialectical differences* in meanings of prefixes, anu is freq. found in Pāli where the Sk. variant presents apa (for ava), abhi or ava. For P. anu = Sk. (Ved.) **apa** see anuddhasta; = Sk. **abhi** see anu-gijjhati, °brūheti, °sandahati; = Sk. **ava** see anu-kantati, °kassati[2], °kiṇṇa, °gāhati, °bujjhati °bodha, °lokin, °vajja.

Note (a) anu in compn is always contracted to °ânu°, never elided like adhi = °dhi or abhi = °bhi. The rigid character of this rule accounts for forms isolated out of this sort of epds. (like mahânubhāva), like ānupubbikathā (fr. *pubbānupubba°), ānubhāva etc. We find ānu also in combn. with an- under the influence of metre. — (b) the assimilation (contracted) form of anu before vowels is anv°.

Anu[2] (adj.) subtile; freq. spelling for **aṇu**, e. g. D I.223; Sdhp 271, 346 (anuṇ thūlaṇ). See **aṇu**.

Aṇukankhin (adj.) [fr. anu + **kāṅkṣ**] striving after, longing for J V.499 (piya°).

Anukantati [anu + kantati[2]] to cut Dh 311 (hatthaṇ = phāleti DhA III.484).

Anukampaka & °ika (adj.) [fr. anukampati] kind of heart, merciful, compassionate, full of pity (—° or c. loc.) D III.187; S I.105 (loka°), 197; V.157; A IV.265 sq.; It 66 (sabba-bhūta°); Pv I.3[3] (= kārunika PvA 16), 5[3] (= atthakāma, hitesin PvA 25), 8[8]; II.1[4] (= anuggaṇhataka PvA 69), 2[1]; ThA 174; PvA 196 (satthā sattesu a.).

Anukampati [anu + kampati] to have pity on, to commiserate, to pity, to sympathise with (c. acc.) S I.82, 206; V.189. Imper. **anukampa** Pv II.1[6] (= anuddayaṇ karohi PvA 70) & **anukampassu** Pv III.2[8] (= anuggaṇha PvA 181). Med. ppr. **anukampamāna** Sn 37 (= anupekkhamāna anugayhamāna Nd[2] 50); PvA 35 (taṇ), 62 (pitaraṇ), 104. — pp. **anukampita** (q. v.).

Anukampana (nt.) [fr. last] compassion, pity PvA 16, 88.

Anukampā (f.) [abstr. fr. anukampati] compassion, pity, mercy D I.204; M I.161; II.113; S I.206; II.274 (loka°); IV.323; V.259 sq.; A I.64, 92; II.159; III.49; IV.139; Pug 35. — Often in abl. **anukampāya** out of pity, for the sake of D III.211 (loka° ont of compassion for all mankind, + atthaya hitāya); J III.280; PvA 47, 147.

Anukampita (adj.) [pp. of anukampati] compassioned, gratified, remembered, having done a good deed (of mercy) Pv III.2[30].

Anukampin (adj.) [cp. anukampaka] compassionate, anxious for, commiserating. Only in foll. phrases: **hita°** full of solicitude for the welfare of S V.86; Sn 693; Pv III.7[6]. **sabbapāṇa-bhūta-hita°** id. S IV.314; A II.210; III.92; IV.249; Pug 57, 68. **sabba-bhūta°** S I.25, 110; A II.9; It 102.

Anukaroti [anu + **kṛ**] to imitate, "to do after" A I.212; J I.491; II.162; DhA IV.197. — ppr. **anukabbaṇ** Vin II.201 (mamā°). — Med. **anukubbati** S I.19 = J IV.65. — See also anukubba. On **anvakāsi** see anukassati 2.

Anukassati [anu + kassati, **kṛṣ**] 1. [Sk. anukarṣati] to draw after, to repeat, recite, quote D II.255 (silokaṇ). — 2. [Sk. ava-karṣati] to draw or take of, to remove, throw down, Th 1, 869 (aor. **anvakāsi** = khipi, chaḍḍesi C.).

Anukāma (adj.) [anu + kāma] responding to love, loving in return J II.157.

Anukāra [cp. anukaroti] imitation Dpvs V.39.

Anukārin (adj.) imitating Dāvs V.32.

Anukiṇṇa [pp. of anu + kirati] strewn with, beset with, dotted all over Pv IV.12[1] (bhamara-gaṇa°).

Anukubba (adj.) (—°) [= Sk. anukurvat, ppr. of anu-. karoti] "doing correspondingly" giving back, retaliating J II.205 (kicca°).

Anukubbati see **anukaroti**.

Anukula freq. spelling for **anukūla**.

Anukulaka (adj.) = anukula Sdhp 242 (iccha° according to wish).

Anukūla (adj.) [anu + kūla, opp. paṭikūla] favourable, agreeable, suitable, pleasant VvA 280; spelt anukula at Sdhp 297, 312.

-bhava complaisance, willingness VvA 71. **-yañña** a propitiative sacrifice D I.144 (explᵈ. at DA I.302 as anukula° = sacrifice for the propagation of the clan).

Anukkaṇṭhati [an + ukkaṇṭhati] not to be sorry or not to lack anything, in ppr. °**anto** J V.10; and pp. °**ita** without regret or in plenty PvA 13.

Anukkaṇṭhana (nt.) [an + ukkaṇṭhana] having no lack anything, being contented or happy J VI.4.

Anukkama [to anukkamati] 1. order, turn, succession, going along; only in instr. **anukkamena** gradually, in due course or succession J I.157, 262, 290; VvA 157; PvA 5, 14, 35 etc. — 2. that which keeps an animal in (regular) step, i. e. a bridle M I.446; Sn 622 (sandānaṇ saha°).

Anukkamati [anu + **kram**] 1. to follow, go along (a path = acc.) A V.195; It 80 (maggaṇ). — 2. to advance (not with Morris *J P T S.* 1886, 111 as "abandon") S I.24, Th 1, 194.

Anukkhipati [anu + khipati] to throw out Cp. XI.6 (vaṭṭaṇ).

Anukkhepa [anu + khepa, see anukkhipati] compensation Vin I.285.

Anukhaṇati [anu + khaṇati] to dig after or further J V.233.

Anukhuddaka (adj.) [anu + khuddaka] in cpd. **khudda°** whatever there is of minor things, all less important items Vin II.287 = D II.154 = Miln 142; Miln 144.

Anuga (—°) (adj.-suff.) [fr. anu + **gam**] following or followed by, going after, undergoing, being in or under, standing under the influence of Sn 332 (**vasa°** in the power of), 791 (**ejā°** = abhibhūta Sn 527), 1095 (**Māra-vasa°** = abhibhuyya viharanti Nd[2] 507); It 91 (**ejā°**); J III.224 (**vasa°** = vasavattin C.); Mhvs 7, 3.

Anugacchati [anu + gacchati] to go after, to follow, to go or fall into (w. acc.) KhA 223; PvA 141 (°gacchanto); aor. °**gamāsi** Vin I.16, & **anvagā** Mhvs 7, 10; 3rd pl. **anvagū** Sn 586 (vasaṇ = vasaṇ gata SnA 461). Pass. **anugammati**, ppr. anugammamāna accompanied or followed by, surrounded, adorned with J I.53; V.370. — pp. **anugata** (q. v.).

Anugata (adj.) [pp. of anugacchati] gone after, accompanied by, come to; following; fig. fallen or gone into, affected with (—°), being a victim of, suffering M I.16; D III.85, 173 (parisā); A II.185 (sota°, v. l. anudhata); J II.292 (samudda°); V.369; Nd[2] 32 (taṇhā°); PvA 102 (nāmaṇ mayhaṇ a. has been given to me), 133 (kammaphala°).

Anugati (f.) (—°) [fr. anu + **gam**] following, being in the train of, falling under, adherence to, dependence on S I.104 (vas° being in the power). Usually in cpd. **diṭṭhânugati** a sign (lit. belonging to) of speculation Vin II.108; S II.203; Pug 33; DhA IV.39.

Anugama [fr. anu + **gam**] following after, only as adj. in dur° difficult to be followed J IV.65.

Anugāmika (adj.) going along with, following, accompanying; resulting from, consequential on Kh VIII.8 (**nidhi**, a treasure acc. a man to the next world); J IV.280 (°**nidhi**); Miln 159 (parisā); PvA 132, 253 (dānaṃ nāma °aṃ nidānan ti).

Anugāmin (adj.) [fr. anugacchati] following, attending on; an attendant, follower SnA 453 (= anuyutta).

Anugāyati [anu + gāyati] to sing after or to, recite (a magic formula or hymn) praise, celebrate D I.104, 238; Sn 1131 (anugāyissaṃ); Miln 120.

Anugāhati [anu + gāhati] to plunge into, to enter (acc.) Sdhp 611.

Anugijjhati [anu + gijjhati] to be greedy after, to covet Sn 769 (cp. Nd¹ 12); J III.207; IV.4 (= giddhā gathitā hutvā allīyanti C.). pp. °**giddhā** (q. v.). Cp. abhigijjhati.

Anugiddha [pp. of anugijjhati] greedy after, hankering after, desiring, coveting Sn 86 (anānu°), 144, 952; Th 1, 580.

Anuggaṇha (adj.) [cp. anuggaha] compassionate, ready to help PvA 42 °sīla.

Anuggaṇhataka (adj.) [= anuggaṇha] compassionate, commiserating, helping PvA 69 (= anukampaka).

Anuggaṇhana (nt.) anuggaha¹ DhsA 403.

Anu(g)gaṇhāti [anu + gaṇhāti] to have pity on, to feel sorry for, to help, give protection T I.53 (vācaṃ; cp. DA I.160: sārato agaṇhanto); J II.74; Nd² 50 (ppr. med. °**gayhamāna** = anukampamāna); Pug 36; PvA 181 (imper. **anuggaṇha** = anukampassu). pp. **anuggahīta** (q. v.).

Anuggaha [anu + **grah**] "taking up", compassion, love for, kindness, assistance, help, favour, benefit S II.11; III.109; IV.104; V.162; A I.92, 114; II.145; IV.167; V.70; It 12, 98; J I.151; V.150; Pug 25; PvA 145; ThA 104.

Anuggaha² (adj.) [an + uggaha] not taking up Sn 912 (= na gaṇhāti Nd¹ 330).

Anuggahīta (& °ita) [pp. of anuggaṇhāti] commiserated, made happy, satisfied M I.457; S II.274; III.91; IV.263; A III.172; J III.428.

Anuggāhaka (adj.) [fr. anuggaha] helping assisting S III.5; V.162; Miln 354 (nt. = help).

Anugghāṭeti [an + ugghāṭeti] not to unfasten or open (a door) Miln 371 (kavāṭaṃ).

Anugghāta [an + ugghāta] not shaking, a steady walk J VI.253.

Anugghātin (adj.) [fr. last] not shaking, not jerking, J VI.252; Vv 5³ (read °**ī** for i); VvA 36.

Anughāyati [anu + ghāyati¹] to smell, snuff, sniff up Miln 343 (gandhaṃ).

Anucankamati [anu + cankamati] to follow (along) after, to go after D I.235; M I.227; Th 1, 481, 1044; Caus. °**āpeti** M I.253, cp. Lal. Vist. 147, 3; M Vastu I.350.

Anucankamana (nt.) [fr. anucankamati] sidewalk J I.7.

Anucarati [anu + cariti] to more along, to follow; to practice; pp. **anuciṇṇa** & **anucarita** (q. v.)

Anucarita (—°) [pp. of anucarati] connected with, accompanied by, pervaded with D I.16, 21 (vīmaṃsa° = anuvicarita DA I.106); M I.68 (id.); Miln 226.

Anucīṇṇa (pp.) [pp. of anucarati] 1. pursuing, following out, practising, doing; having attained or practised Vin II.203 = It 86 (pamādaṃ); J I 20 (v.126); Th 1, 236; 2, 206; Dpvs IV.9. — 2. adorned with, accompanied by, connected with J IV.286.

Anucintana (nt.) [fr. anucinteti] thinking, upon, intention, care for PvA 164.

Anucinteti [anu + cinteti] to think upon, to meditate, consider S I.203 (v. l. for anuvicinteti).

Anuccangin see **anujjangin**.

Anucchavika (& °**ya**) (adj.) [anu + chavi + ka] "according to one's skin", befitting, suitable, proper, pleasing, fit for, J I.58, 62, 126, 218; II.5; IV.37, 138; Miln 358; DhA I.203, 390; II.55, 56; VvA 68, 78; PvA 13, 26 (= kappiya), 66, 81, 286. **anucchaviya** at Vin II.7 (an°); III.120 (id. + ananulomika); Miln 13.

Anucchiṭṭha (adj.) [see ucchiṭṭha] (food) that is not thrown away or left over; untouched, clean (food) J III.257; DhA II.3 (vv. ll. anucciṭṭha).

Anujānāti [anu + jānāti] 1. to give permission, grant, allow Vin IV.225; A II.197; Pv IV.1⁶¹; PvA 55, 79, 142. — 2. to advise, prescribe Vin I.83; II.301; Sn 982. — grd. **anuññeyya** that which is allowed A II.197; pp. **anuññāta** (q. v.) Caus. **anujānāpeti** J I.156.

Anujagghati [anu + jagghati] to laugh at, deride, mock D I.91; DA I.258 (cp. sañjagghati ibid 256).

Anujavati [anu + javati] to run after, to hasten after, to follow J. VI.452 (= anubandhati).

Anujāta (adj.) [anu + jāta] "born after" i. e. after the image of, resembling, taking after; esp. said of a son (putta), resembling his father, a worthy son It 64 (atijāta +, opp. avajāta); Th 1, 827 (fig. following the example of), 1279; J VI.380; DhA I.129; Dāvs II.66.

Anujīvati [anu + jīvati] to live after, i. e. like (acc.), to live for or on, subsist by J IV.271 (= upajīvati, tassānubhāvena jīvitaṃ laddhaṃ (C.). — pp. **anujīvata** (q. v.).

Anujīvita (nt.) [pp. of anujīvati] living (after), living, livelihood, subsistence, life Sn 836 (= jīvitaṃ SnA 545).

Anujīvin (adj.-n.) [fr. anujīvati] living upon, another, dependent; a follower, a dependant A I.152; III.44; J III.485; Dāvs V.43.

Anujju (adj.) [an + ujju] not straight, crooked, bent, in cpds. °**angin** (anujjangin) with (evenly) bent limbs, i. e. with perfect limbs, graceful f. °**ī** Ep. of a beautiful woman J V.40 (= kañcana-sannibha-sarīrā C.); VI.500 (T. anuccangī, C. anindita agarahitangī); °**gāmin** going crooked i. e. snake J IV.330; °**bhūta** not upright (fig. of citta) J V.293.

Anujjuka = anujju J III.318.

Anujjhāna (nt.) [anu + jhāna] meditation, reflection, introspection Miln 352 (°bahula).

Anuññāta (adj.) [pp. of anujānāti] permitted, allowed; sanctioned, given leave, ordained D I.88; J I.92; II.353, 416; Pv I.12³ (na. a. = **ananuññāta** at id. p. Th 2, 129; expld. at PvA 64 by ananumata); Pug 28; DA I.247, 248, 267; PvA 12, 81.

Anuññātatta (nt.) [abstr. to anuññāta] being permitted, permission J II.353.

Anuṭṭhaka (adj.) [fr. an + uṭṭhahati] not rising, not rousing oneself, inactive, lazy Th 1, 1033.

Anuṭṭhahati [anu + ṭhahati = °thāti, see °tiṭṭhati] to carry out, look after, practise do J v.121. — pp. **anuṭṭhita** (q. v.).

Anuṭṭhahāna (adj.) [ppr. of an + uṭṭhahati] one who does not rouse himself, not getting up, inactive Dh 280 (= anuṭṭhahanto avāyāmanto DhA III.409).

Anuṭṭhātar [n. ag. to an + uṭṭhahati] one without energy or zeal Sn 96 (niddāsīlin sabhāsīlin +) SnA 169 (= viriya-tejavirahita).

Anuṭṭhāna (nt.) [an + uṭṭhāna] "the not getting up", inactivity, want of energy Dh 241 (sarīra-paṭijagganaṃ akaronto DhA III.347).

Anuṭṭhita [pp. of anuṭṭhati = anutiṭṭhati] practising, effecting or effected, come to, experienced, done D II.103; S IV. 200; A III.290 sq.; IV.300; J II.61; Miln 198; PvA 132 (cp. anugata).

Anuṭṭhubhati [formally Sk. anuṣṭobhati, but in meaning = *anuṣṭīvati; anu + ṭṭhubhati, the etym. of which see under niṭṭhubhati] to lick up with one's saliva DA I.138.

Anuṭṭhurin v. l. at SnA 569, see **niṭṭhurin.**

Anuḍasati [anu + ḍasati] to bite J VI.192.

Anuḍahati [anu + ḍahati] to burn over again, burn thoroughly, fig. to destroy, consume J II.330; VI.423. Pass. °ḍayhati J v.426. — Also spelt °dahati, e. g. at S IV. 190 = v.53; Th 2, 488.

Anuḍahana (nt.) [fr. anuḍahati] conflagration, burning up, consumption J v.271; ThA 287 (d).

Anuṇṇata (adj.) [uṇṇata] not raised, not elated, not haughty, humble Sn 702 (care = uddhaccaṃ nâpajjeyya· SnA 492).

Anutappati [anu + tappati[1]; Sk. anutapyate, Pass. of anutapati] to be sorry for, to regret, repent, feel remorse J I.113; IV.358; v.492 (ppr. an-anutappaṃ); Dh 67, 314; Pv II.9[42]; DhA II.40. grd. **anutappa** to be regretted A I.22, 77; III.294, and **anutāpiya** A III.46 (an°).

Anutāpa [fr. anu + **tāpa**] anguish, remorse, conscience Vv 40[5] (= vippaṭisāra VvA 180); DhsA 384.

Anutāpin (adj.) [fr. anutāpa] repenting, regretting Th 2, 57, 190; VvA 115.

Anutāpiya grd. of **anutappati,** q. v.

Anutāḷeti [anu + taḷeti] to beat J II.280.

Anutiṭṭhati [anu + tiṭṭhati see also anuṭṭhahati] to look after, to manage, carry on J v.113 (= anugacchati); PvA 78.

Anutīre (adv.) [anu + tīre, loc. of tīra] along side or near the bank (of a river) Sn 18 (= tīra-samīpe SnA 28). Cp. anu A b.

Anuttara (adj.) [an + uttara] "nothing higher", without a superior, incomparable, second to none, unsurpassed, excellent, preeminent Sn 234 (= adhikassa kassaci abhāvato KhA 193), 1003; Dh 23, 55 (= asadisa appaṭibhāga DhA I.423); Pv IV.3[52] (dhamma); Dhs 1294; DA I.129; PvA 1, 5, 6, 18, etc.

Anuttariya (nt.) [abstr. fr. anuttara] preeminence, superiority, excellency; highest ideal, greatest good. They are mentioned as sets of 3 (viz. **dassana°, paṭipadā°, vimutti°**) at D III.219, or of 6 (viz. **dassana°, savana°, lābha°, sikkhā°, pāricariyā°, anussata°**) at D III.250, 281; A I.22; III.284, 325 sq., 452; Ps I.5. Cp. M I.235; A v.37. See also **ānuttariya.**

Anuttāna (adj.) [an + uttāna] not (lying) open, not exposed; fig. unexplained, unclear J VI.247.

Anutthunā (f.) [fr. anutthunāti] wailing, crying, lamenting Nd[1] 167 (= vācāpalāpa vippalāpa etc.).

Anutthunāti [anu + thunati (thunāti); anu + **stan**] to wail, moan, deplore, lament, bewail D III.86; Sn 827 (cp. Nd[1] 167); Dh 156; J III.115; v.346, 479; DhA III.133; PvA 60 (wrongly applied for ghāyati, of the fire of conscience).

Anutrāsin (adj.) [an + utrāsin] not terrified, at ease Th 1, 864.

Anuthera [anu + thera] an inferior Thera, one who comes next to the elder Vin II.212 (**therânutherā** Th. & next in age).

Anudadāti [anu + dadāti] to concede, grant, admit, fut. **anudassati** Miln 276, 375.

Anudayati (to sympathise with) see under **annuddā.**

Anudassita [pp. of anudasseti] manifested Miln 119.

Anudahati see **anuḍahati**

Anudiṭṭha [pp. of anudisati] pointed out, appointed, dedicated, *nt.* consecration, dedication J v.393 (anudiṭṭha = asukassa nāma dassatī ti C.); Pv I.10[1] (= uddiṭṭha PvA 50).

Anudiṭṭhi (f.) [anu + diṭṭhi] an "after-view", sceptical view, speculation, heresy D I.12; M II.228; S III.45 sq.; Th 1, 754; Miln 325; DA I.103. **attânudiṭṭhi** (q. v.) a soul-speculation.

Anudisati [anu + disati] to point out, direct, bid, address PvA 99 (aor. anudesi + anvesi). — pp. **anudiṭṭha** (q. v.).

Anudisā (f.) [anu + disā] an intermediate point of ihe compass, often collectively for the usual 4 intermediate points D I.222; S I.122; III.124.

Anudīpeti [anu + dīpeti] to explain Miln 227 (dhammâdhammaṃ).

Anudūta [anu + dūta] a person sent with another, a travelling companion Vin II.19, 295; DhA II.76, 78.

Anudeva see **anvadeva.**

Anuddayatā (f.) [abstr. to anuddayā] sympathy with (—°) compassion, kindness, favour, usually as **par°** kindness to or sympathy with other people S II.218; v.169 (T. anudayatā); A III.184; It 72; Vbh 356.

Anuddayā (& anudayā) (f.) [anu + dayā]. compassion, pity, mercy, care Vin II.196; S I.204; II.199; IV.323; A II.176; III.189; Pug 35 (anukampā); J I.147, 186, 214; PvA 70, 88, 181 (= anukampā). In compn **anudaya°** e. g. **°sampanna** full of mercy J I.151, 262; PvA 66.

Anuddā (f.) [contracted form of anuddayā] = **anuddayā** Dhs 1056, where also the other abstr. formations **anuddāyanā** & **anuddāyitattaṃ** "care, forbearance & consideration"; DhsA 362 (anudayatī ti anuḍḍā).

Anuddhaṃseti [anu + dhaṃseti] to spoil, corrupt, degrade Vin IV.148 (expln. here in slightly diff. meaning = codeti vā codāpeti vā to reprove, scold, bring down); It 42. Usually in ster. phrase **rāgo cittaṃ a.** lust degrades the heart Vin III.111; M I.26; S I.186; A I.266; II.126; III. 393 sq. — pp. **anuddhasta** (q. v.).

Anuddhata (adj.) [an + uddhata] not puffed up, not proud, unconceited calm, subdued Sn 850 (= uddhacca-virahita SnA 549, cp. anuṇṇata); It 30; Dh 363 (= nibbutacitta DhA IV.93); Vv 64[8]; Pug 59.

Anuddharin (adj.) [an + uddharin] not proud Sn 952 (= anussukin SnA 569) see **niṭṭhurin.**

Anuddhasta (adj.) [anu + dhasta, pp. of anuddhaṃseti, cp. Sk. apadhvasta] spoilt, corrupt, degraded M I.462 (citta); A II.126 (id.).

Anudhamma [anu + dhamma] 1. in compn. with dhamma as **dhammânudhamma** to be judged as a redupl. cpd. after the manner of cpds. mentioned under anu IV. & meaning "the Law in all its parts, the dhamma and what belongs to it, the Law in its fullness". For instances see dhamma C. IV. Freq. in phrase dh°-ânudh°-**paṭipanna** "one who masters the completeness of the Dh.", e. g. S II.18; III.163; It 81; Ps II.189. — 2. conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase **dhammassa** (c') **ânudhammaṃ vyākaroti** to explain the truth of the Dh. Vin I.234; D I.161; M I.368, 482; S II.33; III.6; IV.51; V.7. See further M III.30; Sn 963 (cp. Nd¹ 481 for exegesis). Also in cpd. °**cārin** living according to the Dhamma, living in truth S II.81, 108; A II.8; Dh 20 (cp. DhA I.158); Vv 31¹; Sn 69 (see Nd² 51).

Anudhammatā (f.) [abstr. to anudhamma) lawfulness, conformity to the Dhamma A II.46; Ps I.35, 36.

Anudhāreti [anu + dhāreti] to hold up DA I.61 (chattaṃ), cp. J I.53, dhariyamāna.

Anudhāvati [anu + dhāvati] to run after, to chase, follow, persecute, pursue M I.474; S I.9; Dh 85; Th 1, 1174; Miln 253, 372.

Anudhāvin (adj.-n.) [fr. anudhāvati] one who runs after S I.9, 117.

Anunadī(-tire) along the bank of the river S IV.177 should be read anu nadītire (= anu prep. c. loc.; see under anu A).

Anunamati [anu + namati] to incline, bend (intrs.), give way Miln 372 (of a bow).

Anunaya [fr. anuneti] "leading along", friendliness, courtesy, falling in with, fawning D III.254 (°saṃyojana); A IV.7 sq. (id.) M I.191; Dhs 1059; Vbh 145; Nett 79; combd. w. opp. **paṭigha** (repugnance) at Miln 44, 122, 322.

Anunayana (nt.) [fr. anuneti] fawning DhsA 362.

Anunāsika (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ṃ; in °**lopa** apocope of the nasal ṃ VvA 114, 253, 275, 333.

Anunīta (adj.) [pp. of anuneti] led, induced S IV.71; Sn 781.

Anunetar [n. ag. fr. anuneti] one who reconciles or conciliates Ps II.194 (netā vinetā anunetā).

Anuneti [anu + neti] to conciliate, appease, win over, flatter S I.232 (ppr. anunayamāna); pp. **anunīta** (q. v.).

Anupa see **anūpa**.

Anupakampati [anu + pakampati] to shake, move, to be unsteady Th 1, 191 = Ud 41.

Anupakkama [an + upakkama] not attacking, instr. °**ena** not by attack (from external enemies) Vin II.195.

Anupakkuṭṭha (adj.) [an + upak°] blameless, irreproachable D I.113; Vin IV.160; Sn p. 115; DA I.281.

Anupakkhandati [anu + pa + khandati] to push oneself forward, to encroach on D I.122 (= anupavisati DA I.290); ger. **anupakhajja** pushing oneself in, intruding Vin II.88 (= antopavisati), 213; IV.43 (= anupavisati); M I.151, 469; S III.113; Vism 18.

Anupakhajjati [den. fr. anupakhajja, ger. of anupakkhandati] to encroach, intrude Vin V.163.

Anupagacchati [anu + pa + gacchati] to go or return into (c. acc.) D I.55 (anupeti +).

Anupaghāta [an + upaghāta] not hurting Dh 185 (anūpa° metri causa; expld. by anupahananañ c'eva anupaghātanañ ca DhA III.238).

Anupacita (adj.) [anu + pa + cita, pp. of anupacināti] heaped up, accumulated ThA 56.

Anupacināti [an + upacināti] not to observe or notice J V.339 (= anoloketi C.; v. l. anapaviṇāti).

Anupajagghati [anu + pa + jagghati] to laugh at, to deride, mock over A I.198 (v. l. anusaṃ°).

Anupajjati [anu + **pad**] to follow, accompany J IV.304. — pp. **anupanna** (q. v.).

Anupañcāhaṃ (adv.) [anu + pañcā + ahaṃ] every five days PvA 139 (+ anudasāhaṃ).

Anupaññatti (f.) [anu + paññatti] a supplementary regulation or order Vin II.286; V.2 sq.

Anupaṭipāti (f.) [anu + paṭipāti] succession; as adv. in order, successively DA I.277 (kathā = anupubbikathā); DhA III.340 (anupaṭipāṭiyā = anupubbena); Vism 244.

Anupaṭṭhita (adj.) [anu + pa + ṭhita] setting out after, following, attacking J V.452.

Anupatati [anu + patati] 1. to follow, go after, J VI.555 anupatiyāsi Subj.). — 2. to fall upon, to befall, attack Vin III.106 = M I.364; S I.23 (read °patanti for °patatanti) = Dh 221 (dukkhā); Th 1, 41 = 1167 (of lightning). — pp. **anupatita** (q. v.). Cp. also **anupāta** & **anupātin**.

Anupatita [pp. of anupatati] "befallen", affected with, oppressed by (—°) S II.173 (dukkha°); III.69 (id.); Sn 334 (pamāda°).

Anupatitatta (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of (—°) SnA 339.

Anupatta (anuppatta) [pp. of anupāpuṇāti; cp. Sk. anuprāpta] (having) attained, received, got to (c. acc.), reached D I.87—111; II 2; It 38; Sn 027, 635; Dh 386, 403; Pv IV.1⁶⁶; PvA 59 (dukkhaṃ), 242. In phrase **addhagata vayo-anuppatta** having reached old age, e. g. Vin II.188; D I.48; Sn pp. 50, 92; PvA 149.

Anupatti (anuppatti) (f.) [anu + patti] attainment, accomplishment, wish, desire (fulfilled), ideal S I.46, 52.

Anupathe at J V.302 should be read as anu pathe by the way at the wayside; anu to be taken as prep. c. loc. (see anu A). C. explns. as janghamagga-mahāmaggānaṃ antare.

Anupada [cp. Sk. anupadaṃ adv., anu + pada] 1. the "after-foot", i. e. second foot a verse, also a mode of reciting, where the second foot is recited without the first one Vin IV.15 (cp. 355); Miln 340 (anupadena anupadaṃ katheti). — 2. (adj.) (following) on foot, at every, step, continuous, repeated, in °**dhamma-vipassanā** uninterrupted contemplation M III.25; °**vaṇṇanā** word-by-word explanation DhsA 168. As nt. adv. °ṃ close behind, immediately after (c. gen.) J II.230 (tassânupadaṃ agamāsi); VI.422. Esp. freq. in combn. **padânupadaṃ** (adv.) foot after foot, i. e. in the footsteps, immediately behind J III. 504; VI.555; DhA I.69; II.38.

Anupadātar (anuppadātar) [n. ag. of anupadeti] one who gives, or one who sets forth, effects, designs D I.4 (cp. DA I.74); A II.209.

Anupadāna (anuppadāna) (nt.) [anu + pa + dāna, cp. anupadeti] giving, administering, furnishing, the giving of (—°) D I.12 (cp. DA I.98; both read anuppādāna); J III.205; Miln 315.

Anupadinna (anuppadinna) [pp. of anupadeti] given, handed over, furnished, dedicated Pv I.5[12].

Anupadeti (anuppadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S III.131 (Pot. anuppadajjuṃ); M I.416 (Pot. anupadajjeyya, see dadāti I.3); Miln 210 (°deti). fut. °**dassati** (see dadāti I.1); D III.92; S IV.303 (v. l. SS for T. anusarissati); A III.43; Sn 983. ger. °**datvā** SnA 35. inf. °**dātuṃ** A I.117. pp. °**dinna** (q. v.).

Anupaddava (adj.) [an + upaddava] free from danger, uninjured, safe Vin II.79 = 124 (+ anītika); III.162; Dh 338; DhA IV.48; PvA 250 (expln. for siva).

Anupadhāreti [an + upadhār°] to disregard, to heed not, to neglect DhA IV.197; VvA 260.

Anupadhika (adj.) [an + upadhi + ka] free from attachment (see upadhi) Vin I 36 (anupadhīka); D. III 112 (anupadhika opp. to sa-upadhika); Sn 1057 (anūpadhīka T. but Nd[2] anūpadhika. with ū for u metri causa).

Anupanna, [pp. of anupajjati] gone into, reached, attained Sn 764 (māradheyya°).

Anupabandhati (anuppa°) [anu + pa + bandhati] to follow immediately, to be incessant, to keep on (without stopping), to continue Miln 132. — Caus. °**āpeti** ibid.

Anupabandhanatā (anuppa°) (f.) [abstr. to prec.] nonstopping, not ceasing Miln 132.

Anupabandhanā (anuppa°) (f.) [abstr. fr. anupabandhati] continuance, incessance, Pug 18 = Vbh 357 (in exegesis of upanāha).

Anupabbajjā (f.) [anu + pabbajjā, cp. BSk. anupravrajati Divy 61] giving up wordly life in imitation of another S V.97 = It 107.

Anupaya (adj.) [an + upaya] unattached, "aloof" S I.181 (akankha apiha +).

Anuparigacchati [anu + pari + gacchati] to walk round and round, to go round about (c. acc.) Vin III.119; S I.75 (ger. °**gamma**); Sn 447 (aor. °**pariyagā** = parito parito agamāsi Sn A 393); J IV.267.

Anuparidhāvati [anu + pari + dhāvati] to run up & down or to move round & round (cp. anuparivattati) S. III.150 (khīlan).

Anupariyāti [anu + pari + yāti] to go round about, to go about, to wander or travel all over (c. acc.) Vin II.111; S I.102, 124; Th 1, 1235 (°pariyeti), 1250 (id. to search); Pv III.3[4] (= anuvicarati); Miln 38; PvA 92 (°**yāyitvā**, ger.) 217.

Anupariyāya (adj) [adjectivised ger. of anupariyāti] going round, encircling, in °**patha** the path leading or going round the city D II.83 = S IV 194 = A V.195; A IV.107.

Anuparivattati [anu + pari + vṛt] to go or move round, viz. 1. to deal with, be engaged in, perform, worship Vin III.307 (ādiccaṃ); D I.240; PvA 97. — 2. to meet Miln 204 (Devadatto ca Bodhisatto ca ekato anuparivattanti). — 3. to move round & round, move on and on, keep on rolling (c. acc.), evolve S. III.150 (anuparidhāvati +) Miln 253 (anudhāvati + kāyan).

Anuparivatti (f.) (—°) [anu + parivatti] dealing with, occupation, connection with S III.16.

Anuparivāreti [anu + pari + vāreti] to surround, stand by, attend on (c. acc.) Vin I.338; M I.153; DhA I.55.

Anupariveṇiyaṃ [anu + pariveṇiyaṃ = loc. of pariveṇi] should be written anu pariveṇiyaṃ ("in every cell, cell by cell"), anu here functioning as prep. c. loc. (see anu A) Vin I.80, 106.

Anuparisakkati [anu + pari + sakkati] to move round, to be occupied with, take an interest in (c. acc.) S IV.312 (v.l. °vattati).

Anuparisakkana (nt.) [fr. anuparisakkati] dealing with, interest in S IV.312 (v.l. °vattana).

Anupariharati [anu + pari + harati] to surround, enfold, embrace M I.306.

Anupalitta (adj.) [an + upalitta] unsmeared, unstained, free from taint M I.319, 386 (in verse); as °**ūpalitta** in verse of Sn & Dh: Sn 211 (= lepānaṃ abhāvā SnA 261), 392, 468, 790, 845; Dh 353.

Anupavajja (adj.) [grd. of an + upavadati] blameless, without fault Miln 391.

Anupavattaka (anuppa°) (adj.) to anupavatteti] one who succeeds (another) King or Ruler in the ruling of an empire (cakkaṃ) Miln 342, 362; SnA 454. See also **anuvattaka.**

Anupavatteti (anuppa°) [anu + pa + vatteti, fr. **vṛt**] to keep moving on after, to continue rolling, with **cakkaṃ** to wield suppreme power after, i.e. in succession or imitation of a predecessor S I.191; Miln 362. See also **anuvatteti.**

Anupavāda [an + upavāda] not blaming or finding fault, abstaining from grumbling or abuse Dh 185 (anūpa° in metre; expld at DhA III.238 as anupavādanañ c'eva anupavādāpanañ ca "not scolding as well as not inciting others to grumbling"); adj. °**vādaka** Pug 60, & °**vādin** M I.360.

Anupaviṭṭha (anuppa°) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for shelter); PvA 97, 152 (Gangānadiṃ a. nadī: flowing into the G.).

Anupaviṭṭhatā (f.) [abstr. to anupaviṭṭha] the fact of having entered Miln 257.

Anupavisati [anu + pa + visati] to go into, to enter Dh I.290; VvA 42 (= ogāhati). — pp. °**paviṭṭha** (q.v.) — Caus. °**paveseti** (q.v.).

Anupavecchati (anuppa°) [see under pavecchati] to give, give over to, offer up, present, supply Vin I.221 (°pavacchati); D I.74 (= pavesati DA I.218); II.78; M I.446; III.133; A II.64; III.26 (v.l. °vacch°); J V.394; Sn 208 (v.l. °vacch°); SnA 256 (= anupavesati); PvA 28.

Anupaveseti [anu + pa + **viś**, cp. BSk. anupraveśayati Divy 238] to make enter, to give over, to supply SnA 256 (= °pavecchati).

Anupasankamati[1] [anu + pa + saṃkamati] to go along up to (c. acc.) PvA 179.

Anupasankamati[2] [an + upasank°] not to go to, not to approach DhA II.30 (+ apayirupāsati).

Anupasaṇṭhapanā (f.) [an + upasaṇṭhapanā] not stopping, incessance, continuance Pug 18 (but id. p. at Vbh 357 has °anusansandanā instead); cp. **anupabandhanā.**

Anupassaka (adj.) [fr. anupassati] observing, viewing, contemplating Th 1, 420.

Anupassati [anu + passati] to look at, contemplate, observe Sn 477; Ps I.57, 187; Sn A 505.

Anupassanā (f.) [abstr. of anupassati, cf. Sk. anudarśana] looking at, viewing, contemplating, consideration. realisation S v.178 sq., Sn p. 140; Ps i.10, 20, 96; ii.37, 41 sq., 67 sq.; Vbh 194. See **anicca°, anatta°, dukkha°.**

Anupassin (—°) (adj.) [fr. anupassati] viewing, observing, realising S ii.84 sq., v.294 sq., 311 sq., 345, Dh 7, 253; Sn 255, 728; Ps i.191 sq.; Vbh 193 sq., 236; Sdhp 411.

Anupahata[1] [anu + pa + hata, pp. of anu + pa + **han**] thrown up, blown up Miln 274.

Anupahata[2] (adj.) [an + upahata] not destroyed, not spoilt DhA ii.33 (°jivhapasāda).

Anupāta [of anupatati] attack in speech, contest, reproach A i.161.

Anupātin (adj.) [fr. anupāta] 1. following, indulging in J iii.523 (khaṇa°). — 2. attacking, hurting J v.399.

Anupādaṇ (adv.) [anu + pāda] at the foot Vism 182 (opp. **anusīsaṇ** at the head).

Anupādā [ger. of an + upādiyati = anupādāya] **anupādāniya, anupādāya, anupādiyāna, anupādiyitvā** see **upādiyati.**

Anupādāna & **Anupādi** see **upādāna** & **upādi.**

Anupāpita [pp. of anupāpeti] having been lead to or made to reach, attained, found Miln 252.

Anupāpuṇāti (anuppā°) [anu + pāpuṇāti] to reach, attain, get to, find S i.105; ger. **anuppatvāna** Pv ii.9[24] (= °pāpuṇitvā PvA 123). — pp. **anupatta** (q. v.). — Caus. **anupāpeti** (q. v.).

Anupāpeti [Caus. of anupāpuṇāti] to make reach or attain, to lead to, to give or make find J vi.88; Cp. xi. 4 (aor. **anupāpayi**); Miln 276. — pp. **anupāpita** (q. v.).

Anupāya [an + upāya] wrong means J i.256; Sdhp 405.

Anupāyāsa see **upāyāsa.**

Anupālaka (adj.) [anu + pālaka] guarding, preserving Sdhp 474.

Anupālana (nt.) [fr. anupāleti] maintenance, guarding, keeping Dpvs iii.2.

Anupāleti [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santatiṇ).

Anupāhana (adj.) [an + upāhana] without shoes J vi.552.

Anupiya (anuppiya) (adj) [anu + piya] flattering, plessant, nt. pleasantness, flattery, in °**bhāṇin** one who flatters D iii.185; J ii.390; v.360; and °**bhāṇitar** id. Vbh 352.

Anupīḷaṇ at PvA 161 is to be read **anuppīḷan** (q. v.).

Anupucchati [anu + pucchati] to ask or inquire after (c. acc.) Sn 432, 1113. — pp. **anupuṭṭha** (q. v.).

Anupuṭṭha [pp. of anupucchati] asked Sn 782 (= pucchita SnA 521).

Anupubba (adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin ii.237 (mahāsamuddo a°-ninno etc.); D i.184; Sn 511; J v.155 (regularly formed, of ūrū). Cases adverbially: **anupubbena** (instr.) by and by, in course of time, later, gradually Vin i.83; Dh 239 (= anupaṭipāṭiyā DhA iii.340); Pug 41, 64; J ii.2, 105; iii.127; Miln 22; PvA 19. **anupubbaso** (abl. cp. Sk. anupūrvaśaḥ) in regular order Sn 1000. — In compn. both anupubba° & anupubbi° (q. v.).

-kāraṇa gradual performance, graded practice M i.446.

-nirodha successive passing away, fading away in regular succession, i. e. in due course. The nine stages of this process are the same as those mentioned under °**vihāra**, & are enumd. as such at D iii.266, 290; A iv.409, 456; Ps i.35. **-vihāra** a state of gradually ascending stages, by means of which the highest aim of meditation & trance is attained, viz. complete cessation of all consciousness. These are 9 stages, consisting of the 4 jhānas, the 4 āyatanāni & as the crowning phrase "saññā-vedayita-nirodha" (see jhāna[1]). Enumd. as such in var. places, esp. at the foll.: D ii.156; iii.265, 290; A iv.410; Nd[2] under jhāna; Ps i.5; Miln 176. **-sikkhā** regular instruction or study (dhammavinaye) M i.479; iii.1 (+ °kiriyā °paṭipadā).

Anupubbaka (adj.) = anupubba, in cpd. **pubbânupubbaka** all in succession or in turn, one by one (on nature of this kind of cpd. see anu B iv.) Vin i.20 (°ānaṇ kulānaṇ puttā the sons of each clan, one by one).

Anupubbata (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 64[14] (= anukūla kiriyā i. e. as it pleases VvA 280) cp. ānupubbatā.

Anupubbi-kathā (f.) [anupubba + kathā, formation like dhammi-kathā] a gradual instruction, graduated sermon, regulated exposition of the ever higher values of four subjects (dāna-kathā, sīla°, sagga°, magga°) i. e. charity, righteousness, the heavens, and the Path. Bdhgh. explains the term as anupubbikathā nāma dānânantaraṇ sīlaṇ sīlânantaro saggo saggânantaro maggo ti etesaṇ dīpana-kathā" (DA i.277). Vin i.15, 18; ii.156, 192; D i.110; ii.41; M i.379; J i.8; VvA 66, 197, 208; DA i.308; DhA i.6; Miln 228. — The spelling is frequently **ānupubbikathā** (as to lengthening of anu see anu Note (a)), e. g. at D i.110; ii.41; M i.379; J i.8; Miln 228.

Anupekkhati [anu + pekkhati] 1. to concentrate oneself on, to look carefully A iii.23. — 2. to consider, to show consideration for, Nd[2] 50 (ppr. °amāna = anukampamāna). — Caus. **anupekkheti** to cause some one to consider carefully Vin ii.73.

Anupekkhanatā (f.) [abstr. fr. anupekkhana, see anupekkhati] concentration (of thought) Dhs 8, 85, 284, 372.

Anupeti [anu + pa + **i**] to go into D i.55 (+ anupagacchati) S iii.207; DA i.165.

Anupeseti [anu + pa + **iṣ**] to send forth after Miln 36.

Anuposathikaṇ see anvaḍḍhamāsaṇ.

Anuposiya (adj.) [grd. of anu + **puṣ**] to be nourished or fostered Sdhp 318.

Anuppa° in all combns. of anu + ppa see under headings **anupa°**

Anuppadajjuṇ (S iii.131) see **anupadeti.**

Anuppanna (°uppāda, °uppādeti) see **uppanna** etc.

Anuppīḷa (adj.) [an + uppīḷa] not molested, not oppressed (by robbers etc.) not ruined, free from harm J iii.443; v.378; VvA 351; PvA 161.

Anupharaṇa (nt.) [anu + pharaṇa] flashing through, pervading Miln 148.

Anuphusīyati [anu + phusīyati, cp. Sk. pruṣāyati, Caus. of **pruṣ**] to sprinkle, moisten, make wet J v.242 (himaṇ; C. pateyya).

Anubajjhati at PvA 56 is faulty reading for **anubandhati** (q. v.).

Anubaddha [pp. of anubandhati] following, standing behind (piṭṭhito) D i.1, 226.

Anubandha [anu + **bandh**] bondage M iii.170; It 91.

Anubandhati [anu + bandhati] to follow, run after, pursue J i.195; ii.230; vi.452 (= anujavati); PvA 56 (substitute

for anubajjhanti!), 103, 155. aor. °**bandhi** J II.154, 353; III.504; PvA 260 (= anvāgacchi). ger. °**bandhitvā** J I.254. grd. °**bandhitabba** M I.106. — pp. **anubaddha** (q.v.).

Anubandhana (nt.) [fr. anubandhati] that which connects or follows, connection, consequence J VI.526 (°dukkha).

Anubala (nt.) [anu + bala] rear-guard, retinue, suite, in °ṃ **bhavati** to accompany or follow somebody Miln 125.

Anubujjhati [anu + bujjhati, Med. of **budh**, cp. Sk. avabudhyate] to remember, recollect J III.387 (with **avabujjhati** in prec. verse).

Anubujjhana (nt.) [fr. anubujjhati] awakening, recognition Ps I.18 (bujjhana +).

Anubuddha [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised, conceived, seen, known D II.123 (°ā ime dhammā); S I.137 (dhammo vimalen' ânubuddho) II.203; IV.188; A II.1; III.14; IV.105; SnA 431. In phrase **buddhânubuddha** (as to nature of cpd. see anu B IV.) either "fully awakened (enlightened)" or "wakened by the wake" (Mrs. Rh. D.) Th 1, 679 = 1246. — 2. a lesser Buddha, inferior than the Buddha DA I.40. Cp. **buddhânubuddha.**

Anubodha [anu + **budh**] awakening; perception, recognition, understanding S I.126 (?) = A V.46 (anubodhiṃ as aor. of anubodhati?); Pug 21; Miln 233. Freq. in compn. **ananubodha** (adj.) not understanding, not knowing the truth S II.92; III.261; V.431; A II.1; IV.105; Dhs 390, 1061; VvA 321 (= anavabodha) and **duranubodha** (adj.) hard to understand, difficult to known D I.12, 22; S I.136.

Anubodhati [anu + **budh**] to wake up, to realise, perceive, understand; aor. anubodhiṃ A V.46 (?) = S I.126 (anubodhaṃ). — Caus. °**bodheti** to awaken, fig. to make see to instruct J VI.139 (°ayamāna) — pp. **anubuddha** (q.v.).

Anubodhana (nt.) [fr. anubodhati] awakening, understanding, recognition Ps I.18 (bodhana +).

Anubbajati [anu + **vraj**] to go along, wander, follow, tread (a path) J IV.399 (maggaṃ = pabbajati C.).

Anubbata (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful, devoted J III.521; VI.557.

Anubbillāvitatta see ubbill°.

Anubyañjana see **anuvyañjana.**

Anubrūhita [qq. of anubrūheti] strengthened with (—°), full of Ps I.167.

Anubrūheti [brūheti] to do very much or often, to practice, frequent, to be fond of (c. acc.), foster S I.178 (anubrūhaye); M III.187 (id., so read for manu°), Th 2, 163 (°ehi); Cp. III.1[2] (saṃvegaṃ anubrūhayiṃ aor.); J III.191 (suññāgāraṃ). Often in phrase **vivekaṃ anubrūheti** to devote oneself to detachment or solitude, e.g. J I.9 (inf. °brūhetuṃ); III.31 (°brūhessāmi), Dh 75 (°brūhaye = °brūheyya vaḍḍheyya DhA II.103). — pp. **anubrūhita** (q.v.) Cp. also **brūhana.**

Anubhaṇanā (f.) [anu + bhaṇana] talking to, admonition, scolding Vin II.88 (anuvadanā +).

Anubhavati & **Anubhoti** [anu + bhavati] to come to or by, to undergo, suffer (feel), get, undertake, partake in, experience D I.129; II.12 (°bhonti); M II.204; A I.61 (atthaṃ °bhoti to have a good result); J VI.97 (°bhoma); Pv I.10[11] (°bhomi vipākaṃ); PvA 52 (°issati = vedissati); Sdhf 290. Esp. freq. with **dukkhaṃ** to suffer pain, e.g. PvA I.11[10] (°bhonti); PvA 43, 68, 79 etc. (cp. anubhavana). — ppr. med. °**bhavamāna** J I.50; aor. °**bhavi** PvA 75 (sampattiṃ); ger. °**bhavitvā** J IV.1; PvA 4 (sampattiṃ), 67 (dukkhaṃ), 73 (sampattiṃ); grd. °**bhaviyāna** (in order to receive) Pv II.8[5] (= anubhavitvā PvA 109). — Pass. **anubhūyati** & °**bhavīyati** to be undergone or being experienced; ppr. °**bhūyamāna** PvA 8, 159 (mayā a. = anubhūta), 214 (attanā by him) & °**bhavīyamāna** PvA 33 (dukkhaṃ). — pp. **anubhūta** (q.v.).

Anubhavana (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensibility (cf. *Cpd.* 229, 232[1]) Nett 28 (iṭṭhâniṭṭh-ânubhavana-lakkhanā vedanā "feeling is characterised by the experiencing of what is pleasant and unpleasant"); Miln 60 (vedayita-lakkhaṇā vedanā anubhavana-lakkhaṇā ca); PvA 152 (kamma-vipāka°). Esp. in combn. with **dukkha°** suffering painful sensations, e.g. at J IV.3; Miln 181; DhA IV.75; PvA 52.

Anubhāga [anu + bhāga] a secondary or inferior part, (after-)share, what is left over Vin II.167.

Anubhāyati [anu + bhāyati] to be afraid of J VI.302 (kissa nv' ânubhāyissaṃ, so read for kissânu°).

Anubhāva [fr. anubhavati] orig. meaning "experience, concomitance" and found only in cpds. as —°, in meaning "experiencing the sensation of or belonging to, experience of, accordance with", e. g. mahâ° sensation of greatness, rājâ° s. belonging to a king, what is in accordance with kingship, i. e. majesty. Through preponderance of expressions of distinction there arises the meaning of anubhāva as "power, majesty, greatness, splendour etc." & as such it was separated from the 1st component and taken as **ānubhāva** with ā instead of a, since the compositional character had obliterated the character of the a. As such (ānubhāva abs.) found only in later language. — (1) **anubhāva** (—°): **mahā**nubhāva (of) great majestat, eminence, power S I.146 sq.; II.274; IV.323; Sn p. 93; Pv II.1[12]; PvA 76. **deva°** of divine power or majesty D II.12; **devatā°** id. J I.168; **dibba°** id. PvA 71, 110. **rājā°** kingly splendour, pomp D I.49; J IV 247; PvA 279 etc. **-anubhāvena** (instr. —°) in accordance with, by means of J II.200 (aṅgavijjā°); PvA 53 (iddh°), 77 (kamma°), 148 (id.), 162 (rāja°), 184 (dāna°), 186 (puñña°). **yathânubhāvaṃ** (adv.) in accordance with (me), as much as (9 can). after ability, according to power S I.31; Vv I[5] (= yathābalaṃ VvA 25). — (2) **ānubhāva** majesty power, magnificence, glory, splendour J V.10, 456; Pv II.8[11]; VvA 14; PvA 43, 122, 272. See also ānu°.

Anubhāvatā (f.) [= anubhāva + tā] majesty, power S I.156 (mahâ°).

Anubhāsati [anu + bhāsati] to speak after, to repeat D I.104; Miln 345; DA I.273.

Anubhūta [pp. of anubhavati] (having or being) experienced, suffered, enjoyed PvA II.12[18]. nt. suffering, experience J I.254; Miln 78, 80.

Anubhūyamānatta (nt.) [abstr. fr. ppr. Pass. of anubhavati] the fact of having to undergo, experiencing PvA 103.

Anuma (-dassika) see **anoma°.**

Anumagge at J V.201 should be read **anu magge** along the road, by the way; anu here used as prep. c. loc. (see anu A b).

Anumajjati [anu + majjati] 1. to strike along, to stroke, to touch DA I.276 (= anumasati). — 2. to beat, thresh, fig. to thresh out J VI.548; Miln 90. — Pass. **anumajjīyati** Miln 275 (cp. p. 428).

Anumajjana (nt.) [abstr. fr. anumajjati] threshing out, pounding up (*Dhs. trsl.* 11), always used with ref. to the term **vicāra** (q.v.) Miln 62; DhsA 114; DA I.63, 122.

Anumajjha (adj.) [anu + majjha] mediocre, without going to extremes J IV.192; V.387.

Anumaññati [anu + maññati] to assent, approve, give leave Th 1, 72. — pp. **anumata** (q. v.).

Anumata [pp. of anumaññati] approved of, given consent to, finding approval, given leave D I.99 (= anuññāta DA I.267); J V.399 (= muta); Miln 185, 212, 231, 275; PvA 64 (= annuññāta).

Anumati (f.) [from anumaññati] consent, permission, agreement, assent, approval Vin II.294, 301, 306; D. I.137, 143; Dpvs IV.47, Cf. V.18; DA I.297; VvA 17, PvA 114.

Anumatta see aṇu°.

Anumasati [anu + masati] to touch D I.106 (= anumajjati DA I.276).

Anumāna [fr. anu + **man**] inference Miln 330 (**naya** +), 372, 413; Sdhp 74.

Anumitta [anu + mitta] a secondary friend, a follower. acquaintance J V.77.

Anuminâti [cf. Sk. anumâti, anu + minâti from **mā**, Sk. minoti, with confusion of roots **mā** & **mi**] to observe, draw an inference M I.97; PvA 227 (°anto + **nayaṇ nento**). See also anumiyati.

Anumiyati [Sk. anumiyate, Pass. of anu + **mā**, measure, in sense of Med.] to observe, conclude or infer from S III.36. Cp. anuminâti.

Anumodaka (adj.) [fr. anumodati] one who enjoys, one who is glad of or thankful for (c. acc.) Vin V.172; PvA 122; Sdhf 512.

Anumodati [anu + modati] to find satisfaction in (acc.), to rejoice in, be thankful for (c. acc.), appreciate, benefit from, to be pleased, to enjoy Vin II.212 (bhattagge a. to say grace after a meal); S II.54; A III.50 (°modanîya); IV.411; Dh 177 (ppr. °**modamāna**); It 78; Pv II.9[19] (dānaṇ °**modamāna** = enjoying, gladly receiving); I,5[4] (**anumodare** = are pleased; pitisomanassajātā honti PvA 27); J II.112; PvA 19, 46, 81, 201) imper. **modāhi**); Sdhp. 501 sq. — pp. **anumodita** (q. v.).

Anumodana (nt.) [fr. anumodati] "according to taste", i.e. satisfaction, thanks, esp. after a meal or after receiving gifts = to say grace or benediction, blessing, thanksgiving. In latter sense with **dadâti** (give thanks for = loc.), **karoti** (= Lat. gratias agere) or **vacati** (say or tell thanks): °ṇ **datvā** PvA 89; °ṇ **katvā** J I.91; DhA III.170, 172; VvA 118; PvA 17, 47; °ṇ **vatvā** VvA 40 (pānîyadāne for the gift of water), 295, 306 etc. °ṇ **karoti** also "to do a favour" PvA 275. Cp. further DhA I.198 (°gāthā verses expressing thanks, benediction); II.97 (Satthāraṇ °ṇ yāciṇsu asked his blessing); PvA 23 (°atthaṇ in order to thank), 26 (id.), 121, 141 (katabhatta°), 142; Sdhp 213, 218, 516.

Anumodita [pp. of anumodati] enjoyed, rejoiced in PvA 77.

Anummatta (adj.) [an + ummatta] not out of mind, sane, of sound mind Miln 122; Sdhp 205.

Anuyanta at A V.22 is doubtful reading (v.l. **anuyutta**). The meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The explanation may compare Sk. anuyātaṇ attendance [anu + **yā**, cp. anuyâyin] or Sk. yantṛ ruler [**yam**], in which latter case anu-yantṛ would be "an inferior ruler" and P. yanta would represent the n. a.g. yantā as a-stem. The v. l. is perhaps preferable as long as other passages with anuyanta are not found (see **anuyutta** 2).

Anuyâgin (adj.) [fr. anu + **yaj**] offering after the example of another D I.142.

Anuyāta [pp. of anuyāti] gone through or after, followed, pursued S II.105 (magga); A V.236; It 29; Miln 217.

Anuyāti (& **anuyâyati**) [anu + **yā**] 1. to go after, to follow J VI.49 (fut. °yissati), 499 (yāyantaṇ anuyâyati = anugacchati C). — 2. to go along by, to go over, to visit Miln 391 (°yâyati). — pp. **anuyāta** (q. v.). See also anusaṇyâyati.

Anuyâyin (adj.) [cp. Sk. anuyâyin, anu + **yā**] going after, following, subject to (gen.) Sn 1017 (anânuyâyin); J VI.309; Miln 284.

Anuyuñjanā (f.) (& °**yuñjana** nt.) [abstr. fr. anuyuñjati] application or devotion to (—°) Miln 178; VvA 346 (anuyujjanaṇ wrong spelling?)

Anuyuñjati [anu + yuñjati] 1. to practice, give oneself up to (acc.), attend, pursue S I.25, 122 (°yuñjan "in loving self-devotion" Mrs. Rh. D.); III.154; IV.104, 175; Dh 26 (pamādaṇ = **pavatteti** DhA I.257), 247 (surāmeraya-pānaṇ = **sevati** bahulîkaroti DhA III.356); PvA 61 (kammaṭṭhānaṇ). — 2. to ask a question, to call to account, take to task Vin II.79; Vv 33[5]; ppr. Pass. °**yuñjiyamāna** PvA 192. — pp. **anuyutta** (q. v.). — Caus. **anuyojeti** "to put to", to address, admonish, exhort DhA IV.20.

Anuyutta [pp. of anuyuñjati] 1. applying oneself to, dealing with, practising, given to, intent upon D I.166, 167; III. 232 = A II.205 (attaparitāpan' ânuyogaṇ a.); S III.153; IV.104; Sn 663 (lobhaguṇe), 814 (methunaṇ = **samāyutta** SnA 536), 972 (jhān°); Pug 55; PvA 163 (jāgariya°), 206. — 2. following, attending on; an attendant, inferior, vassal, in expression **khattiya** or **rājā anuyutta** a prince royal or a smaller king (see khattiya 3 b) A V.22 (v l. for T. anuyanta, q. v.); Sn 553 (= **anugāmin, sevaka** SnA 453).

Anuyoga [Sk. anuyoga, fr. anu + **yuj**] 1. application, devotion to (—°), execution, practice of (—°); often combd. with anuyutta in phrase °**anuyogaṇ anuyutta** = practising, e. g. Vin I.190 (maṇḍan' ânuyogaṇ anuyutta); D III.113 (attakilamath' ânuyogaṇ a.); A II.205 (attaparitāpan' ânuyogaṇ a.). — As adj. (—°) doing, given to, practising (cp. anuyutta). D I.5; III.107; M I.385; S I.182; III.239; IV.330; V.320; A I.14; III.249; IV.460 sq.; V. 17 sq., 205; J I.90 (padhān' ânuyogakiccaṇ); Vv 84[38] (dhamma°); Miln 348; DA I. 78, 104. — 2. invitation, appeal, question (cp. anuyuñjati 2) Miln 10 (ācariyassa °ṇ datvā).

Anuyogavant (adj.) [anuyoga + vant] applying oneself to, full of application or zeal, devoted PvA 207.

Anuyogin (adj.) [fr. anuyoga] applying oneself to, devoted to (—°) Dh 209 (atta° given to oneself, self-concentrated).

Anurakkhaka (adj.) [fr. anurakkhati, cp. °rakkhin] preserving, keeping up J IV.192 (**vaṇsa**°); VI.1 (id.).

Anurakkhaṇa (nt.) & °**ā** (f.) [abstr. fr. anurakkhati] guarding, protection preservation D III.225 sq.; A II.16 sq.; J I.133; Rug 12; Dpvs IV.24 (adj); VvA 32 (citta°); Sdhp 449.

Anurakkhati [anu + rakkhati] to guard, watch over (acc.), preserve, protect, shield Sn 149; Dh 327; J I.46; Pug 12. ppr. med.° **rakkhamāna(ka)** as adj. Sdhp 621.

Anurakkhā (f.) [= anurakkhaṇā] guarding, protection, preservation S IV.323 (anuddayā a. anukampā).

Anurakkhin (adj.) [fr. anurakkhati] guarding, preserving, keeping J V.24.

Anurakkhiya (adj.) [f. anurakkhati] in **dur**° difficult to guard Vin III.149.

Anurañjita [pp. of anu + rañjeti, Caus. of **rañj**] illumined, brightened, beautified Bu I.45 (**byāmapabhā**° by the shine of the halo); VvA 4 (saṇihātapa° for saṇihārapabhā°).

Anuratta (adj.) pp. of anu + **rañj**] attached or devoted to, fond of, faithful Th 2, 446 (bhattāraṇ); J I.297; Miln 146.

Anuravati [anu + ravati] to resound, to sound after, linger (of sound) Miln 63.

Anuravanā (f.) [abstr. fr. anuravati] lingering of the sound, resounding Miln 63.

Anuraho (adv.) [anu + raho] in secret, face to face, private M I.27.

Anurujjhati [Sk. anurudhyate, Pass. of anu + **rudh**] to conform oneself to, have a regard for, approve, to be pleased A IV.158; Dhs A 362. — pp. **anuruddha** (q. v.).

Anuruddha [pp. of anurujjhati] engaged in, devoted to; compliant or complied with, pleased S IV.71, (anānuruddha).

Anurūpa (adj.) [anu + rūpa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, conform with (—°) J I.91; VI.366 (tad°); PvA 61 (ajjhāsaya° according to his wish), 128 (id.) 78, 122, 130, 155; etc. Cp. also **paṭirūpa** in same meaning.

Anurodati [anu + rodati] to cry after, cry for J III.166 = Pv I.12[1] (dārako candaṇ a.).

Anurodha [fr. anu + **rudh**] compliance, consideration satisfaction (opp. **virodha**) S I.111; IV.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362.

Anulapanā (f.) [anu + lapanā, **lap**] scolding, blame, accusation Vin II.88 (spelt anullapanā; combd. with anuvadana & anubhaṇanā).

Anulitta (adj.) [cp. Sk. anulipta, pp. of anulimpati] anointed, besmeared J I.266; PvA 211.

Anulimpati [anu + limpati] to anoint, besmear, Miln 394 (°limpitabba). Caus. °**limpeti** in same meaning Miln 169, and °**lepeti** Milm 169 (grd. °**lepanīya** to be treated with ointment). — pp. **anulitta** (q. v.).

Anulimpana (nt.) [fr. anulimpati] anointing Miln 353, 394.

Anulepa [fr. anu + **lip**] anointing Miln 152.

Anulokin (adj.) [fr. anu + loketi, cp. Sk. & P. avalokin & anuviloketi] looking (up) at, seeing (—°) M I.147 (sīsa°).

Anuloma (adj.) [Sk. anu + loma] "with the hair or grain", i. e. in natural order, suitable, fit, adapted to, adaptable, straight forward D II.273 (anānuloma, q. v.) S IV.401; Ps II.67, 70; DhA II.208. — nt. direct order, state of fitting in, adaptation Miln 148.

-**ñāṇa** insight of adaptation (cp. *Cpd.* 66, 68) DhA II.208. -**paṭiloma** in regular order & reversed, forward & backward (Ep. of paṭiccasamuppāda, also in BSk.) Vin I.1; A IV.448.

Anulomika (& °**ya**) (adj.) [fr. anuloma] suitable, fit, agreeable; in proper order, adapted to (—°) Vin II.7 (an°); III.120 (an° = ananucchaviya); IV.239; A I.106; III.116 sq.; It 103 (sāmaññassa°); Sn 385 (pabbajita°); KhA 243 (ananulomiya); DhsA 25; Sdhp 65.

Anulometi [v. denom. fr. anuloma] to conform to, to be in accordance with Miln 372.

Anulāratta (nt.) [abstr. fr. an + ulāra] smallness, littleness, insignificance VvA 24.

Anuvajja (adj.) [grd. of anu + vadati, cp. anuvāda & Sk. avavadya] to be blamed, censurable, worthy of reproach Sn p. 78 (an° = anuvādavimutta SnA 396).

Anuvattaka (adj.) [fr. anuvatteti] 1. = **anupavattaka** (q. v.) Th 1, 1014 (cakka°). — 2. following, siding in with (—°) Vin IV.218 (ukkhittânuvattikā f.).

Anuvattati [Sk. anuvartati, anu + vattati] 1. to follow, imitate, follow one's example (c. acc.), to be obedient D II.244; Vin II.309 (Bdhgh.); IV.218; J I.125, 300; DA I.288; PvA 19. — 2. to practice, execute Pv IV. 7[12]. — Caus. °**vatteti** (q. v.).

Anuvattana (nt.) [abstr. fr. anuvattati] complying with, conformity with (—°), compliance, observance, obedience J I.367 (dhamma°); V.78.

Anuvattin (adj.) [fr. anuvattati] following, acting according to or in conformity with (—°), obedient J II.348 (f. °inī); III.319 (id.); Dh 86 (dhamma°); Vv 15[5] (vasa° = anukūlabhāvena vattana sīla VvA 71); DhA II.161.

Anuvatteti [anu + vatteti] = **anupavatteti** (q. v.) Th 1, 826 (dhammacakkaṇ: "after his example turn the wheel" Mrs. Rh. D.).

Anuvadati [Sk. ava°; anu + vadati] to blame, censure, reproach Vin II.80, 88. — grd. **anuvajja** (q. v.).

Anuvadanā (f.) [fr. anuvadati] blaming, blame, censure Vin II.88 (anuvāda +).

Anuvasati [anu + vasati] to live with somebody, to dwell, inhabit J II.421. Caus. °**vāseti** to pass, spend (time) J VI.296. — pp. °**vuttha** (q. v.).

Anuvassaṇ (adv.) [anu + vassa] for one rainy season; every rainy season or year, i. e. annually C. on Th 1, 24.

Anuvassika (adj.) [fr. anuvassaṇ] one who has (just) passed one rainy season Th 1, 24 ("scarce have the rains gone by" Mrs. Rh. D.; see *trsl.* p. 29 n. 2).

Anuvāceti [anu + Caus. of **vac**] to say after, to repeat (words), to recite or make recite after or again D I.104 (= tehi aññesaṇ vācitaṇ anuvācenti DA I.273); Miln 345. Cp. anubhāseti.

Anuvāta[1] [anu + **vā** to blow] a forward wind, the wind that blows from behind, a favourable wind; °**ṇ** adv. with the wind, in the direction of the wind (opp. **paṭivātaṇ**). A I.226 (°paṭivātaṇ); Sdhp 425 (paṭivāta°). In **anuvāte** (anu + vāte) at J II.382 "with the wind, facing te w., in front of the wind" anu is to be taken as prep. c. loc. & to be separated from vāte (see anu A b.).

Anuvāta[2] [anu + **vā** to weave (?) in analogy to vāta from **vā** to blow] only in connection with the making of the bhikkhus garment (**cīvara**) "weaving on, supplementary weaving, or along the seam", i. e. hem, seam, binding Vin I.254, 297; II.177; IV.121 (aggaḷa +); PvA 73 (anuvāte appabhonte since the binding was insufficient).

Anuvada [fr. anuvadati, cp. Sk. anuvāda in meaning of "repetition"] 1. blaming, censure, admonition Vin II.5, 32; A II.121 (atta°, para°); Vbh 376. — 2. in combn. **vādânuvāda**: talk and lesser or additional talk, i. e. "small talk" (see anu B IV.) D I.161; M I.368.

-**adhikaraṇa** a question or case of censure Vin II.88 sq.; III.164 (one of the 4 adhikaraṇāni, q. v.).

Anuvāsana (nt.) [fr. anuvāseti] an oily enema, an injection Miln 353.

Anuvāseti [anu + vāseti, Caus. of vāsa[3] odour, perfume] to treat with fragrant oil, i. e. to make an injection or give an enema of salubrious oil Miln 169; grd. °**vāsanīya** ibid.; pp. °**vāsita** Miln 214.

Anuvikkhitta (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] dispersed over S V.277 sq. (+ anuvisaṭa).

Anuvigaṇeti [anu + vi + gaṇeti] to take care of, regard, heed, consider Th 1, 109.

Anuvicarati [anu + vi + carati] to wander about, stroll roam through, explore D I.235; J II.128; III.188; PvA 189 (= anupariyāti). — Caus. °**vicāreti** to think over (lit. to make one's mind wander over), to meditate, ponder (cp. anuvicinteti); always combd. with **anuvitakketi** (q. v.) A I.264 (cetasā), III.178 (dhammaṃ cetasā a.). — pp. **anuvicarita** (q. v.).

Anuvicarita [pp. of anuvicāreti] reflected, pondered over, thought out S III.203 (mānasā); DA I.106 (= **anucarita**).

Anuvicāra [anu + vicāra, cf. anuvicāreti] meditation, reflexion, thought Dhs 85 (= **vicāra**).

Anuvicinaka [fr. anu + viciṇāti] one who examines, an examiner Miln 365.

Anuvicinteti [anu + vi + cinteti] to think or ponder over, to meditate D II.203; S I 203 (yoniso °cintaya, imper. "marshall thy thoughts in ordered governance" Mrs. Rh. D.; v. l. anucintaya); Th 1, 747; Dh 364; It 82 (dhammaṃ °ayaṃ); J III.396; IV.227; V.223 (dhammaṃ °cintayanto).

Anuvicca [ger. of anuvijjati, for the regular from **anuvijja** prob. through influence of anu + **i** (anu-v-icca for anvicca), cf. anveti & adhicca; & see anuvijjati] having known or found out, knowing well or thoroughly, testing, finding out M I.301, 361 (v. l. °**vijja**); A II.3, 84; V.88; Dh 229 (= jānitvā DhA III.329); Sn 530 (= anuviditvā SnA 431); J I.459 (= jānitvā C.); III.426; Pug. 49.

-**kāra** a thorough investigation, examination, test Vin I.236 (here spelt **anuvijja**) = M I.379 (= °viditvā C.) = A IV.185.

Anuvijjaka [fr. anuvijja, ger. of anuvijjati] one who finds out, an examiner Vin V.161.

Anuvijjati [anu + vid, with fusion of Vedic vetti to know, and Pass. of vindati to find (= vidyate)] to know thoroughly, to find out, to trace, to come to know; inf. °**vijjitiṃ** J III.506; ger. °**viditvā** Sn A 431, also °**vijja** & **vicca** (see both under anuvicca); grd. **anuvejja** not to be known, unfathomable, unknowable M I.140 (Tathāgato ananuvejjo). — Caus. **anuvijjāpeti** to make some one find out J V.162. — pp. **anuvidita** (q. v.).

Anuvijjhati [anu + **vyadh**] 1. to pierce or be pierced, to be struck or hurt with (instr.) J VI.439 — 2. to be affected with, to fall into, to incur DhA III.380 (aparādhaṃ). — pp. **anuviddha** (q. v.).

Anuvitakketi [anu + vi + takketi] to reflect, think, ponder over, usually combd with **anuvicāreti** D I.119; III.242; S V.67 = It 107 (anussarati +); A III.383.

Anuvidita [pp. of anuvijjati] found out, recognised; one who has found out or knows well Sn 528, 530 (= anubuddha Sn A 431). Same in B.Sk., e.g. M Vastu III.398.

Anuviddha (adj.) [pp. of anuvijjhati] pierced, intertwined or set with (—°) VvA 278.

Anuvidhīyati [cf. Sk. anuvidhīyate & adj. anuvidhāyin; Pass. of anu + vi + **dhā**, cf. vidahati] to act in conformity with, to follow (instruction) M II.105 = Th 1, 875; S IV.199; J II.98; III.357.

Anuvidhīyanā (f.) [abstr. fr. anuvidhīyati] acting according to, conformity with M I.43.

Anuviloketi [anu + vi + loketi; B.Sk. anuvilokayati] to look round at, look over, survey, muster M I.339; Sn p. 140; J I.53; Miln 7 (lakaṃ), 21 (parisaṃ), 230.

Anuvivaṭṭa [anu + vivaṭṭa] an "after-evolution", devolution; as part of a bhikkhu's dress: a sub-vivaṭṭa (q. v.) Vin I.287 (**vivaṭṭa** +).

Anuvisaṭa (anu + visaṭa, pp. of anu + vi + **sṛ**] spread over S V.277 sq.; J IV.102.

Anuvuttha [pp. of anuvasati, cf. Sk. anūṣita] living with, staying, dwelling J II.42 (cira°); V.445 (id.).

Anuvejja (adj.) in an° see **anuvijjati**.

Anuvyañjana & **anubyañjana** (e. g. Vin IV.15; J I.12) (nt.) [anu + vyañjana] accompanying (i. e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark (cf. mahāpurisa-lakkhaṇa) Vin I.65 (abl. anuvyañjanaso "in detail"); M III.126; S IV.168; A IV.279 (abl.); V.73 sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400.

-**gāhin** taking up or occupying oneself with details, taken up with lesser or inferior marks D I.70 (cf. MVastu III.52); III.225; S IV.104; A I.113; II.16, 152 sq.; Dhs 1345 (cf. *Dhs trsl.* 351).

Anusaṃyāyati [anu + saṃ + yāyati] to traverse; to go up to, surround, visit (acc.) M I.209 (Bhagavantaṃ °itvā), J IV.214 (v.l. anuyāyitvā). See also **anuyāti** and **anusaññāti**.

Anusaṃvacchara (adj.) [anu + saṃv°] yearly DhA I.388 (nakkhattaṃ). Usually nt. °**ṃ** as adv. yearly, every year J I.68; V.99. On use of anu in this combn. see anu A a.

Anusañcarati [anu + saṃ + carati] to walk along, to go round about, to visit M I.279; S V.53, 301; J I.202; III.502; PvA 279 (nagaraṃ). — pp. **anusañcarita** (q. v.).

Anusañcarita [pp. of anusañcarati] frequented, visited, resorted to Miln 387.

Anusañceteti [anu + saṃ + ceteti] to set ones mind on, concentrate, think over, meditate Pug 12.

Anusaññāti [either anu + saṃ + **ñā** (jānāti) or (preferably) = anusaṃyāti as short form of anusaṃyāyati, like anuyāti > anuyāyati of anu + saṃ + **yā**, cf. Sk. anusaṃyāti in same meaning] to go to, to visit, inspect, control; ppr. med. °**saññāyamāna** Vin III.43 (kammante); inf. °**saññātuṃ** A I.68. (janapade).

Anusaṭa [Sk. anusṛta, pp. of anu + **sṛ**] sprinkled with (—°), bestrewn, scattered Vv 5³ (paduma° magga = vippakiṇṇa VvA 36).

Anusatthar [n. ag. to anu + **śās**, cf. Sk. anuśāsitṛ & P. satthar] instructor, adviser J IV.178 (ācariya +). Cp. anusāsaka.

Anusatthi (f.) [Sk. anuśāsti, anu + **śās**, cp. anusāsana] admonition, rule instruction J I.241; Miln 98, 172, 186 (dhamma°), 225, 227, 347.

Anusandati [Vedic anusyandati, anu + **syad**] to stream along after, to follow, to be nonnected with. Thus to be read at Miln 63 for anusandahati (anuravati +; of sound), while at A IV.47 the reading is to be corrected to **anusandahati**.

Anusandahati [anu + saṃ + **dhā**, cf. Vedic abhi + saṃ + dha] to direct upon, to apply to A IV.47 sq. (cittaṃ samāpattiyā; so to be read with v. l. for anusandati); Miln 63 (but here prob. to be read as **anusandati**, q.v.).

Anusandhanatā (f.) [= anusandhi] application, adjusting

Anusandhi (f.) [fr. anu + saṃ + **dhā**] connection, (logical) conclusion, application DA I.122 (where 3 kinds are enumd., viz. **pucchā°**, **ajjhāsayā°**, **yathā°**); Nett 14 (pucchato; Hard., in Index "complete cessation"?!). Esp. freq. in (Jātaka) phrase **anusandhiṃ ghateti** "to form the connection", to draw the conclusion, to show the application of the story or point out its maxim J I.106; 308; DhA II.40, 47; etc.

Anusampavankatā (f.) [anu + saṃ + pavankatā; is reading correct?] disputing, quarelling (?) Vin II.88 (under anuvādâdhikaraṇa).

Anusaya [anu + **śī**, seti Sk. anuśaya has a diff. meaning] (see kvu trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistance of a dormant or latent disposition, predisposition, tendency. Always in bad sense. In the oldest texts the word usually occurs absolutely, without mention of the cause or direction of the bias. So Sn. 14 = 369, 545; M. III.31; S. III.130, IV.33, V.28 236; A. I.44; II.157; III.74, 246, 443. Or in the triplet obstinacy, prejudice and bias (**adhiṭṭhānâbhinivesânusayā**) S. II.17; III.10, 135, 161; A. V.III. Occusionally a source of the bias il mentioned. Thus pride at S. I.188; II.252 ff., 275; VI.80, 103, 169, 253; IV.41, 197; A I.132, IV.70 doubt at M. I.483 — ignorance lust and hatred at S IV.205, M III.285. At D III.254, 282; S V.60; and A IV.9. we have a list of seven anusaya's, the above fine and delusion and craving for rebirth. Hence-forward these lists govern the connotation of the word; but it would be wrong to put that connotation back into the earlier passages. Later referenses are Ps I.26, 70 ff., 123, 130, 195; II.36, 84, 94, 158; Pug 21; Vbh 340, 383, 356; Kvu 405 ff. Dpvs I.42.

Anusayita [pp. of anuseti, anu + **śī**] dormant, only in combn. **dīgharatta**^{c} latent so long Th I, 768; Sn 355, 649. Cp. anusaya & anusayin.

Anusayin (adj.) [fr. anusaya] D II.283 (me dīgharatta°), 'for me, so long obsessed (with doubts)'. The reading is uncertain.

Anusarati [anu + **sṛ**] to follow, conform oneself to S IV. 303 (phalaṃ anusarissati BB, but balaṃ anupadassati SS perhaps to be preferred). — Caus. **anusāreti** to bring together with, to send up to or against Miln 36 (aññamaññaṃ a. anupeseti).

Anusavati at S II.54 (āsavā na a.; v. l. anusayanti) & IV. 188 (akusalā dhammā na a.; v. l. anusenti) should preferably be read anusayati: see anuseti 2.

Anusahagata (adj.) having a residium, accompanied by a minimum of.. S III.130; Kvu 81, see **aṇu°**.

Anusāyika (adj.) [fr. anusaya] attached to one, i. e. inherent, chronic (of disease) M II.70 (ābādha, v. l. BB anussāyika); DhA I.431 (roga).

Anusāra [fr. anu + **sṛ**] "going along with", following, conformity. Only in obl. cases (—°) **anusārena** (instr.) in consequence of, in accordance with, according to J I.8; PvA 187 (tad), 227; and **anusārato** (abl.) id. Sdhp 91.

Anusārin (—°) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to or after. Freq. in formula **dhammânusārin saddhânusārin** living in conformity with the Norm & the Faith D III.254; M I.142, 479; S III.225; V.200 sq.; A I.74; IV.10; Pug 15. — Cp. also S I.15 (bhavasota°); IV.128 (id.); J VI.444 (paṇḍitassa° = veyyāvaccakara C.); Sdhp 528 (attha°).

Anusāreti see anusarati.

Anusāsaka [fr. anusāsati] adviser, instructor, counsellor J II.105; Miln 186, 217, 264. Cp. anusatthar.

Anusāsati [Vedic anuśāsati, anu + **sās**] 1. to advise, admonish, instruct in or give advice upon (c. acc.) to exhort to Vin I.83; D I.135; II.154; Dh 77, 159 (aññaṃ); J VI.368; cp. I.10^{3}; Pv II.6^{8}; PvA 148. — grd. **anusāsiya** Vin I.59; and °**sāsitabba** DhA III.99. — Pass °**sāsiyati** Vin II.200; Miln 186. — 2. to rule, govern (acc.) administer to (dat.) S I.236 = Sn 1002 (paṭhaviṃ dhammenam-anusāsati, of a Cakkavattin); J II.2; VI.517 (rajjassa = rajjaṃ C., i. e. take care of) DA I.246 (read °**sāsantena**); PvA 161 (rajjaṃ). — pp. **anusiṭṭha** (q. v.); cp. anusatthar, anusatthi & ovadati.

Anusāsana (nt.) [Vedic anuśāsana, fr. anu + **śās**] advice, instruction, admonition D III.107; A I.292 (°pāṭihāriya, cp. anusāsanī); Miln 359.

Anusāsanī (f.) [fr. anusāsati, cp. anusāsana] instruction, teaching, commandment, order S V.108; A II.147; III.87; V.24 sq., 49, 338; J V.113; Th 2, 172, 180; Pv III.7^{6}; ThA 162; VvA 19, 80, 81.

-**pāṭihāriya** (anusāsani°) the miracle of teaching, the wonder worked by the commandments (of the Buddha) Vin II.200; D I.212, 214; III.220; A I.170; V.327; J III.323; Ps II.227 sq.

Anusikkhati [Vedic anuśikṣati; anu + Desid. of **śak**] to learn of somebody (gen.); to follow one's example, to imitate Vin II.201 (ppr. med. °amāna); S I.235; A IV. 282, 286, 323; Sn 294 (vattaṃ, cp. RV III.59, 2: vratena śikṣati), 934; J I.89; II.98; III.315; V.334; VI.62; Th I, 963; Miln 61. — Caus **anusikkhāpeti** to teach [= Sk. anuśikṣayati] Miln 352.

Anusikkhin (adj.) [fr. anusikhati] studying, learning M I. 100; Dh 226 (ahoratta° = divā ca rattiñ ca tisso sikkhā sikkhamāna DhA III.324).

Anusiṭṭha (Vedic anuśiṣṭa, pp. of anusāsati] instructed, admonished, advised; ordered; commanded M II.96; J I.226; Pv II.8^{11}; Miln 284, 349.

Anusibbati [anu + sibbati, **siv** to sew] to interweave Vin III.336 (introd. to Sam. Pās.).

Anusuṇāti [anu + **śru**] to hear; pret. **anassuṃ** [Sk. anvaśruvaṃ] I heard M I.333.

Anusumbhati [anu + sumbhati (sobhati); **śubh** or (Vedic) **śumbh**] to adorn, embellish, prepare J VI.76.

Anusuyyaṃ [cp. Sk. anasūyaṃ] reading at J III.27, see anasuyyaṃ.

Anusuyyaka (adj.) [an + usuyyaka] not envious, not jealous Sn 325 (= usuyyāvigamena a. SnA 332); J II.192 (v. l. anussuyyaka); V.112.

Anuseṭṭhi [anu + seṭṭhi] 1. an under-seṭṭhi (banker, merchant) J V.384 (see anu B III. a.). — 2. in redupl. cpd. **seṭṭhânuseṭṭhi** (see anu B IV) "bankers & lesser bankers", i. e. all kinds of well-to-do families J VI.331.

Anuseti [anu + seti. cp. Sk. anuśayate or° śete, from **śī**] to "lie down with", i. e. (1) trs. to dwell on, harp on (an idea) S II.65; III.36; IV.208. — 2. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up. M I.40, 108, 433; S II.54 (so read with SS for **anusavanti**) IV.188; A I.283; III.246; Pug 32, 48. — pp. **anusayita** (q. v.).

Anusocati [anu + socati] to mourn for, to bewail Sn 851 (atītaṃ na a.; cp. Nd^{1} 222); Pv I.12^{7}; II.6^{8}; PvA 95.

Anusocana (nt.) [abstr. fr. anusocati] bewailing, mourning PvA 65.

Anusota° [anu + sota, in °ṃ as adv. or acc. to expln. under anu A a.] in **anusotaṃ** (adv.) along the stream or current, down-stream A II.12; J I.70 (opp. **paṭisotaṃ** against the stream); PvA 169 (Gangāya a. āgacchānto).

-**gāmin** "one who follows the stream", i. e. giving way to ones inclinations, following ones will A II.5, 6 (opp. paṭi°); Sn. 319 (= sotaṃ anugacchanto Sn A 330); Pug 62.

Anussati (f.) [Sk. anusmṛti, fr. anu + **smṛ**, cp. sati] remembrance, recollection, thinking of, mindfulness. A late list of subjects to be kept in mind comprises *six* **anussati-ṭṭhānāni**, viz. **Buddha°**, **Dhamma°**, **Sangha°**, **sīla°**, **cāga°**, **devatā°**, i. e. proper attention to the Buddha, the Doctrines, the Church, to morality, charity, the gods. Thus at D III.250, 280 (cp. A I.211); A III.284, 312 sq., 452; V.329 sq.; Ps I.28. Expanded to 10 subjects (the above plus **ānāpāna-sati**, **maraṇa-sati**, **kāyagatā-sati**, **upasamânussati**) at A I.30, 42 (cp. Lal. Vist 34). For other references see D I.81; S V.67 = It 107 (anussaraṇa at latter pass.); A III.284, 325, 452. Ps I.48, 95, 186; Pug 25, 60; Dhs 14, 23, 1350 (anussati here to be corr. to asati, see *Dhs. trsl.* 351); Sdhp. 225, 231, 482. See also anuttariya (anussat-ânuttariya).

Anussada (adj.) [an + ussada without haughtiness Sn 624 (vv. ll. anusaddha & anussuda; Sn A 467 expln. by taṇhā ussadâbhāva) = Dh 400 (which pass. has **anussuta**; v.l. K.B. anussada; DhA IV.165 explⁿ. with taṇhā-ussāvâbhāva, vv. ll. °ussada°); It 97 (vv. ll. anussata & anussara).

Anussaraṇa (nt.) [abstr. to anussarati] remembrance, memory, recollection It 107 (= anussati at id. p. S V.67); PvA 25, 29.

Anussarati [Vedic anusmarati, anu + **smṛ**] to remember, recollect, have memory of (acc.), bear in mind; be aware of D II.8, 53, 54 (jātito etc.); S III.86 sq. (pubbenivāsaṇ); V.67 (dhammaṇ a. anuvitakketi), 303 (kappasahassaṇ); A I.25, 164 (pubbenivāsaṇ), 207 (Tathāgataṇ, Dhammaṇ etc.); III.285 (id.), 323 (nivāsaṇ), 418; V.34, 38, 132, 199, 336 (kalyāṇamitte); It 82 (dhammaṇ), 98 (pubbenivāsaṇ); J I.167; II.111; Dh 364; Pv I.5⁹; Pug 60; Sdhp 580, 587; DA I.257; KhA 213; DhA II.84; IV.95; PvA 29, 53, 69, 79, 107. — pp. **anussarita** (see anussaritar). — Caus **anussarāpeti** to remind someone, to call to mind J II.147.

Anussaritar [n. ag. to anussarita, pp. of anussarati] one who recollects or remembers S V.197, 225 (saritar +); A V.25, 28.

Anussava [anu + sava fr. **śru**, cp. Vedic śravas nt.] hearsay, report, tradition M I.520; II.211; S II.115; IV.138; A I.26; J I.158 (with ref. to part. **kira** = annussav'atthe nipāto; so also at VvA 322, cf. anussavana); II.396, 430 (id.); IV.441; instr. °ena from hearsay, by report A II.191 (cf. itihītihaṇ).

Anussavana (nt.) [anu + savana fr. **śru**] = anussava PvA 103 (**kira**-saddo anussavane, from hearsay).

Anussavika (adj.) [fr. anussava] "belonging to hearsay", traditional; one who is familiar with tradition or who learns from hearsay M I.520; II.211. Cp. anussutika.

Anussāvaka [fr. anussāveti] one who proclaims or announces, a speaker (of a kammavācā) Vin I.74.

Anussāvana (nt.) & °ā (f.) [fr. anussāveti] a proclamation Vin I.317, 340; V.170, 186, 202 sq.

Anussāvita [pp. of anussāveti] proclaimed, announced Vin I.103.

Anussāveti [anu + sāveti, Caus. of **śru**, cp. B.Sk. anuśrāvayati "to proclaim aloud the guilt of a criminal" AvŚ. I.102; II.182] to cause to be heard or sound; to proclaim, utter speak out Vin I.103 (°ssāviyamāna ppr. Pass.); II.48 (saddaṇ a.). — pp. **anussāvita**.

Anussuka (adj.) [an + ussuka] free from greed Dh 199; cf. anussukin v. l. D III.47, also anissukin and apalāsin.

Anussukita [an + ussuk°] VvA 74 & **anussukin** Pug 23 = **anussuka**.

Anussuta¹ (adj.) [an + ussuta, ud + **śru**] free from lust Dh 400 (= ussāvâbhāvena anussuta C.). See also **anussada**.

Anussuta² [anu + suta, pp. of **śru**] heard of; only in cpd. **ananussuta** unheard of S II.9; Pug 14.

Anussutika (adj.) [fr. anu + **śru**, cp. anussavika] according to tradition or report, one who goes by or learns from hearsay DA I.106, 107.

Anussuyyaka see **anusuyyaka**.

Anuhasati [anu + hasati] to laugh at, to ridicule DA I.256.

Anuhīrati [for °hariyati, anu + **hṛ**] to be held up over, ppr. **anuhīramāna** D II.15 (vv. ll. v. l. anubhiram°; glosses B. K. anudhāriyam°, cp. Trenckner, *Notes* 79).

Anūna (adj.) [Vedic anūna, an + ūna] not lacking, entire, complete, without deficiency J VI 273; Dpvs V.52; Miln 226; DA I.248 (+ paripūra, explᵈ by anavaya).

Anūnaka = **anūna** Dpvs IV.34.

Anūnatā (f.) [abstr. fr. anūna] completeness Cp. III.6¹¹.

Anūpa (adj.) [Vedic anūpa, anu + ap: see āpa, orig. alongside of water] watery, moist; watery land, lowland J. IV.358 (anopa T; anupa C. p. 359), 381 (°khetta); Miln 129 (°khetta).

Anūpghāta [metrically for anupa°] not killing, not murdering. Dh 185 (= anupahananañ c'eva anupaghātanañ ca DhA III.238).

Anūpadhika for anu° in metre Sn 1057, see **upadhi**.

Anūpanāhin (adj.) [an + upanāhin. with ū metri causa] not bearing ill-will, not angry with J IV.463.

Anūpama at It 122 is metric reading for **anupama** (see upama).

Anūpalitta (adj.) [an + upalitta, with ū in metre] free from taint, unstained, unsmeared Sn 211, 392, 468, 790, 845; Dh 353; cf. Nd¹ 90 and DhA IV.72.

Anūpavāda [an + upavāda, with metrically lengthened u] not grumbling, not finding fault Dh 185 (= anupavādanañ c' eva anupavadāpanañ ca DhA III.238).

Aṇūhata (adj.) [pp. of an + ūhaññati, ud + **han**] not rooted out, not removed or destroyed Th 1, 223 = Nd² 97⁴; Dh 338 (= asamucchinna DhA IV.48).

Aneka (adj.) (usually °—) [an = eka] not one, i. e. many, various; countless, numberless It 99 (saṇvaṭṭakappā countless aeons); Sn 688 (°sākhā); Dh 153 (°jātisāra); J IV.2; VI.366.

-pariyāyena (instr.) in many ways Vin I.16; Sn p. 15. **-rūpa** various, manifold Sn 1049, 1079, 1082; Nd² 54 (= anekavidha). **-vidha** manifold Nd² 54; DA I.103. **-vihita** various, manifold D I.12, 13, 178; It 98; Pug 55; DA I.103 (= anekavidha).

Anekaṇsā (f.) [an + ekaṇsā] doubt Nd² 1.

Anekaṇsikatā (f.) [abstr. fr. anekaṇsa + kata] uncertainty, doubtfulness Miln 93.

Aneja (adj.) [an + ejā] free from desires or lust D II.157; Sn 920, 1043, 1101, 1112; It 91 (opp. ejânuga Nd¹ 353 = Nd² 55; Dh 414 (= taṇhāya abhāvena DhA IV. 194), 422; Pv IV.1³⁵ (nittaṇha PvA 230).

Anedha (adj.) [an + edha] without fuel J IV.26 (= anindhana).

Aneja (adj.) [an + eja = ena, see neja & cp. BSk. eḍa (mūka); Vedic anena] faultless, pure; only in foll. cpds.: °**gala** free from the dripping or oozing of impurity (thus

expld. at DA I.282, viz. elagalana-virahita), but more likely in lit. meaning "having a pure or clear throat" or, of **vācā** speech: "clearly enunciated" (thus Mrs. Rh. D. at *Kindred Sayings* I.241) Vin I.197 = D I.114 = S I.189; A II.51, 97; III.114, 195. Cp. also M Vastu III. 322. — °**mūga** same as prec. "having a clear throat", i. e. not dumb, fig. clever, skilled D III.265; Sn 70 (= alālāmukha SnA 124), cp. Nd² 259.

Aneḷaka (adj.) [cp. BSk. aneḍaka, e. g. Av. Ś. I.187, 243; M Vastu I.339; III.322] = aneḷa, pure, clear M II.5; J VI.529.

Anesanā (f.) [an + esanā] impropriety S II.194; J II.86; IV.381; Miln 343, 401; DA I.169; DhA IV.34; Sdhp 392, 427.

Ano- is a frequent form of compn. **an-ava**, see **ava**.

Anoka (nt.) [an + oka] houselessness, a houseless state, fig freedom from worldliness or attachment to life, singleness S V.24 = A V.232 = Dh 87 (okā anokaṃ āgamma). — adj. homeless, free from attachment S I.176; Dh 87 (= **anālaya** DhA II.162); Sn 966 (adj.; expld at Nd¹ 487 by abhisankhāra-sahagatassa viññāṇassa okāsaṃ na karoti, & at SnA 573 by abhisankhāra-viññāṇ' ādīnaṃ anokāsabhūta).

-sārin living in a houseless state, fig. being free from wordly attachment S III.10 = Nd¹ 197; Sn 628 (= **anālaya-cārin** SnA 468); Ud 32; Dh 404 (v. l. anokka°); DhA IV.174 (= **anālaya-cārin**); Miln 386.

Anogha in anogha-tiṇṇa see **ogha**.

Anojaka = **anojā** Vv 35⁴ (= VvA 161, where classed with yodhikā bandhujīvakā).

Anojagghati at D I.91 is v. l. for **anujagghati**.

Anojā (f.) [*Sk. anujā] a kind of shrub or tree with red flowers J VI.536 (korandaka +); usually in cpd. **anojapuppha** the a. flower, used for wreaths etc. J I.9 (°dāma, a garland of a flowers); VI.227 (id.); DhA II.116 (°cangoṭaka).

Anottappa (nt.) [an + ottappa] recklessness, hardness D III.212; It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottāpin.

Anottāpin & **Anottappin** (adj.) [fr. anottappa] not afraid of sin, bold, reckless, shameless D III.252, 282 (pp; ahirika); Sn 133 (p; ahirika +); It 27, 115 (anātāpin anottappin, vv. ll. anottāpin); Pug 20, 24.

Anodaka (adj.) [an + udaka] without water, dry J I.307; DhA I.52; Sdhp 443.

Anodissaka (adj.) [an + odissa + ka] unrestricted, without exception, general, universal; only in cpd. °**vasena** universally, thoroughly (with ref. to mettā) J I.81; II 146; VvA 97 (in general; opp. **odissaka-vasena**). See also Mrs. Rh. D. *Psalms of the Brethren* p. 5 n. 1.

Anonamati [an + onamati] not to bend, to be inflexible, in foll. expressions: **anonamaka** (nt.) not stooping DhA II.136; **anonamanto** (ppr.) not bending D II.17 = III. 143; **anonami-daṇḍa** (for anonamiya°) an inflexible stick Miln 238 (anoṇami° T, but anonami° vv. ll., see Miln 427).

Anopa see **anūpa**.

Anoma (adj.) (only °—) [an + oma] not inferior, superior, perfect, supreme, in foll. cpds.

-guṇa supreme virtue DA I.288. **-dassika** of superior beauty Vv 20⁷, VvA 103 (both as v. l.; T. anuma°); Vv 43⁷. **-dassin** one who has supreme knowledge; of unexcelled wisdom (Name of a Buddha) J I.228. **-nāma** of perfect name S I.33 ("by name the Peerless" Mrs. Rh. D.), 235; Sn 153, 177 (cp. SnA 200). **-nikkama** of perfect energy Vv 64²¹ (= paripuṇṇa-viriyatāya a. VvA 284). **-paññā** of lofty or supreme wisdom (Ep. of the Buddha) Sn 343, 352 (= mahāpaññā SnA 347); Th 2, 522 (= paripuṇṇa-paññā ThA 296), DhA I.31. **-vaṇṇa** of excellent colour Sn 686 J VI.202. **-viriya** of supreme exertion or energy Sn 353.

Anomajjati [anu + ava + majjati, **mṛj**] to rub along over, to stroke, only in phrase **gattāni pāṇinā a.** to rub over one's limbs with the hand M I.80, 509; S V.216.

Anorapāra (adj.) [an + ora + pāra] having (a shore) neither on this side nor beyond Miln 319.

Anoramati [an + ava + **ram**] not to stop, to continue J III.487; DhA III.9 (ger. °**itvā** continually).

Anovassa (nt.) [an + ovassa; cp. Sk. anavavarṣana] absence of rain, drought J V.317 (v. l. BB for anvāvassa T.; q. v.).

Anovassaka (adj.) [an + ovassaka] sheltered from the rain, dry Vin II.211; IV.272; J I.172; II.50; III.73; DhA II. 263; ThA 188.

Anosita (adj.) [an + ava + sita, pp. of **sā**] not inhabited (by), not accessible (to) Sn 937 (= anajjhositaṃ Nd¹ 441; jarādīhi anajjhāvutthaṃ ṭhānaṃ SnA 566).

Anta¹ [Vedic anta; Goth. andeis = Ohg. anti = E. end; cp. also Lat. antiae forehead (: E. antler), and the prep. anti opposite, antika near = Lat. ante; Gr. *ἀντί* & *ἄντα* opposite; Goth., Ags. and; Ger. ant-; orig. the opposite (i. e. what stands against or faces the starting-point)]. 1. end, finish, goal S IV.368 (of Nibbāna); Sn 467; J II.159. **antaṃ karoti** to make an end (of) Sn 283, 512; Dh 275, cp. antakara, °kiriyā. — loc. **ante** at the end of, immediately after J I.203 (vijay°). — 2. limit, border, edge Vin I.47; Dh 305 (van°); J III.188. — 3. side: see ekamantaṃ (on one side, aside). — 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, prisciple" (in **tayo** & **cattāro antā**; or does it belong to anta² 2. in this meaning? Cp. ekantaṃ extremely, under anta²): **dve** antā (two extremes) Vin I.10; S II.17; III.135. **ubho** antā (both sides) Vin I.10; S II.17; J I.8; Nd¹ 109. **eko, dutiyo** anto (contrasts) Nd¹ 52. As tayo antā or principles (?), viz. sakkāya, s.-samudaya, s.-nirodha D III.216, cp. A III. 401; as **cattāro**, viz. the 3 mentioned plus s.-nirodhagāmini-paṭipadā at S III.157. Interpreted by Morris as "goal" (*JPTS.* 1894, 70). — Often pleonastically, to be expld as a "pars pro toto" figure, like **kammanta** (q. v.) the end of the work, i. e. the whole work (cp. E. sea-*side*, country-*side*); **vananta** the border of the wood = the woods Dh 305; Pv II.3¹⁰ (expld by vana PvA 86; same use in BSk., vanânta e. g. at Jtm VI.21; cp. also grāmânta Av. Ś. I.210); **suttanta** (q. v.), etc. Cp. ākāsanta J VI.89 & the pleonastic use of patha. **-ananta** (n.) no end, infinitude; (adj.) endless, corresponds either to Sk. anta or antya, see anta².

-ânanta end & no end, or finite and endless, D I.22; DA I.115. **-ânantika** (holding views of, or talking about) finiteness and infinitude D I.22 (see expln. at DA I.115); S III.214, 258 sq.; Ps I.155. **-kara** putting an end to, (n.) a deliverer, saviour; usually in phrase dukkhass'a. (of the Buddha) M I.48, 531; A II.2; III.400 sq.; Th 1, 195; It 18; Sn 32, 337, 539; Pug 71. In other combn. A II.163 (vijjāy'); Sn 1148 (pañhān'). — **-kiriyā** putting an end to, ending, relief, extirpation; always used with ref. to dukkha S IV.93; It 89; Sn 454, 725; DhA IV.45. **-gata** = antagū Nd² 436 (+ koṭigata). **-gāhikā** (f.), viz. diṭṭhi, is an attribute of micchādiṭṭhi, i. e. heretical doctrine. The meaning of anta in this combn. is not quite clear: either "holding (wrong) principles (goals, Morris)", viz. the 3 as specified above 4 under **tayo antā** (thus Morris *JPTS.* 1884, 70), or "taking extreme sides, i. e. extremist", or "wrong, opposite (= antya, see anta²)" (thus Kern, *Toev.* s. v.) Vin I.172; D III.45, 48 (an°); S I.154; A I.154; II.240; III.130; Ps I.151 sq. **-gū** °one

who has gone to the end, one who has gone through or overcome (dukkha) A IV.254, 258, 262; Sn 401 (= vaṭṭa-dukkhassa antagata); 539. **-ruddhi** at J VI.8 is doubtful reading (antaruci?). **-vaṭṭi** rimmed circumference J III.159. **-saññin** being conscious of an end (of the world) D I.22, cp. DA I.115.

Anta[2] (adj.) [Vedic antya] 1. having an end, belonging to the end; only in neg. **ananta** endless, infinite, boundless (opp. **antavant**); which may be taken as equal to anta[1] (corresp. with Sk. anta (adj.) or antya; also in doublet anañca, see ākās'ânañca and viññāṇ'ânañca); D I.23, 34 = D III.224, 262 sq.; Sn 468 (°paññā); Dh 179, 180 (°gocara having an unlimited range of mental vision, cp. DhA III.197); J I.178. — 2. extreme, last, worst J II.440 (C. hīna, lāmaka); see also anta[1] 4. — acc. as adv. in **ekantaṃ** extremely, very much, "utterly" Dh 228 etc. See eka.

Anta[3] (nt.) [Vedic āntra, contr. fr. antara inner = Lat. interus, Gr. ἔντερα intestines] the lower intestine, bowels, mesentery It 89; J I.66, 260 (°vaddhi-maṃsa etc.); Vism 258; DhA I.80.

-gaṇṭhi twisting of the bowels, lit. "a knot in the intestines" Vin I.275 (°ābādha). **-guṇa** [see guṇa[2] = gula[1]] the intestinal tract, the bowels S II.270; A IV.132; Kh III. = Miln 26; Vism 42; KhA 57. **-mukha** the anus J IV.402. **-vaṭṭi** = °guṇa Vism 258.

Antaka [Vedic antaka] being at the end, or making an end, Ep. of Death or Māra Vin I.21; S I.72; Th 2, 59 (expld by ThA 65 as lāmaka va Māra, thus taken = anta[2]); Dh 48 (= maraṇa-saṅkhāto antako DhA II.366), 288 (= maraṇa DhA III.434).

Antamaso (adv.) [orig. abl. of antama, *Sk. antamaśaḥ; cp. BSk. antaśaḥ as same formation fr. anta, in same meaning ("even") Av. Ś. I.314; Divy 161] even Vin III. 260; IV.123; D I.168; M III.127; A V.195; J II.129; DA I.170; SnA 35; VvA 155.

Antara (adj.) [Vedic antara, cp. Gr. ἔντερα = Sk. antra (see anta[3]), Lat. interus fr. prep. inter. See also ante & anto]. Primary meanings are "inside" and "in between"; as adj. "inner"; in prep. use & in cpds. "inside, in between". Further development of meaning is with a view of contrasting the (two) sides of the inside relation, i. e. having a space between, different from; thus nt. **antaraṃ** difference.

I. (*Adj.-n*) 1. (a) inner, having or being inside It 83 (tayo antarā malā three inward stains); esp. as —° in cpds. **āmis°** with greed inside, greedy, selfish Vin I.303; **dos°** with anger inside, i. e. angry Vin II.249; D III.237; M I.123; PvA 78 (so read for des°). Abl. **antarato** from within It 83. (b) in between, distant; dvādasa yojan' antaraṃ ṭhānaṃ PvA 139 139. — 2. In noun-function (nt.): (a). *spatial*: the *inside* (of) Vv 36[1] (pītantara a yellow cloak or inside garment = pītavaṇṇa uttariya VvA 116); Dāvs I.10 (dīp' antara-vāsin living on the island); DhA I.358 (kaṇṇa-chidd° the inside of the ear; VvA 50 (kacch° inner room or apartment). Therefore also "space in between", *break* J V.352 (= chidda C.), & *obstacle*, hindrance, i. g. what stands in between: see cpds. and antara-dhāyati (for antaraṃ dhāyati). — (b). *temporal*: an interval of time, hence time in general, & also a specified time, i. e. occasion. As *interval* in Buddhantaraṃ the time between the death of one Buddha and the appearance of another, PvA 10, 14, 21, 47, 191 etc. As *time*: It 121 (etasmiṃ antare in that time or at this occasion); Pv I.10[11] (dīghaṃ antaraṃ = dīghaṃ kālaṃ PvA 52); PvA 5 (etasmiṃ antare at this time, just then). As *occasion*: J V.287; Pug 55 (eḷaka-m-antaraṃ occasion of getting rain). S I.20, quoted DA I.34, (maṃ ca taṃ ca kiṃ antaraṃ what is there between me and you?) C. explⁿ. kiṃ kāraṇā. Mrs. Rh. D. in *trsln.* p. 256 "of me it is and thee (this talk) — now why is this"; J VI.8 (assa antaraṃ na passiṃsu they did not see a diff. in him). — 3. Phrases: **antaraṃ karoti** (a) to keep away from or at a distance (trs. and intrs.), to hold aloof, lit. "to make a space in between" M III.14; J. IV.2 (°katvā leaving behind); Pug A 231 (ummāraṃ a. katvā staying away from a threshold); also adverbially: dasa yojanāni a. katvā at a distance of 10 y. PvA 139. — (b.) to remove, destroy J VI.56 (v. l. BB. antarāyaṃ karoti).

II. *In prep. use* (°—) with acc. (direction) or loc. (rest): inside (of), in the midst of, between, during (cp. III. use of cases). (a.) w. acc.: antaragharaṃ paviṭṭha gone into the house Miln 11. — (b.) w. loc.: antaraghare nisīdanti (inside the house) Vin II.213; °dīpake in the centre of the island J I.240; °dvāre in the door J V.231; °magge on the road (cp. antarāmagge) PvA 109; °bhatte in phrase ekasmiṃ yeva a. during one meal J I 19 = DhA I.249; °bhattasmiṃ id. DhA IV.12; °vīthiyaṃ in the middle of the road PvA 96. °satthīsu between the thighs Vin II.161 (has antarā satthīnaṃ) = J I.218.

III. *Adverbial use of cases*, instr. **antarena** in between D I.56; S IV.59, 73; J I.393; PvA 13 (kāl° in a little while, na kālantarena ib. 19). Often in comb[n]. **antarantarena** (c. gen.) right in between (lit. in between the space of) DhA I.63, 358. — loc. **antare** in, inside of, in between (—° or c. gen. KhA 81 (sutt° in the Sutta); DhA III.416 (mama a.); PvA 56, 63 (rukkh°). Also as **antarantare** right inside, right in the middle of (c. gen.) KhA 57; DhA I.59 (vanasaṇḍassa a.). — abl. **antarā** (see also sep. article of antarā) in comb[n]. **antarantarā** from time to time, occasionally; successively time after time Sn p. 107; DhA II.86; IV.191; PvA 272.

IV. **anantara** (adj.) having or leaving nothing in between i. e. immediately following, incessant, next, adjoining J IV.139; Miln 382 (solid; DhA I.397; PvA 63 (tadantaraṃ immediately hereafter), 92 (immed. preceding), 97 (next in caste). See also abbhantara.

-atīta gone past in the meantime J II.243. **-kappa** an intermediary kappa (q. v.) D I 54. **-kāraṇa** a cause of impediment, hindrance, obstacle Pug A 231. **-cakka** "the intermediate round", i. e. in astrology all that belongs to the intermediate points of the compass Miln 178. **-cara** one who goes in between or inside, i. e. a robber S IV.173. **-bāhira** (adj.) inside & outside J I.125. **-bhogika** one who has power (wealth, influence) inside the kings dominion or under the king, a subordinate chieftain (cp. antara-raṭṭha) Vin III.47 **-raṭṭha** an intermediate kingdom, rulership of a subordinate prince J V.135. **-vāsa** an interregnum Dpvs V.80. **-vāsaka** "inner or intermediate garment", one of the 3 robes of a Buddhist bhikkhu (viz. the saṅghāṭi, uttarāsaṅga & a.) Vin I.94, 289; II.272. Cf. next. **-sāṭaka** an inner or lower garment [cp. Sk. antarīya id.], under garment, i. e. the one between the outer one & the body VvA 166 (q. v.).

Antaraṃsa [B.Sk. antarâṃsa; antara + aṃsa] "in between the shoulders", i. e. the chest J V.173 = VI.171 (phrase **lohitakkho vihat' antaraṃso**).

Antaraṭṭhaka (adj.) [antara + aṭṭhaka] only in phrases **rattisu antaraṭṭhakāsu** and **antaraṭṭhake hima-pāta-samaye** (in which antara functions as prep. c. loc., according to antara II. b.) i. e. in the nights (& in the time of the falling of snow) between the eighths (i. e. the eighth day before & after the full moon: see aṭṭhaka[2]). First phrase at Vin I.31, 288; III 31; second at M I.79 (cp. p. 536 where Trenckener divides anta-raṭṭhaka); A I.136 (in nom.); J I.390; Miln 396.

Antaradhāna (nt.) [fr. antaradhāyati] disappearance A I.58 (saddhammassa); II.147; III.176 sq.; Miln 133; Dhs 645, 738, 871. Cp. °dhāyana.

Antaradhāyati [antara + dhāyati] to disappear Sn 449 (°dhāyatha 3rd sg. med.); Vv 81[28] (id.); J I.119 = DhA I.248; DhA IV.191 (ppr. °dhāyamāna & aor. dhāyi) PvA 152, 217, (°dhāyi), 245; VvA 48. — ppr. **antarahita** (q. v.). — Caus. **antaradhāpeti** to cause to disappear, to destroy J I.147; II.415; PvA 123.

Antaradhāyana (nt.) [fr. antaradhāyati] disappearance DhA IV.191. (v. l. °adhāna).

Antarayati [cp. denom. fr. antara] to go or step in between, ger. **antaritvā** (= antarayitvā) J I.218.

Antarahita (adj.) [pp. of antaradhāyati] 1. disappeared, gone, left D I.222. M I.487. Miln 18. PvA 245. — 2 in phrase **anantarahitāya bhūmiyā** (loc) on the bare soil (lit. on the ground with nothing put in between it & the person lying down, i. e. on an uncovered or unobstructed ground) Vin I.47; II.209; M II.57.

Antarā (adv.) [abl. or adv. formation fr. antara; Vedic antarā.] *prep.* (c. gen. acc. or loc.), *pref.* (°—) and *adv.* "in between" (of space & time), midway, inside; during, meanwhile, between. On interpretation of term see DA I.34 sq. — (1). (prep.) c. acc. (of the two points compared as termini; cp. B.Sk. antarā ca Divy 94 etc.) D I.1 (antarā ca Rājagahaṃ antarā ca Nāḷandaṃ between R. and N.). — c. gen. & loc. Vin II.161 (satthīnaṃ between the thighs, where id. p. at J I.218 has antara-satthīsu); A II.245 (satthīnaṃ. but v. l. satthimhi). — (2) (adv.) meanwhile Sn 291, 694; It 85; Dh 237. — occasionally Miln 251. — (3). (pref.) see cpds.

-kathā "in between talk, talk for pastime, chance conversation, D II.1, 8, 9; S I.79; IV.281; A III.167; Sn p. 115; DA I.49 and freq. passim. **-gatthati** to come in between, to prevent J VI.295. **-parinibbāyin** an Anāgāmin who passes away in the middle of his term of life in some particular heaven D III.237; A I.233; Pug 16. **-magge** (loc.) on the road, on the way J I.253; Miln 16; DhA II.21; III.337; PvA 151, 258, 269, 273 (cp. antara°). **-maraṇa** premature death DhA I.409; PvA 136. **-muttaka** one who is released in the meantime Vin II.167.

Antarāpaṇa (nt.) [antarā + paṇa "in between the shopping or trading"] place where the trading goes on, bazaar J I.55; VI.52; Miln 1, 330; DhA I.181.

Antarāya[1] [antara + aya from i, lit. "coming in between"] obstacle, hindrance, impediment to (—°); prevention, bar; danger, accident to (—). There are 10 dangers (to or from) enumd. at Vin I.112, 169 etc., viz. **rāja°, cora°, aggi°, udaka°, manussa°, amanussa°, vāḷa°, sirisapa°, jīvita°, brahmacariya°.** In B.Sk. 7 at Divy 544, viz. rājā-caura-manuṣy-amanuṣya-vyāḍ-agny-udakaṃ. — D I.3, 25, 26; A III.243, 306; IV.320; Sn 691, 692; Dh 286 (= jīvit° DhA III.431); J I.62, 128; KhA 181; DhA II 52; VvA 1 = PvA 1 (hat° removing the obstacles) **-antarāyaṃ karoti** to keep away from, hinder, hold back, prevent, destroy Vin I.15; J VI.171; Vism 120; PvA 20.

-kara one who causes impediments or bars the way, an obstructor D I.227; S I.34; A I.161; Pv IV.3[22].

Antarāya[2] (adv.) [dat. of antara or formation fr. antara + ger. of i?) in the meantime Sn 1120 (cp Nd[2] 58) = antarā Sn A 603.

Antarāyika (adj.) [fr. antarāya] causing an obstacle, forming an impediment Vin I.94 = II.272; M I.130; S II.226; ThA 288.

Antarāyikin (adj.-n.) [cp. antarāyika] one who meets with an obstacle, finding difficulties Vin IV.280 (an° = asati antarāye).

Antarāḷa (nt.) [Sk antarāla] interior, interval Dāvs I.52; III.53 (nabh°).

Antarika (adj.) [fr. antara] "being in between", i. e. — 1. intermediate, next, following: see an°. — 2. distant, lying in between PvA 173 (aneka-yojan° ṭhāna). See also f. antarikā. — 3. inside: see antarikā. **-ānantarika** with no interval, succeeding, immediately following, next Vin II.165, 212 (ān°); IV.234.

Antarikā (f.) [abstr. fr. antarika] "what lies in between or near", i. e. — 1. the inside of Vin IV.272 (bhājan°). — 2. the neighbourhood, region of (—°), sphere, compass Vin III.39 (ur°, angul°); J I.265 (yakkhassa sīm° inside the yś sphere of influence). — 3. interval, interstice Vin II.116 (sutt° in lace); A I.124 (vijj° the interval of lightning).

Antalikkha (nt.) [Vedic antarikṣa = antari-kṣa (**kṣi**), lit. situated in between sky and earth] the atmosphere or air D II.15; A III.239; IV.199; Sn 222, 688; Dh 127 = Miln 150 = PvA 104; Pv I.3[1] (= vehāyasa-saññita a. PvA 14); KhA 166.

-ga going through the air A I.215. **-cara** walking through the air Vin I.21; D I.17; S I.111; J V.267; DA I.110.

Antavant (ādj.) [anta[1] + °vant] having an end, finite D I.22, 31, 187; Ps I.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145. **-anantavant** endless, infinite A V.193 (loka). See also loka.

Anti (indecl.) [Vedic anti = Lat ante, Gr. *ἀντί*, Goth. and; Ags. and-, Ger. ant-, ent-] adv. & prep. c. gen.: opposite, near J V.399 (tav[2] antiṃ āgatā, read as tav[2] anti-m-āgatā; C. santikaṃ), 400, 404; VI.565 (sāmikass[2] anti = antike C.). — Cp. **antika.**

Antika (adj.-n.) —1. [der fr. anti] near KhA 217; nt. neighbourhood Kh VIII.1. (odak°); J VI.565 (antike loc. = anti near). — 2. [der fr. anta = Sk. antya] being at the end, final, finished, over S I.130 (purisā etad-antikā, v. l. SS antiyā: men are (to me) at the end for that, i. e. men do not exist any more for me, for the purpose of begetting sons.

Antima (adj.) [Cp. superl. of anta] last, final (used almost exclusively with ref. to the last & final reincarnation; thus in combn. with **deha** & **sarīra**, the last body) D II.15; Dh 351; It 50 (antimaṃ dehaṃ dhāreti), 53 (id.); Vv 5[12]; Sn 478 (sarīraṃ antimaṃ dhāreti) 502; Miln 122, 148; VvA 106 (sarīr[2] antima-dhārin); Sdhp 278.

-dehadhara one who wears his last body It 101 (dhāra T, °dhara v. l.); VvA 163. **-dhārin** = prec. S I.14, 53 (+ khīṇāsava); II.278; It 32, 40; Sn 471. **-vatthu** "the last thing", i. e. the extreme, final or worst (sin) Vin I. 121, 135, 167, 320. **-sarīra** the last body; (adj.) having ones last rebirth S I.210 (Buddho a°-sarīro); A II.37; Sn 624; Dh 352, 400; DhA IV.166 (= koṭiyaṃ ṭhito attabhāvo).

Ante° (pref.) [Sk. antaḥ, with change of -aḥ to -e, instead of the usual -o, prob. through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: **°pura** (nt.) "inner town", the king's palace, esp. its inner apartments, i. e. harem [Sk. antaḥpura, cp. also P. antopura] Vin I.75, 269; A V.81; J II.125; IV.472; Miln 1; PvA 23, 81, 280; **°purikā** harem woman DhsA 403; **°vāsika** one who lives in, i. e. lodges or lives with his master or teacher, a pupil Vin I.60; III.25; S I.180; IV.136; J I. 166; II.278; III.83, 463; PvA 12; VvA 138; **°vāsin** = °vāsika Vin III.66; D I.1, 45, 74, 78, 88, 108, 157; M III.116; DA I.36.

Anto (indecl.) [Sk. antaḥ; Av antarə Lat. inter, Oir. etar between, Ohg. untar; Idg. *entar, compar. of *en (in) = inner, inside] prep. inside, either c. acc. denoting direction = into, or c. loc. denoting place where = in. As prefix (°—) in, within, inside, inner (see cpds.) (1.) prep. *c. acc.* anto nivesanaṃ gata gone into the house J I.158; anto jālaṃ pavisati go into the net DhA III.175; anto gāmaṃ pavisati to go into the village DhA II.273; anto nagaraṃ pavisati DhA II.89; PvA 47. — (2) *c. loc.* anto gabbhe J II.182; gāme DhA II.52; gehe DhA II.84; nadiyaṃ J VI.278; nivesane J II.323; vasse in the rainy season J IV.242; vimānasmiṃ Pv I.10[1]; sattāhe inside of a week PvA 55.

-**koṭisanthāra** "house of the Golden Pavement" J IV.113. -**gadha** (°gata? Kern *Toev.*) in phrase °*hetu*, by inner reason or by reason of its intensity PvA 10; VvA 12. -**jana** "the inside people", i. e. people belonging to the house, the family (= Lat. familia) D III.61 (opp. to servants); A I.152; J VI.301; DA I.300. -**jāla** the inside of the net, the net DhA IV.41. -**jālikata** "in-netted", gone into the net D I.45; DA I.127. -**nijjhānaṁ** inner conflagration PvA 18. -**nimugga** altogether immersed D I.75; A III.26. -**parisoka** inner grief Ps I.38. -**pura** = antepura J I.262. -**mano** "turning ones mind inside", thoughtful, melancholy Vin III.19. -**bhavika** being inside Miln 95. -**rukkhatā** being among trees J I.7. -**vasati** to inhabit, live within S IV.136. -**vaḷañjanaka** (parijana) indoor-people J V.118. -**vassa** the rainy season (lit. the interval of the r. s.) VvA 66. -**vihāra** the inside of the V. DhA I.50 (°ābhimukhī turning towards etc.), -**samorodha** barricading within Dhs 1157 (so read for anta°, cp. *Dhs. trsl.* 311). -**soka** inner grief Ps I.38.

Andu [cp. Sk. andu, andū & anduka] a chain, fetter Vin I.108 = III.249 (tiṇ°); D I.245; J I 21 (°ghara prison-house); DhA IV.54 (°bandhana).

Andha (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. s. v.), other etym. doubtful] 1. (lit.) blind, blinded, blindfolded J I.216 (dhūm°); Pv IV.1[48]; PvA 3. — dark, dull, blinding M III.151 (°andhaṁ adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhaṁ tamaḥ); DhA II.49 (°vana dark forest). — 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D I.191 (+ acakkhuka), 239 (°veṇi, reading & meaning uncertain); A I.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, °kāra, °bāla, °bhūta.

-**ākula** blinded, foolish Vv 84[9] (= paññācakkhuno abhāvena VvA 337). -**karaṇa** blinding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkhukaraṇa); Miln 113 (pañha, + gambhīra). -**kāra** blindness (lit. & fig), darkness, dullness, bewilderment Vin I.16; D II.12; A I.56; II.54; III.233; J III.188; Th 1, 1034; Dh 146; Sn 763; Vv 21[4] (= avijj° VvA 106); Pug 30; Dhs 617; DA I.228; VvA 51, 53, 116, 161; PvA 6; Sdhp 14, 280. -**tamo** deep darkness (lit. & fig.) S V.443; It 84 (v. l.; T. andhaṁ tamaṁ); J VI.247. -**bāla** blinded by folly, foolish, dull of mind, silly J I.246, 262; VI.337; DhA II.43, 89; III.179; VvA 67; PvA 4, 264. -**bhūta** blinded (fig.), mentally blind, not knowing, ignorant S IV.21; A II.72; J VI.139 (spelled °būta); Dh 59, 174 (= paññā-cakkhuno abhāvena DhA III.175). -**vesa** "blind form", disguise J III.418.

Andhaka [fr. andha] "blind fly", i. e. dark or yellow fly or gad-fly Sn 20 (= kāṇa-makhhikānaṁ adhivacanaṁ SnA 33).

Anna (nt.) [Vedic anna, orig. pp. of adati to eat] "eating"; food, esp. boiled rice, but includes all that is eaten as food, viz. odana, kummāsa, sattu, maccha, maṁsa (rice, gruel, flour, fish, meat) Nd[1] 372 = 495. Anna is spelt **aṇṇa** in comb[ns] **apar' aṇṇa** and **pubb' aṇṇa**. Under dhañña (Nd[2] 314) are distinguished 2 kinds, viz. raw, natural cereals (pubb' aṇṇaṁ: sāli, vīhi, yava, godhūma, kaṅgu, varaka, kudrūsaka) and boiled, prepared food (apar' aṇṇaṁ: sūpeyya curry). SnA 378 (on Sn 403) expl[s]. anna by yāgubhattādī. — D I.7; A I.107, 132; II.70, 85, 203; Sn 82, 240, 403, 924; J III.190; Pug 51; Sdhp 106, 214.

-**āpa** food & water Sdhp 100. -**da** giving food Sn 297. -**pāna** food & water, eating & drinking, to eat & to drink Sn 485, 487; Pv I.5[2], 8[2]; KhA 207, 209; PvA 7, 8, 30, 31, 43.

Annaya in dur° see **anvaya**.

Anvakāsi 3rd sg. aor. of anukassati 2: drew out, removed, threw down Th 1, 869 (= khipi, chaḍḍesi C.).

Anvakkhara (adj.) [anu + akkhara] "according to the syllable", syll. after syll., also a mode of reciting by syllables Vin IV.15, cp. 355. Cp. anupadaṁ.

Anvagā 3rd sg. aor. of anugacchati Mhvs 7, 10. Also in assim. form **annagā** J V.258.

Anvagū 3rd pl. aor. of anugacchati S I.39; Sn 586.

Anvaḍḍhamāsaṁ (adv.) [anu + aḍḍha + māsa] every fortnight, twice a month M II.8; Vin IV.315 (= anuposathikaṁ); DhA I.162; II.25.

Anvattha (adj.) [anu + attha] according to the sense, answering to the matter, having sense ThA 6 (°saññābhāva).

Anvadeva (adv.) [anva-d-eva with euphonic d.; like samma-d-eva corresponding to Sk. anvag-eva] behind, after, later D I.172; M III.172; S V.1 (spelt anudeva); A I.11; V. 214; It 34.

Anvaya (n.-adj.) [Vedic anvaya in diff. meaning; fr. anu + i, see anveti & anvāya] 1. (n.) conformity, accordance D II. 83 = III.100; M 5, 69 (dhamm° logical conclusion of); S II.58; D 3, 226 (anvaye ñāṇaṁ); Pv II.11[3] (tassa kammassa anvāya, v. l. BB anvaya & anvāya; accordingly, according to = paccayā PvA 147); PvA 228 (anvayato, adv. in accordance). — 2. (adj.) following, having the same course, behaving according to, consequential, in conformity with (—°) D I.46 (tad°); M I.238 (kāyo citt° acting in conformity to the mind, obeying the mind); Sn 254 (an° inconsistent); It 79 (tass°). — dur° spelt **durannaya** conforming with difficulty, hard to manage or to find out Dh 92 (gati = na sakkā paññāpetuṁ DhA II.173); Sn 243, 251 (= duviññāpaya SnA 287 dunneyya ibid. 293).

Anvayatā (f.) [abstr. to anvaya] conformity, accordance M I.500 (kāy° giving in to the body).

Anvahaṁ (adv.) [anu + ahaṁ] every day, daily Dāvs IV.8.

Anvāgacchati [anu + ā + gacchati] 1. to go along after, to follow, run after, pursue; aor. **anvāgacchi** Pv IV.5[6] (= anubandhi PvA 260). — 2. to come back again J I.454 (ger. °gantvāna). — pp. **anvāgata** (q. v.).

Anvāgata [pp. of anvāgacchati] having pursued, attained; endowed with Th 1, 63; J IV.385; V.4.

Anvādisati [anu + ā + disati] to advise, dedicate, assign; imper. °**disāhi** Pv II.2[6] (= uddissa dehi PvA 80); III.2[8] (= ādisa PvA 181).

Anvādhika (adj.) [derivation uncertain] a tailoring term. Only at Vin I.297. Rendered (*Vinaya Texts* II.232) by 'half and half'; that is a patchwork, half of new material, half of old. Bdhgh's note (see the text, p. 392) adds that the new material must be cut up.

Anvāmaddati [anu + ā + maddati] to squeeze, wring J III. 481 (galakaṁ anvāmaddi wrung his neck; vv. ll. anvānumaṭṭi & anvāvamaddi; C. gīvaṁ maddi).

Anvāya [ger. of anveti; cp. anvaya] undergoing, experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D I.13 (ātappaṁ by means of self-sacrifice), 97 (saṁvāsaṁ as a result of their cohabitation); J I.56 (buddhiṁ), 127 (piyasaṁvāsaṁ), 148 (gabbhaparipākaṁ). Often in phrase **vuddhiṁ anvāya** growing up, e. g. J I.278; III. 126; DhA II.87.

Anvāyika (adj.-n.) [fr. anvāya] following; one who follows, a companion D III.169; Nd[2] 59; J III.348.

Anvārohati [anu + ā + rohati] to go up to, visit, ascend J IV.465 (aor. anvāruhi).

Anvāvassa at J v.317 should be read with v. l. BB as **anovassa** absence of rain.

Anvāviṭṭha [pp. of anvāvisati] possessed (by evil spirits) S i.114.

Anvāvisati [anu + ā + visati] to go into, to take possession of, to visit M i.326; S i.67; Miln 156. — pp. **anvāviṭṭha** (q. v.). Cp. adhimuccati.

Anvāsatta [pp. of anu + ā + **sañj**, cp. anusatta = Sk. anusakta] clung on to, befallen by (instr.), attached to A iv.356 (v. l. anvāhata), cp. Ud 35 (anvāsanna q. v.). See also foll.

Anvāsattatā (f.) [abstr. fr. anvāsatta] being attacked by, falling a prey to (instr.), attachment to DhA i.287 (in same context as anvāsatta A iv.356 & anvāsanna Ud 35).

Anvāsanna [pp. of anu + ā + **sad**] endowed with, possessed of, attacked by, Ud 35 (doubtfull; v. l. ajjhāpanna), = A iv.356 which has **anvāsatta.**

Anvāssavati [anu + ā + savati, **sru**] to stream into, to attack, befall D i.70; A iii.99; Pug 20, 58.

Anvāhata [pp. of anu + ā + **han**] struck, beaten; perplexed Dh 39 (°cetasa).

Anvāhiṇḍati [anu + ā + hiṇḍati] to wander to (acc.) A iv.374, 376 [BSk. same, e. g. Divy 68 etc.].

Anveti [cp. anu + eti, from **i**] to follow, approach, go with Sn 1103 (= anugacchati anvāyiko hoti Nd² 59); Dh 1 (= kāyikaṇ ... dukkhaṇ anugacchati DhA i.24), 2, 71, 124; perhaps at Pv ii.6²⁰ (with v. l. BB at PvA 99) for **anvesi** (see anvesati; expld. by anudesi = was anxious for, helped, instructed).

Anvesa [from next] seeking, searching, investigation, M i.140 (°ṇ n' âdhigacchanti do not find).

Anvesati [anu + esati] to look, for search, seek S i.112 (ppr. anvesaṇ = pariyesamāna C.); Cp iii.11⁷ (ppr. anvesanto). — aor. **anvesi** [Sk. anveṣi fr. icchati] Pv ii.6²⁰ (? perhaps better with v. l. PvA 99 as anventi of anveti).

Anvesin [anu-esin] (adj.) striving after, seeking, wishing for Sn 965 (kusala°).

Anha [Vedic ahan] see pubbanha, majjhanha, sāyanha. Cp. **aha.**

Apa° [Vedic apa; Idg. *apo = Gr. *ἀπό*, Av. apa, Lat. ab from *ap (cp. aperio); Goth. af, Ger. ab, Ags. E. of. — A compar. form fr. apa is apara "further away"] Well-defined directional prefix, meaning "away from, off". Usually as base-prefix (except with ā), & very seldom in compn. with other modifying prefixes (like sam, abhi etc.). — 1. **apa** = Vedic **apa** (Idg. *apo): apeti to go away = Gr. *ἄπειμι*, Lat. abeo, Goth. afiddja; apeta gone away, rid; °kaḍḍhati to draw away, remove; °kamati walk away; °gacchati go away; °nidhāti put away (= *ἀποτίθημι*, abdo); °nudati push away; °neti lead away; °vattati turn away (= āverto); °sakkati step aside; °harati take away. — 2. **apa** = Vedic **ava** (Idg. *aue; see ava for details). There exists a widespread confusion between the two preps. apa & ava, favoured both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB Mss., & then to v, as b > v is frequent, e. g. bya° > vya° etc.). Thus we find in Pāli apa where Vedic and later literary Sk. have ava in the foll. instances: apakanti, °kassati, °kirati, °gata, °ghāra, °jhāyati, °thaṭa, °dāna, °dhāreti, °nata, °nāmeti, °nīta, °lekhana, °loketi, °vadati.

Apakaḍḍhati [apa + kaḍḍhati, cp. Sk. apa-karṣati] to draw away, take off, remove D i.180; iii.127; DhA ii.86. — Caus. **apakaḍḍhāpeti** J i.342; iv.415; Miln 34. — Cp. **apakassati**; & see pakattheti.

Apakata [pp. of apakaroti] put off, done away, in **ājīvik' âpakata** being without a living M i.463 (the usual phrase being °apagata); Miln 279 (id.). At It 89 the reading of same phrase is ājīvikā pakatā (v. l. ā° vakatā).

Apakataññu (adj.) [a + pa + kataññu] ungrateful Vin ii.199.

Apakantati [apa + kantati, Sk. ava + kṛntati] to cut off Th 2, 217 (gale = gīvaṇ chindati ThA 178; Kern, *Toev.* corrects to kabale a.).

Apakaroti [apa + karoti, cp. Sk. apakaroti & apakṛta in same meaning] to throw away, put off; hurt, offend, slight; possibly in reading T. **apakiritūna** at Th 2, 447 (q. v.). — pp. **apakata** (q. v.). Cp. apakāra.

Apakassati [Sk. apa- & ava-karṣati, cp. apakaḍḍhati] to throw away, remove Sn 281 (v.l. BB & SnA ava°; expld. by niddhamati & nikkaḍḍhati SnA 311). -ger. **apakassa** Sn ii.198 = Miln 389. See also **apakāsati.**

Apakāra & **°ka** [cf. Sk. apakāra & apakaroti] injury, mischief; one who injures or offends DhA iii.63; Sdhp 283.

Apakāsati at Vin ii.204 is to be read as **apakassati** and interpreted as "draw away, distract, bring about a split or dissension (of the Sangha)". The v. l. on p. 325 justifies the correction (apakassati) as well as Bdhgh's expln. "parisaṇ ākaḍḍhanti". — Cp. A iii.145 & see **avapakāsati.** The reading at the id. p. at A v.74 is **avakassāti** (combd. w. vavakassati, where Vin ii.204 has avapakāsati), which is much to be preferred (see vavakassati).

Apakiritūna at Th 2, 447 T (reading of C. is abhi°) is explained ThA 271 to mean apakiritvā chaḍḍetvā throwing away, slighting, offending. The correct etym = Sk. avakirati (ava + **kṛ**² to strew, cast out) in sense "to cast off, reject", to which also belongs kirata in meaning "cast off" i. e. man of a so-called low tribe. See also avakirati 2.

Apakkamati [cp. Sk. apakramati, apa + **kram**] to go away, depart, go to one side J iii.27; Sdhp 294. — aor. **apakkami** Pv iv.7⁵; ger. **apakkamitvā** PvA 43, 124, & **apakkamma** Pv ii.9²⁸.

Apagacchati [apa + **gam**] to go away, turn aside DhA i.401 (°gantvā). — pp. **apagata** (q. v.).

Apagata [pp. of apagacchati] 1. gone, gone away from (c. abl.), removed; deceased, departed It 112; PvA 39, 63 (= peta), 64 (= gata). — 2. (°—) freq. as prefix, meaning without, lit. having lost, removed from; free from Vin ii.129 (°gabbhā having lost her foetus, having a miscarriage); J i.61 (°vattha without clothes); PvA 38 (°soka free from grief), 47 (°lajja not shy), 219 (°viññāṇa without feeling). — Cp. **apakata.**

Apagabbha (adj.) [a + pa + gabbha] not entering another womb, i. e. not destined to another rebirth Vin iii.3.

Apagama [Sk. apagama] going away, disappearance Sdhp 508.

Apaṅga (apāṅga) [Sk. apāṅga] the outer corner of the eye J iii.419 (asitāpaṅgin black-eyed); iv.219 (bahi°). Spelt **avaṅga** at Vin ii.267, where the phrase avaṅgaṇ karoti, i. e. expld. by Bdhgh. ibid p. 327 as "avaṅgadese adhomukhaṇ lekhaṇ karonti". According to Kern, *Toev.* 20, Bdhgh's expln is not quite correct, since avaṅga stands here in the meaning of "a coloured mark upon the body" (cp. PW. apāṅga).

Apacaya [fr. apa + **ci**] falling off, diminution (opp. **ācaya** gathering, heaping up), unmaking, esp. loss (of wordliness), decrease (of possibility of rebirth Vin ii.2 = iii.21 = iv.213; cp. J iii.342; S ii.95 (kāyassa ācayo pi apacayo pi); A iv.280 = Vin ii.259 (opp. ācaya); J iii.342 (sekho °ena na tappati); Vbh 106, 319, 326, 330.

-gāmin going towards decrease, "making for the undoing of rebirth" (*Dhs trsl.* 82) A v.243, 277; Dhs 277, 339, 505, 1014; Vbh 12, 16 sq.; Nett 87 (cp. Kvu 156).

Apacāyati [fr. apa—**ci**, cp. cināti & cayati, with diff. meaning in Sk.; better expld. perhaps as denom. fr. *apacāya in meaning of apacāyana, cp. apacita] to honour, respect, pay reverence D 1.91 (pūjeti +); J III.82. — Pot. **apace** (for apaceyya, may be taken to apacināti 2) A IV.245; ThA 72 (here to apacināti 1). — pp. **apacita** (q. v.).

Apacāyana (nt.) [abstr. rr. apa + **cāy**, which is itself a der. fr. **ci**, cināti] honouring, honour, worship, reverence J I.220; v.326; DA I.256 (°kamma); VvA 24 (°ṃ karoti = añjalikaṃ karoti); PvA 104 (°kara, adj.), 128 (+ paricariya).

Apacāyika (adj.) [fr. *apacāya, cp. B.Sk. apacāyaka MVastu I.198; Divy 293] honouring, respecting J IV.94 (vaddha°, cp. vaddhâpacāyin); Pv II.7 [8] (jeṭṭha°); IV.3 [24] (id.). In B.Sk. the corresp. phrase is jyeṣṭhâpacayaka.

Apacāyin (adj.) [fr. *apacāya; cp. apacāyika] honouring, paying homage, revering Sn 325 (vaddha° = vaddhānaṃ apaciti karaṇena SnA 332) = Dh 109; J I.47, 132, 201; II.299; v.325; Miln 206; Sdhp 549.

Apacara [fr. apa + **car**, cp. Sk. apa & abhi-carati] falling off, fault, wrong doing J VI.375.

Apacita [pp. of apacayati or apacināti] honoured, worshipped, esteemed Th 1, 186; J II.169; IV.75; Vv 5[10] (= pūjita VvA 39); 35[11] (cp. VvA 164); Miln 21.

Apaciti (f.) [Vedic apaciti in diff. meaning, viz. expiation] honour, respect, esteem, reverence Th 1, 589; J I.220; II.435; III.82; IV.308; VI.88; Miln 180, 234 (°ṃ karoti), 377 (pūjana +); SnA 332 (°karaṇa). Cp. apacāyana.

Apacināti [apa + cināti] 1. [in meaning of Sk. apaciyate cp. P. upaciyyati Pass. of upacināti] to get rid of, do away with, (cp. apacaya), diminish, make less S III.89 (opp. ācināti); Th 1, 807; J IV.172 (apacineth' eva kāmāni = viddhaṃseyyatha C.). Here belong prob. aor. 3rd pl. **apaciyiṃsu** (to be read for upacciṃsu) at J VI. 187 (akkhīni a. "the eyes gave out") and Pot. pres. **apace** ThA 72 (on v.40). — 2. [= apacayati] to honour, esteem; observe, guard Vin I.264 (apacinayamāna cīvaraṃ (?) v. l. apacitiyamāna; trsl. guarding his claim is, *Vin Texts*); M I.324 (see detail under apaviṇāti) Th 1, 186 (grd. apacineyya to be honoured); J v.339 (anapacinanto for T. anupacinanto, v. l. anapavinati). — pp. **apacita** (q.v.).

Apacca [Vedic apatya nt.; der. fr. apa] offspring, child D I.90 (bandhupāda° cp. muṇḍaka), 103 (id.); S I.69 (an°) Sn 991; DA I.254.

Apaccakkha (adj.) [a + paṭi + akkha] unseen; in instr. f. **apaccakkhāya** as adv. without being seen, not by direct evidence Miln 46 sq.

Apacchapurima (adj.) [a + paccha + purima] "neither after nor before", i. e. at the same time, simultaneous J III.295.

Apajaha (adj.) [a + pajaha] not giving up, greedy, miserly A III.76 (v. l. apānuta; C. expls. (a)vaḍḍhinissita mānatthaddha).

Apajita (nt.) [pp. of apa + **ji**] defeat Dh. 105.

Apajjhāyati [apa + jhāyati[1]; cp. Sk. abhi-dhyāyati] to muse, meditate, ponder, consider M I.334 (nijjhāyati +); III.14 (id.).

Apaññaka (adj.) = apaṇṇa, ignorant Dpvs VI.29.

Apaṭṭhapeti [Caus. fr. apa-tiṭṭhati, cp. Sk. apa + **sthā** to stand aloof] to put aside, leave out, neglect J IV.308; v.236.

Apaṇṇaka (adj.) [a + paṇṇaka; see paṇṇaka; Weber 'Ind. Str. III.150 & Kuhn, Beitr. p. 53 take it as *a-praśna-ka] certain, true, absolute M I.401, 411; A v.85, 294, 296; J I.104 (where expld as **ekaṃsika aviruddha niyyānika**).

Apaṇṇakatā (f.) [abstr. of apaṇṇaka] certainty, absoluteness S IV.351 sq.

Apatacchika only in **khārāpatācch°** (q. v.) a kind of torture.

Apattha[1] (adj.) [Sk. apāsta, pp. of apa + **as**[2]] thrown away Dh 149 (= chaḍḍita DhA III.112).

Apattha[2] 2nd pl. pret. of pāpuṇāti (q. v.).

Apatthaṭa = avatthaṭa covered Th 1, 759.

Apatthita & **Apatthiya** see **pattheti**.

Apadāna (nt.) 1. [= Sk. apadāna] removing, breaking off, D III.88. — 2. [= Sk. avadāna cp. ovāda] advice, admonition, instruction, morals Vin II.4 (an° not taking advice), 7 (id.) M I.96; A v.337 sq. (saddhā°) Th 1, 47. — 3. legend, life history. In the title Mahāpadāna suttanta it refers to the 7 Buddhas. In the title Apadānaṃ, that is 'the stories', it refers almost exclusively to Arahants. The other, (older), connotation seems to have afterwards died out. See *Dialogues* II.3. — Cp. also pariyāpadāna.

Apadisa [fr. apa + **dis**'] reference, testimony, witness DhA II.39.

Apadisati [apa + disati] to call to witness, to refer to, to quote Vin III.159; J I.215; III.234; IV.203; Miln 270; DhA II.39; Nett 93.

Apadesa [cp. Sk. apadeśa] 1. reason, cause, argument M I.287 (an°). — 2. statement, designation PvA 8. — 3. pretext J III.60; IV.13; PvA 154. Thus also **apadesaka** J VI.179.

Apadhāreti [Caus. of apa + **dhṛ**, cp. Sk. ava-dhārayati, but also BSk. apadhārayati Divy 231] to observe, request, ask ThA 16.

Apanata [pp. of apanamati] "bent away", drawn aside, in ster. combn. **abhinata** + **apanata** ("strained forth & strained aside" Mrs Rh. D. *Kindred S.* p. 39) M I.386; S I.28.

Apanamati [semantically doubtful] to go away Sn 1102 (apanamissati, v. l. apalām° & apagam°; expld at Nd[2] 60 by vajissati pakkhamissati etc. — pp. **apanata** (q. v.) — Caus. **apanāmeti**.

Apanāmeti [Caus. fr. apanamati] 1. to take away, remove M I.96 = A I.198 (kathaṃ bahiddhā a. carry outside); Kh VIII.4 (= aññaṃ ṭhānaṃ gameti KhA 220). — 2. [= Sk. ava-namati] to bend down, lower, put down Vin II.208 (chattaṃ); S I.226 (id.); J II.287 (id., v. l. apanetvā); D I.126 (hatthaṃ, for salute).

Apanidahati (& **apanidheti**) [apa + ni + **dhā**, cp. Vedic apadhā hiding-place; Sk. apadadhāti = Gr. *ἀποτίθημι* = Lat. abdo "do away"] to hide, conceal Vin IV.123 (°dheti, °dheyya, °dhessati); PvA 215 (°dhāya ger.). — pp. **apanihita**. — Caus. **apanidhāpeti** to induce somebody to conceal Vin IV.123.

Apanihita [pp. of apanidahati] concealed, in abstr. °**ttaṃ** (nt.) hiding, concealing, theft PvA 216.

Apanīta [Sk. apanīta, pp. of apa + nī, see apaneti & cp. also onīta = apanīta] taken away or off, removed, dispelled PvA 39.

Apanudati & **Apanudeti** [apa + **nud**, cp. Vedic apanudati & Caus. Sk. apanodayati] to push or drive away, remove, dispel; pres. **apanudeti** Miln 38. aor. **apānudi** Pv I.8[6] (= apancsi PvA 41); II.3[14] (= avahari aggahesi PvA 86); Dāvs I.8. ger. **apanujja** D II.223. See also der. **apanudana**.

Apanudana & **Apanūdana** (nt.) [Sk. apanodana, fr. apanudati] taking or driving away, removal Vin II.148 = J I.94 (**dukkha°**); Sn 252 (id.); PvA 114 (id.).

Apanuditar [n. ag. fr. apanudati, Sk. apanoditṛ] remover, dispeller D III.148.

Apancti [apa + **nī**] to lead away, take or put away, remove J I.62, 138; II.4, 155 (aor. apānayi) III.26; Miln 188, 259, 413; PvA 41, 74, 198 (= harati) Sdhp 63. Pass. **apanīyati** S I.176. — pp. **apanīta** (q. v.).

Apapibati [apa + pibati] to drink from something J III.126 (aor. apāpāsi).

Apabbūhati & **Apabyūhati** [apa + vi + **ūh**] to push off, remove, scrape away A III.187 (apaviyūhitvā, vv. ll. °bbūhitvā); J I.265 (**paṇsuṇ**). — Caus. °**byūhāpeti** to make remove or brush J IV.349 (**paṇsuṇ**).

Apabyāma see **apavyāma**.

Apamāra [Sk. apasmāra] epilepsy Vin I.93. Cp. **apasmāra**.

Apamārika (adj.) [cp. Sk. apasmārin] epileptic Vin IV.8, 10, 11.

Apayāti [Sk. apayāti, apa + **yā**] to go away J VI.173 (apāyāti metri causa; expld. by C. as apagacchati palāyati). — Caus. **apayāpeti** [Sk. apayāpayati] to make go, drive away, dismiss M III.176; S II.119.

Apayāna (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D I.9 (opp. upa°); DA I.95.

Apara (adj.) [Vedic apara, der. fr. apa with compar. suffix -ra = ldg. *aporos "further away, second"; cp. Gr. *ἀπωτέρω* farther, Lat. aprilis the second month (after March, i. e. April). Goth. afar = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. nom. pl. apare) D III.190 (°pajā another, i. e. future generation); Sn 791, 1089 (n'); J I.59 (aparaṇ divasaṇ on some day following); III.51 (apare tayo sahāyā "other friends three", i. e. three friends, cp. similarly Fr. nous autres Français); IV.3 (dīpa); PvA 81 (°divase on another day), 226; with other part. like **aparo pi** D III 128. — nt. **aparaṇ** what follows i. e. future state, consequence; future Vin I.35 (nâparaṇ nothing more); Sn 1092 (much the same as punabbhava, cp. Nd² 61). Cases adverbially; **aparaṇ** (acc.) further, besides, also J I.256; III.278; often with other part. like **athâparaṇ** & further, moreover Sn 974; and **puna c' aparaṇ** It 100; Miln 418 (so read for puna ca paraṇ) and passim; **aparam pi** Vism 9. — **aparena** in future D III.201. — Repeated (reduplicative formation) **aparâparaṇ** (local) to & fro J I.265, 278; PvA 198; (temporal) again and again, off & on J II.377; Miln 132 VvA 271; PvA 176 (= punappunaṇ).

-anta (aparanta) = aparaṇ, with anta in same function as in cpds. vananta (see anta¹ 5): (a.) further away, westward J V.471; Miln 292 (janapada). (b.) future D I.30 (°kappika, cp. DA I.118); M II.228 (°ânuditthi thought of the future); S III.46 (id.). **-âpariya** (fr. aparâpara) ever-following, successive, continuou, everlasting; used with ref. to kamma J V.126; Miln 108. **-bhāga** the future, lit. a later part of time, only in loc. aparabhāge at a future date, later on J I.34, 262; IV.1; VvA 66.

Aparajju (adv.) [Sk. apare-dyus] on the foll. day Vin II.167; S I.186; Miln 48.

Aparajjhati [Sk. aparādhyate, apa + **rādh**] to sin or offend against (c. loc.) Vin II.78 = III.161; J V.68; VI.367; Miln 189; PvA 263. — pp. **aparaddha** & **aparādhita** (q. v.).

Aparaṇṇa (nt.) [apara + aṇṇa = anna] "the other kind of cereal", prepared or cooked cereals, pulse etc. Opp. to pubbaṇṇa the unprepared or raw corn (= āmakadhaññā Vin IV.265; Vin III.151 (pubb° +); IV.265, 267; A IV. 108, 112 (tila-mugga-māsā°; opp. sāli-yavaka etc.); Nd² 314 (aparaṇṇaṇ nāma sūpeyyaṇ); J V.406 (°jā = hareṇukā, pea); Miln 106 (pubbaṇṇa°). See also dhaññā & harita.

Aparaddha [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D I.91, 103, 180; S I.103 (suddhimaggaṇ); Th 1, 78; Sn 891 (suddhiṇ = viraddha khalita Nd¹ 300); PvA 195.

Aparapaccaya (adj.) [a + para + paccaya] not dependent or relying on others Vin I.12 (vesārajja-ppatta +); D I.110 (id.); M II 41; M I.491; S III.83; DA I.278 (= nâssa paro paccayo).

Aparājita (adj.) [Vedic aparājita; a + parājita] unconquered Sn 269; J I.71, 165.

Aparādha [fr. apa + **rādh**] sin, fault, offence, guilt J I.264 (nir°); III.394; IV.495; VvA 69; PvA 87, 116.

Aparādhika (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, offending, criminal J II.117 (vāja°); Miln 149 (issara°), 189 (aparādhikatā).

Aparādhita [pp. of aparādheti, Caus. of apa + **rādh**; cp. aparaddha] transgressed, sinned, failing J V.26 (so read for aparadh' ito).

Aparāyin (adj.) [a + parāyin, cp. parāyana] having no support J III.386 (f. °ī; C. appatiṭṭhā appaṭisaraṇā).

Apalāpin see **apalāsin** [Sk. apalāpin "denying, concealing" different].

Apalāḷeti [apa + lāḷeti] to draw over to Vin I.85.

Apalāyin (adj.) [a + palāyin] not running away, steadfast, brave, fearless Nd² 13 (abhīru anutrāsin apalāyin as expln. of acchambhin and vīra); J IV.296; V.4 (where C. gives variant "**apalāpinī** ti pi pāṭho", which latter has v. l. **apalāsinī** & is expld. by C. as palāpa-rahite anavajjasarīre p. 5). See also apalāsin.

Apalāsin (adj.) [**apaḷāsin**; but spelling altogether uncertain. There seems to exist a confusion between the forms apalāyin, apalāpin & apalāsin, owing to freq. miswriting of s, y, p in MSS. (cp. Nd² introd. p. XIX.). We should be inclined to give apalāsin, as the lectio difficilior, the preference. The expln. at Pug 22 as "yassa puggalassa ayaṇ paḷāso pahīno ayaṇ vuccati puggalo apaḷāsī" does not help us to clear up the etym. nor the vv. ll.] either "not neglectful, pure, clean" (= apalāpin fr. palāsa chaff, cp. apalāyin at J V.4), or "not selfish, not hard, generous" (as inferred from combn. with amakkhin & amaccharin), or "brave, fearless, energetic" (= apalāyin) D III 47, cp. Pug 22. See **palāsin**.

Apalibuddha & **Apalibodha** [a + palibuddha, pp. of pari + **bṛh**, see palibujjhati] unobstructed, unhindered, free J III. 381 (°bodha); Miln 388; DhA III.198.

Apalekhana (nt.) [apa + lekhana from **likh** in meaning of **lih**, corresponding to Sk. ava-lehana] licking off, in cpd. **hatthâpalekhana** "hand-licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M I 77 (with v. l. hatthâvalekhana M I.535; Trenckner compares BSk. hastapralehaka Lal. Vist. 312 & hastâvalehaka ibid. 323), 412; Pug 55 (expld. at Pug A 231 as hatthe piṇḍamhe niṭṭhite jivhāya hatthaṇ apalekhati).

Apalekhati [apa + lekhati in meaning of Sk. avalihati] to lick off Pug A 231 (hatthaṇ).

Apalepa in "so 'palepa patito jarāgharo" at Th 2, 270 is to be read as "so palepa°". Morris's interpret. *J P T S.* 1886, 126 therefore superfluous.

Apalokana (nt.) [fr. apaloketi] permission, leave, in °**kamma** proposal of a resolution, obtaining leave (see kamma I.3) Vin II.89; IV.152.

Apalokita [pp. of apaloketi; Sk. avalokita] 1. asked permission, consulted S III.5. — 2. (nt.) permission, consent, M I.337 (Nāgâpalokitaṇ apalokesi). — 3. (nt.) an Ep. of Nibbāna S IV.370.

Apalokin (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

Apaloketi [BSk. ava-lokayati] 1. to look ahead, to look before, to be cautious, to look after M 1.557 (v. l. for apaciṇāti, where J v.339 C. has avaloketi); Miln 398. — 2. to look up to, to obtain permission from (acc.), to get leave, to give notice of Vin III.10, 11; IV.226 (anapaloketvā = anāpucchā), 267 (+ āpucchitvā); M I.337; S III.95 (bhikkhusanghaṇ anapaloketvā without informing the Sangha); J VI.298 (vājānaṇ); DhA I.67. — pp. **apalokita** (q. v.). See also apalokana & °lokin.

Apavagga [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase **saggâpavagga** Dāvs II.62; III.75.

Apavattati [apa + **vṛt**, cp. Lat. āverto] to turn away or aside, to go away J IV.347 (v. l. apasakkati).

Apavadati [apa + vadati] to reproach, reprove, reject, despise D I.122 (= paṭikkhipati DA I.290); S V.118 (+ paṭikkosati).

Apavahati [apa + vahati] to carry or drive away; Caus. **apavāheti** to remove, give up Miln 324 (kaddamaṇ).

Apaviṭṭha at Pv III 8[2] is to be read **apaviddha** (q. v.).

Apaviṇāti is probably misreading for **apaciṇāti** (see apac° 2). As v. l. at J V.339 (anapavinanto) for T. anupacinanto (expld. by avaloketi C.). Other vv. ll. are anuvi° & apavi°; meaning "not paying attention". The positive form we find as **apavīṇati** "to take care of, to pay attention to" (c. acc.) at M I.324, where Trenckner unwarrantedly assumes a special root **veṇ** (see Notes p. 78[1]), but the vv. ll. to this passage (see M. I.557) with apaviṇāti and apacinati confirm the reading apaciṇāti, as does the gloss apaloketi.

Apaviddha [pp. of apavijjhati, Vedic apa + **vyadh**] thrown away, rejected, discarded, removed S I.202; III.143; Sn 200 (susānasmiṇ = **chaḍḍita** SnA 250); Th 1, 635 = Dh 292 (= **chaḍḍita** DhA III.452); Pv III.8[2] (susānasmiṇ; so read for T. apaviṭṭha); J I.255; III.426; VI.90 (= **chaḍḍita** C.). Sdhp 366.

Apaviyūhati see **appabbūhati**.

Apavīṇati see **apaviṇāti** (= apaciṇāti).

Apavyāma [apa + vyāma] disrespect, neglect, in phrase **apayvāmato** (apaby°) **karoti** to treat disrespectfully, to insult, defile S I.226 (v. l. abyāmato; C. expls. apabyāmato karitvā abyāmato katvā); Kvu 472 (vv. ll. asabyākato, abyāto, apabyāto; *Kvu trsl.* 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese scholar U. Pandi, suggests we should read apabyākato, by which he understands blasphemously"; it is here combd. with **niṭṭhubhati**, as at DhA II.36); DhA II.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyāyakamma & apasāma). For further detail see **apasavya**.

Apasakkati [apa + sakkati] to go away, to go aside J IV.347 (v. l. for apavattati); VvA 101; PvA 265 (aor. °sakki = apakkami).

Apasavya (adj.) [apa + savya] right (i. e. not left), contrary Ud 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apabhyāmāto, abhyāmato & C. apasabyāmato), where C. expls. apasabyāmato karitvā by apasabyaṇ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaṇ karoti to go on the right side" (Morris *JPTS.* 1886, 127). — See **apavyāma**.

Apasāda [fr. apa + **sad**] putting down, blame, disparagement M III.230.

Apasādita [pp. of apasādeti] blamed, reproached, disparaged S II.219; SnA 541.

Apasādeti [Caus. of apa + **sad**] 1. to refuse, decline Vin IV.213, 263; J V.417 (= uyyojeti). — 2. to depreciate, blame, disparage Vin III.101; M III.230 (opp. **ussādeti**); DA I.160. — pp. **apasādita** (q. v.).

Apasmāra [Sk. apasmāra, lit. want of memory, apa + **smṛ**] epilepsy, convulsion, fit J IV.84. Cp. apamāra.

Apassanto etc. see **passati**.

Apassaya [cp. Sk. apāśraya, fr. apasseti] 1. support, rest ThA 258. — 2. bed, bolster, mattress, in **kaṇṭak°** a mattress of thorns, a bolster filled with thorns (as cushion for ascetics) M I.78; J I.493; III.235. **-sâppassaya** with a head rest J IV.299.

-pīṭhaka a chair with a head-rest J III.235.

Apassayika (adj.) [fr. apassaya; cp. Sk. apāśrayin —°] reclining on, in **kaṇṭaka°** one who lies on a bed of thorns (see kaṇṭaka) M I.78; J IV.299 (v. l. kaṇḍikesayika); Pug 55.

Apassita [pp. of apasseti] 1. leaning against J II.69 (tālamūlaṇ = nissāya ṭhita C.). — 2. depending on, trusting in (c. acc. or loc.) Vv 10[1] (parâgāraṇ = nissita VvA 101); J IV.25 (balamhi = balanissita). See also avassita.

Apasseti [Sk. apāśrayati, apa + ā + **śri**] to lean against, have a support in (acc.), to depend on. — 1. (lit.) lean against Vin II.175 (bhitti apassetabbo the wall to be used as a head-rest). — 2. (fig.) mostly in ger. **apassāya** dependent upon, depending on, trusting in (loc. or acc. or —°) Vin III.38; J I.214; PvA 189. — pp. **apassita** (q. v.). — See also avasseti.

Apassena (nt.) [fr. apasseti] a rest, support, dependence M III.127 (°ka); D III.224 (cattāri apassenāni); as adj. **caturâpassena** one who has the fourfold support viz. sankhāy' ekaṇ paṭisevati, adhivāseti, parivajjeti, vinodeti A V.30.

-phalaka (cp. Morris *JPTS.* 1884, 71) a bolster-slab, head-rest Vin I.48; II.175, 209.

Apahattar [n. ag. to apaharati] one who takes away or removes, destroyer M I 447 = Kvu 528.

Apahara [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J II.34.

Apaharaṇa (nt.) = apahara Miln 195.

Apaharati [apa + **hṛ**] to take away, remove, captivate, rob J III.315 (aor. apahārayiṇ); Miln 413; DA I.38.

Apākaṭatā (f.) [a + pākaṭa + tā] unfitness Miln 232 (v. l. apākatatta perhaps better).

Apākatika (adj.) [a + pākata + ika] not in proper or natural shape, out of order, disturbed DhA II.7. Cp. **appakāra**.

Apācīna (adj.) [Vedic apācīna; cp. apācaḥ & apāka, western; to Lat. opācus, orig. turned away (from the east or the sun) i. e. opposite, dark] westerly, backward, below S III.84; It 120 (apācīnaṇ used as adv. and taking here the place of adho in combn. with uddhaṇ tiriyaṇ; the reading is a conjecture of Windisch's, the vv. ll. are apācinaṇ; apācini, apāci & apāminaṇ, C. expls. by heṭṭhā).

Apāṭuka (adj.) [a + pātu + ka (?), acc. to Morris *JPTS.* 1893, 7 der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. See pātur] not open, sly, insidious Th I, 940 (as v. l. for T. avāṭuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to the preceding nekatika, i. e. fraudulent. See also next.

Apāṭubha (adj.) [a + pātu + bha (?), at the only passage changed by Morris *JPTS.* 1893, 7 to **apāṭuka** but

without reason] = apāṭuka, i. e. sly, fraudulent J IV.184 (in context with nekatika; C. expl^{a} apāṭubhāva dhanuppāda-virahita, in which latter virahita does not fit in; the pass. seems corrupt).

Apāda (?) [apa + ā + **dā**] giving away in marriage J IV. 179 (in expl^{n} of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

Apādaka (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin II.110 = J II.146 (where see expl^{n}). Spelt **apada(ka)** at It 87 (v. l. apāda).

Apāna (nt.) breathing out, respiration (so Ch.; no ref. in P. Canon?) On Prāṇa & Apāna see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104—112. See ānāpāna.

Apānakatta (nt.) [a + pānaka + ttaṃ] "waterless state", living without drinking water J V.243.

Apāpaka (adj.) [a + pāpaka] guiltless, innocent f. °**ikā** Vv 31^{4}; 32^{6}.

Apāpata (adj.) [apa + ā + pata] falling down into (c. acc.) J IV.234 (aggiṃ).

Apāpurana (nt.) [fr. apāpurati] a key (to a door) Vin I.80; III.119; M III.127. See also avāpuraṇa.

Apāpurati & **Apāpuṇati** [Sk. apāvṛṇoti, apa + ā + **vṛ**, but Vedic only apa-vṛṇoti corresponding to Lat. aperio: *apa-uerio. On form see Trenckner, *Notes* 63] to open (a door) Vin I.5 (apāpur' etaṃ **Amatassa** dvāraṃ: imper.; where id. p. S I.137 has avāpur°, T., but v. l. apāpur°); Vv 64^{21} (apāpuranto **Amatassa** dvāraṃ, expl^{d} at VvA 284 by vivaranto); It 80 (apāvuṇanti **A.** dv. as T. conj., with v. l. apānuṃanti, apāpurenti & apāpuranti). — pp. **apāruta** (q. v.). — Pass. **apāpurīyati** [cp. BSk. apāvurīyati M Vastu II.158] to be opened M III.184 (v. l. avā°); J I.63 (avā°); Th 2, 494 (apāpuṇitvā). See also avāpurati.

Apabhata [pp. of apa + ā + **bhṛ** cp. Vedic apa-bharati, but Lat. aufero to ava°] taken away, stolen J III.54.

Apāya [Sk. apāya, fr. apa + **i**, cp. apeti] "going away" viz. — 1. separation, loss Dh 211 (piya° = viyoga DhA III.276). — 2. loss (of property) D III.181, 182; A II. 166; IV.283; J III.387 (atth°). — 3. leakage, out flow (of water) D I.74; A II.166; IV.287. — 4. lapse, falling away (in conduct) D I.100. — 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are **vinipāta** & **duggati**. All combined at D I.82; III.111; A I.55; It 12, 73; Nd^{2} under kāya; & freq. elsewhere. — apāya-duggativinipāta as attr. of saṃsāra S II.92, 232; IV.158, 313; V.342; opp. to khiṇâpāya-duggati-vinipāta of an Arahant A IV.405; V.182 sq. — See also foll. pass.: M III.25 (anapāya); Sn 231; Th 2, 63; J IV.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta.

-gāmin going te ruin or leading to a state of suffering DhA III.175; cp. °**gamanīya** id. Ps. I.94, °**gamanīyatā** J IV.499. **-mukha** "facing ruin", leading to destruction (= vināsa-mukha DA I.268), usually as nt. „cause of ruin" D I.101 (cattāri apāya mukhāni); III.181, 182 (cha bhogānaṃ a° -mukhāni, i. e. causes of the loss of one's possessions); A II.166; IV.283, 287. **-samudda** the ocean of distress DhA III.432. **-sahāya** a spendthrift companion D III.185.

Apāyika (adj.) [also as **āpāyika** (q. v.); fr. apāya] belonging to the apāyas or states of misery D I.103; III.6, 9, 12; It 42; PvA 60 (dukkha).

Apāyin (adj.) [fr. apāya] going away J I.163 (aḍḍharattāv'apāyin = aḍḍharatte apāyin C.). **-an°** not going away, i. e. constantly following (chāyā anapāyinī, the shadow) Dh 2; Th 1, 1041; Miln 72.

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Apithīyati [for apidhīyati; api + **dhā**] Pass. of **apidahati** to be obstructed, covered, barred, obscured J II.158. See also **pithīyati.**

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Apiratte [read api ratte, see api 1 a] later in the night J VI.560.

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Apilāpanatā (f.) in the pass. at Dhs 14 = Nd² 628 is evidently meant to be taken as a + pilāpana + tā (fr. pilavati, **plu**), but whether the der. & interpret. of Dhs A is correct, we are unable to say. On general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit "not floating"); see her detailed note *Dhs trsl.* 16.

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Apiḷandha (adj.) at Vv 36¹ should be read as **apiḷaddha** (= Sk. apinaddha) pp. of apiḷandhati (apiḷandhati) "adorned with", or (with v. l. SS) as **apiḷandhana**; VvA 167 expls. by analankata, mistaking the **a** of api for a negation.

Apiḷandhana (nt.) [fr. apiḷandhati, also in shorter (& more usual) form **piḷandhana**, q. v.] that which is tied on, i.e. band, ornament, apparel, parure Vv 64¹⁰, 64¹⁸ (expld. inacurately at VvA 279 by; a-kāro nipātamattaṃ, pilandhanaṃ = ābhāraṇaṃ); J VI.472 (c. pilandhituṃ pi ayuttaṃ?).

Apiḷahati & **Apiḷandhati** [Sk. apinahyati, on n:] see note on gala, & cp. guṇa: guḷa, veṇu: veḷu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J V.400 (ger. apiḷayha = piḷandhitvā C.) — Cp. apiḷandhana & pp. apiladdha.

Apiha (adj.) [apihālu? a + piha, uncertain origin, see next. Morris *J.P.T.S.* 1886 takes it as a + spṛha] "unhankering" (Mrs Rh. D.) S I 181 (+ akankha; v. l. BB asita).

Apihālu (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. 229 as a-spṛhayālu, but Bdhgh evidently different (see below)] not hankering, free from craving, not greedy S I.187 = Th 1, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, expld. at SnA 549 as apihana-sīlo, patthanātaṇhāya rahito ti vuttaṃ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. **dhā**, cp. pidahati & pihita); cp. also Nd² 227).

Apihita [pp. of apidahati] covered J IV.4.

Apuccaṇḍatā (f.) [a + pūti + aṇḍa + tā] "not being a rotten egg," i. e. normal state, healthy birth, soundness M I.357.

Apuccha (adj.) [a + pucchā] "not a question", i. e. not to be asked Miln 316.

Apekkha (adj.) [= apekkhā] waiting for, looking for S I.122 (otāra°).

Apekkhati 1. [Sk. apīkṣate, apa + **īkṣ**] to desire, long for, look for, expect Sn 435 (kāme n'âpekkhate cittaṃ), 773 (ppr. apekkhamāna); J IV.226 (id.); Dhs A 365. anapekkhamāna paying no attention to (acc.) Sn 59; J V.359. — 2. [Sk. avikṣate, ava + **īkṣ**; see avekkhati] to consider, refer to, look at, ger. apekkhitvā (cp. Sk. avikṣya) with reference to VvA 13. — pp. **apekkhita** (q. v.).

Apekkhavant (adj.) [fr. apekkhā] full of longing or desire, longing, craving Vin IV.214; S III.16; Th 1, 558; J V.453 (= saṭaṇha); Sn A 76.

Apekkhā & **Apekhā** (f.) [Sk. apekṣā, fr. apa + **īkṣ**. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekhā, sekha] attention, regard, affection for (loc.); desire, longing for (c. loc.) S I.77; III.132; V.409 (mātā-pitusu); Vin IV.214; Sn 38 (= vuccati taṇhā etc. Nd² 65; = taṇhā sineha SnA 76); J I.9, 141; Th 1, 558; Dh 345 (puttesu dāresu ca = taṇhā DhA IV.56); Dhs 1059, 1136 (= ālaya-karaṇa-vasena apekkhatī ti apekkhā Dhs A 365, cp. *Dhs trsl.* 279). Freq. as adj. (—°or in combn. with **sa**° and **an**°), viz. Vin III.90 (visuddha°); S I.122 (otara°); **sa**° A III.258, 433; IV.60 sq.; **an**° without consideration, regardless, indifferent S V.164; A III.252, 347, 434; Sn 200 (anapekkhā honti ñātayo); J I 9. Cp. anapekkhin & apekkhavant; also B.Sk. avekṣatā.

Apekkhita [pp. of apekkhati] taken care of, looked after, considered J VI.142, 149 (= olokita C.).

Apekkhin (adj.) [Sk. apekṣin, but B.Sk. avekṣin, e.g. Jtm 215; fr. apa + **īkṣ**] considering, regarding, expecting, looking for; usually neg. **an**° indifferent (against) = loc.) S I.16, 77; II.281; III.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

Apeta (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or °—) Dh 9 (damasaccena); PvA 35 (dukkhato); usually °— in sense of "without, -less", e. g. apeta-kaddama free from mud, stainless Dh 95; °vattha without dress J V.16; °viññāṇa without feeling, senseless Dh 41; Th 2, 468; °viññāṇattaṃ senselessness, lack of feeling PvA 63.

Apetatta (nt.) [abstr. to apeta] absence (of) PvA 92.

Apeti [apa + **i**, cp. Gr. ἄπειμι, Lat. abeo, Goth. af-iddja] to go away, to disappear D I.180 (upeti pi apeti pi); J I.292; Sn 1143 (= n' apagacchanti na vijahanti Nd² 66). — pp. **apeta** (q. v.).

Apetteyyatā (f.) [a + petteyyatā, abstr. fr. *paitṛya fatherly] in combn. with **amatteyyatā** irreverence against father and mother D III.70 (cp. Dh 332 & DhA IV.34).

Apeyya (adj.) [a + peyya, grd. of **pā**] not to be drunk, not drinkable J VI.205 (sāgara).

Apesiya (nt.) [? of uncertain origin] a means of barring a door Vin II.154 (Bdhgh. explns on p. 321: apesī ti dīghadārumhi khāṇuke pavesetvā kaṇḍaka-sākhāhi vinandhitvā kataṃ dvāra-tthakanakaṃ).

Apesiyamāna (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin II.177.

App' in app' ekacce etc. see **api.**

Appa (adj.) [Vedic alpa, cp. Gr. ἀλαπάζω (λαπάζω) to empty (to make little), ἀλαπαδνός weak; Lith. alpnas weak, alpstù to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VvA 334 as equivalent to a *negative* part. (see appodaka) D I.61 (opp. mahant, DA I.170 = parittaka); Sn 713, 775, 805, 896 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd¹ 306); Dh 174; J I.262; Pug 39. — nt. **appaṃ** a little, a small portion, a trifle; pl. appāni small things, trifles A II.26 = It 102; A II.138; Dh 20 (= thokaṃ eka-vagga-dvi-vagga-mattam pi DhA I.158), 224 (°smiṃ yācito asked for little), 259.

-aggha of little value (opp. mahaggha priceless) J I.9; Pug 33; DhA IV.184. **-assāda** [BSk. alpâsvāda, cp. Divy 224 = Dh 186; alpa + ā + **svād**] of little taste or enjoyment, affording little pleasure (always used of kāmā) Vin II.25 = M I.130 = A III.97 = Nd² 71; Sn 61; Dh

without reason] = apāṭuka, i. e. sly, fraudulent J IV.184 (in context with nekatika; C. expl^{s}. apāṭubhāva dhanupāda-virahita, in which latter virahita does not fit in; the pass. seems corrupt).

Apāda (?) [apa + ā + **dā**] giving away in marriage J IV. 179 (in expl^{n}. of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

Apādaka (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin II.110 = J II.146 (where see expl^{n}.). Spelt **apada(ka)** at It 87 (v. l. apāda).

Apāna (nt.) breathing out, respiration (so Ch.; no ref. in P. Canon?) On Prāṇa & Apāna see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104—112. See ānāpāna.

Apānakatta (nt.) [a + pānaka + ttaṇ] "waterless state", living without drinking water J V.243.

Apāpaka (adj.) [a + pāpaka] guiltless, innocent f. °ikā Vv 31^{4}; 32^{6}

Apāpata (adj.) [apa + ā + pata] falling down into (c. acc.) J IV.234 (aggiṇ).

Apāpurana (nt.) [fr. apāpurati] a key (to a door) Vin I.80; III.119; M III.127. See also avāpuraṇa.

Apāpurati & **Apāpuṇati** [Sk. apāvṛṇoti, apa + ā + **vṛ**, but Vedic only apa-vṛṇoti corresponding to Lat. aperio = *apa-uerio. On form see Trenckner, *Notes* 63] to open (a door) Vin I.5 (apāpur' etaṇ **Amatassa** dvāraṇ: imper.; where id. p. S I.137 has avāpur°, T., but v. l. apāpur°); Vv 64^{27} (apāpuranto **Amatassa** dvāraṇ, expl^{d}. at VvA 284 by vivaranto); It 80 (apāvuṇanti **A.** dv. as T. conj., with v. l. apānuṇanti, apāpurenti & apāpuranti). -- pp. **apāruta** (q. v.). — Pass. **apāpurīyati** [cp. BSk. apāvurīyati M Vastu II.158] to be opened M III.184 (v. l. avā°); J I.63 (avā°); Th 2, 494 (apāpuṇitvā). See also avāpurati.

Apabhata [pp. of apa + ā + **bhṛ** cp. Vedic apa-bharati, but Lat. aufero to ava°] taken away, stolen J III.54.

Apāya [Sk. apāya, fr. apa + **i**, cp. apeti] "going away" viz. — 1. separation, loss Dh 211 (piya° = viyoga DhA III.276). -- 2. loss (of property) D III.181, 182; A II. 166; IV.283; J III.387 (atth°). — 3. leakage, out flow (of water) D I.74; A II.166; IV.287. — 4. lapse, falling away (in conduct) D I.100. — 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are **vinipāta** & **duggati**. All combined at D I.82; III.111; A I.55; It 12, 73; Nd^{2} under kāya; & freq. elsewhere. — apāya-duggativinipāta as attr. of saṇsāra S II.92, 232; IV.158, 313; V.342; opp. to khiṇâpāya-duggati-vinipāta of an Arahant A IV.405; V.182 sq. — See also foll. pass.: M III.25 (anapāya); Sn 231; Th 2, 63; J IV.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta.

-gāmin going to ruin or leading to a state of suffering DhA III.175; cp. °**gamanīya** id. Ps. I.94, °**gamanīyatā** J IV.499. -**mukha** "facing ruin", leading to destruction (= vināsa-mukha DA I.268), usually as nt. „cause of ruin" D I.101 (cattāri apāya mukhāni); III.181, 182 (cha bhogānaṇ a° -mukhāni, i. e. causes of the loss of one's possessions); A II.166; IV.283, 287. -**samudda** the ocean of distress DhA III.432. -**sahāya** a spendthrift companion D III.185.

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Apiḷandha (adj.) at Vv 36¹ should be read as **apiḷaddha** (= Sk. apinaddha) pp. of apiḷandhati (apiḷandhati) "adorned with", or (with v. l. SS) as **apiḷandhana**; VvA 167 expls. by analankata, mistaking the **a** of api for a negation.

Apiḷandhana (nt.) [fr. apiḷandhati, also in shorter (& more usual) form **piḷandhana**, q. v.] that which is tied on, i.e. band, ornament, apparel, parure Vv 64¹⁰, 64¹⁸ (expld. inacurately at VvA 279 by; a-kāro nipātamattaṇ, pilandhanaṇ = ābhāraṇaṇ); J VI.472 (c. pilandhituṇ pi ayuttaṇ?).

Apiḷahati & **Apiḷandhati** [Sk. apinahyati, on n: ḷ see note on gala, & cp. guṇa: guḷa, veṇu: veḷu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J v.400 (ger. apiḷayha = piḷandhitvā C.) — Cp. apiḷandhana & pp. apiladdha.

Apiha (adj.) [apihālu? a + piha, uncertain origin, see next. Morris *J.P.T.S.* 1886 takes it as a + spṛha] "unhankering" (Mrs Rh. D.) S I 181 (+ akankha; v. l. BB asita).

Apihālu (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. 229 as a-spṛhayālu, but Bdhgh evidently different (see below)] not hankering, free from craving, not greedy S I.187 = Th 1, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, expld. at SnA 549 as apihana-sīlo, patthanā-taṇhāya rahito ti vuttaṇ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. **dhā**, cp. pidahati & pihita); cp. also Nd² 227).

Apihita [pp. of apidahati] covered J IV.4.

Apuccaṇḍatā (f.) [a + pūti + aṇḍa + tā] "not being a rotten egg," i. e. normal state, healthy birth, soundness M I.357.

Apuccha (adj.) [a + pucchā] "not a question", i. e. not to be asked Miln 316.

Apekkha (adj.) [= apekkhā] waiting for, looking for S I.122 (otāra°).

Apekkhati 1. [Sk. apīkṣate, apa + **īkṣ**] to desire, long for, look for, expect Sn 435 (kāme n'âpekkhate cittaṇ), 773 (ppr. apekkhamāna); J IV.226 (id.); Dhs A 365. anapekkhamāna paying no attention to (acc.) Sn 59; J v.359. — 2. [Sk. avīkṣate, ava + **īkṣ**; see avekkhati] to consider, refer to, look at, ger. apekkhitvā (cp. Sk. avīkṣya) with reference to VvA 13. — pp. **apekkhita** (q. v.).

Apekkhavant (adj.) [fr. apekkhā] full of longing or desire, longing, craving Vin IV.214; S III.16; Th 1, 558; J v.453 (= sataṇha); Sn A 76.

Apekkhā & **Apekhā** (f.) [Sk. apekṣā, fr. apa + **īkṣ**. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekhā, sekha] attention, regard, affection for (loc.); desire, longing for (c. loc.) S I.77; III.132; V.409 (mātā-pitusu); Vin IV.214; Sn 38 (= vuccati taṇhā etc. Nd² 65; = taṇhā sineha SnA 76); J I.9, 141; Th 1, 558; Dh 345 (puttesu dāresu ca = taṇhā DhA IV.56); Dhs 1059, 1136 (= ālaya-karaṇa-vasena apekkhatī ti apekkhā Dhs A 365, cp. *Dhs trsl.* 279). Freq. as adj. (—°or in combn. with **sa°** and **an°**), viz. Vin III.90 (visuddha°); S I.122 (otara°); **sa°** A III.258, 433; IV.60 sq.; **an°** without consideration, regardless, indifferent S V.164; A III.252, 347, 434; Sn 200 (anapekkhā honti ñātayo); J I 9. Cp. anapekkhin & apekkhavant; also B.Sk. avekṣatā.

Apekkhita [pp. of apekkhati] taken care of, looked after, considered J VI.142, 149 (= olokita C.).

Apekkhin (adj.) [Sk. apekṣin, but B.Sk. avekṣin, e.g. Jtm 215; fr. apa + **īkṣ**] considering, regarding, expecting, looking for; usually neg. **an°** indifferent (against) = loc.) S I.16, 77; II.281; III.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

Apeta (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or °—) Dh 9 (damasaccena); PvA 35 (dukkhato); usually °— in sense of "without, -less", e. g. apeta-kaddama free from mud, stainless Dh 95; °vattha without dress J v.16; °viññāṇa without feeling, senseless Dh 41; Th 2, 468; °viññāṇattaṇ senselessness, lack of feeling PvA 63.

Apetatta (nt.) [abstr. to apeta] absence (of) PvA 92.

Apeti [apa + **i**, cp. Gr. ἄπειμι, Lat. abeo, Goth. af-iddja] to go away, to disappear D I.180 (upeti pi apeti pi); J I.292; Sn 1143 (= n' apagacchanti na vijahanti Nd² 66). — pp. **apeta** (q. v.).

Apetteyyatā (f.) [a + petteyyatā, abstr. fr. *paitṛya fatherly] in combn. with **amatteyyatā** irreverence against father and mother D III.70 (cp. Dh 332 & DhA IV.34).

Apeyya (adj.) [a + peyya, grd. of **pā**] not to be drunk, not drinkable J VI.205 (sāgara).

Apesiya (nt.) [? of uncertain origin] a means of barring a door Vin II.154 (Bdhgh. explns on p. 321: apesī ti dīgha-dāṛumhi khāṇuke pavesetvā kaṇḍaka-sākhāhi vinandhitvā kataṇ dvāra-tthakanakaṇ).

Apesiyamāna (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin II.177.

App' in app' ekacce etc. see **api.**

Appa (adj.) [Vedic alpa, cp. Gr. ἀλαπάζω (λαπάζω) to empty (to make little), ἀλαπαδνός weak; Lith. alpnas weak, alpstù to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VvA 334 as equivalent to a *negative* part. (see appodaka) D I.61 (opp. mahant, DA I.170 = parittaka); Sn 713, 775, 805, 896 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd¹ 306); Dh 174; J I.262; Pug 39. — nt. **appaṇ** a little, a small portion, a trifle; pl. **appāni** small things, trifles A II.26 = It 102; A II.138; Dh 20 (= thokaṇ eka-vagga-dvi-vagga-mattam pi DhA I.158), 224 (°sminṇ yācito asked for little), 259. **-aggha** of little value (opp. mahaggha priceless) J I.9; Pug 33; DhA IV.184. **-assāda** [BSk. alpâsvāda, cp. Divy 224 = Dh 186; alpa + ā + **svād**] of little taste or enjoyment, affording little pleasure (always used of kāmā) Vin II.25 = M I.130 = A III.97 = Nd² 71; Sn 61; Dh

186 (= supina-sadisatāya paritta-sukha DhA III 240); Th 2, 358 (= ThA 244); J II.313; Vism 124. **-ātanka** little (or no) illness, freedom from illness, good health (= appābādha with which often combd.) [BSk. alpātanka & alpātankatā] D I.204 (+ appābādha); III.166; A III.65, 103; Miln 14. **-ābādha** same as appātanka (q.v.) D I.204; III.166, 237; M II.125; A I.25; II.88; III.30, 65 sq., 103, 153; Pv IV.1[44]; °**ābādhatā** id. [cp. BSk. alpābādhatā good health] A I.38. **-āyuka** short lived D I.18; PvA 103, also as °**āyukin** Vv 41[6]. **-āhāra** taking little or no food, fasting M II.5; Sn 165 (= ekāsana-bhojitāya ca parimita-bhojitāya ca SnA 207), also as °**āhāratā** M I.245; II.5. **-odaka** having little or no water, dry Sn 777 (macche va appodake khīṇasote = parittodake Nd[1] 50); Vv 84[3] (+ appabhakkha; expld. at VvA 334 as "appa-saddo h' ettha abhāvattho appiccho appanigghoso ti ādisu viya"); J I.70; DhA IV.12. **-kasira** in instr. °kasirena with little or no difficulty D I.251; S V.51; Th 1, 16. **-kicca** having few duties, free from obligations, free from care Sn 144 (= appaṇ kiccaṇ assā ti KhA 241). **-gandha** not smelling or having a bad smell Miln 252 (opp. sugandha). **-ṭṭha** "standing in little"; i. e. connected with little trouble D I.143; A I.169. **-thāmaka** having little or no strength, weak S IV.206. **-dassa** having little knowledge or wisdom Sn 1134 (see Nd[2] 6); expld. by paritta-paññā SnA 605). **-nigghosa** with little sound, quiet, still, soundless (cp. VvA 334, as quoted above under °odaka) A V.15 (+ appasadda); Sn 338; Nd[1] 377; Miln 371. **-paññā**, of little wisdom J II.166; III.223, 263. **-puñña** of little merit M II.5. **-puññatā** having little merit, unworthiness Pv IV.10[1]. **-phalatā** bringing little fruit PvA 139. **-bhakkha** having little or nothing to eat Vv 84[3]. **-bhoga** having little wealth, i. e. poor, indigent Sn 114 (= sannicitānaṇ ca bhogānaṇ āyamukhassa ca abhāvato SnA 173). **-maññati** to consider as small, to underrate: see separately. **-matta** little, slight, mean, (usually as °ka; not to be confounded with appamatta[2]) A III.275; J I.242; also meaning "contented with little" (of the bhikkhu) It 103 = A II.27; f. °**ā** trifle, smallness, insignificance D I.91; DA I.55. **-mattaka** small, insignificant, trifling, nt. a trifle (cp. °matta) Vin I, 213; II.177 (°vissajjaka the distributor of little things, cp. A III.275 & Vin IV.38, 155); D I.3 (= appamattā etassā ti appamattakaṇ DA I.55); J I.167; III.12 (= aṇu); PvA 262. **-middha** "little slothful", i. e. diligent, alert Miln 412. **-rajakkha** having little or no obtuseness D II.37; M I.169; Sdhp 519. **-ssaka** having little of one's own, possessing little A I.261; II.203. **-sattha** having few or no companions, lonely, alone Dh 123. **-sadda** free from noise, quiet M II.2, 23, 30; A V.15; Sn 925 (= appanigghosa Nd[1] 377); Pug 35; Miln 371. **-siddhika** bringing little success or welfare, dangerous J IV.4 (= mandasiddhi vināsabahula C.); VI.34 (samuddo a. bahu-antarāyiko). **-ssuta** possessing small knowledge, ignorant, uneducated D I.93 (opp. bahussuta); III.252, 282; S IV.242; It 59; Dh 152; Pug 20, 62; Dhs 1327. **-harita** having little or no grass S I.169; Sn p. 15 (= paritta-harita-tiṇa SnA 154).

Appaka (adj.) [appa + ka] little, small, trifling; pl. few. nt. °ṇ adv. a little D II.4; A V.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakā = thokā na bahū DhA II. 160); Pv I.10[2] (= paritta PvA 48); II.9[39]; Pug 62; PvA 6, 60 (= paritta). f. **appikā** J I.228. — instr. **appakena** by little, i. e. easily DA I.256. **-anappaka** not little, i. e. much, considerable, great; pl. many S IV.46; Dh 144; Pv I.11[1] (= bahū PvA 58); PvA 24, 25 (read anappake pi for T. °appakeci; so also KhA 208).

Appakāra (adj.) [a + pakāra] not of natural form, of bad appearance, ugly, deformed J V.69 (= sarīrappakāra-rahita dussaṇṭhāna C.). Cp. apākatika.

Appakiṇṇa [appa + kiṇṇa, although in formation also = a + pakiṇṇa] little or not crowded, not overheaped A V.15 (C. anākiṇṇa).

Appagabbha (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S II.198 = Miln 389, Sn 144, 852 (cp. Nd[1] 228 & KhA 232); Dh 245.

Appaccaya [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkiness D I.3 (= appatītā houti tena atuṭṭhā asomanassitā ti appacayo; domanass' etaṇ adhivacanaṇ DA I.52); III.159; M I.442; A I.79, 124, 187; II.203; III.181 sq.; IV.168, 193; J II.277; Sn p. 92 (kapa + dosa + appacaya); Vv 83[31] (= domanassaṇ VvA 343); SnA 423 (= appatītaṇ domanassaṇ). — 2. (adj.) unconditioned Dhs 1084, 1437.

Appaṭi° [a + paṭi°] see in general under **paṭi°**.

Appaṭikārika (adj.) [a + paṭikārika] "not providing against", i. e. not making good, not making amends for, destructive J V.418 (spelling here & in C. appati°).

Appaṭikopeti [a + paṭikopeti] not to disturb, shake or break (fig.) J V.173 (uposathaṇ).

Appaṭikkhippa (adj.) [a + paṭikkhippa, grd. of paṭikkhipati] not to be refused J II.370.

Appaṭigandhika & °**iya** (adj.) [a + paṭi + gandha + ika] not smelling disagreeable, i. e. with beautiful smell, scented, odorous J V.405 (°ika, but C. °iya; expld. by sugandhena udakena samannāgata); VI.518; Pv II.1[20]; III.2[20].

Appaṭigha (adj.) [a + paṭigha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd[2] 239; SnA 88 expls. "katthaci satte vā sankhāre vā bhayena na paṭihaññatī ti a."). — (b) psychol. t. t. appld. to rūpa: not reacting or impinging (opp. sappaṭigha) D III.217; Dhs 660, 756, 1090, 1443.

Appaṭicchavi (adj.) at Pv II.1[13] is faulty reading for **sampatitacchavi** (v. l.).

Appaṭibhāga (adj.) [a + paṭibhāga] not having a counterpart, unequalled, incomparable DhA I.423 (= anuttara).

Appaṭibhāṇa (adj.) [a + paṭibhāṇa] not answering back, bewildered, cowed down Vin III.162; A III.57; °ṇ **karoti** to intimidate, bewilder J V.238, 369.

Appaṭima (adj.) [a + paṭima fr. prep. paṭi but cp. Vedic apratimāna fr. prati + **mā**] matchless, incomparable, invaluable Th 1, 614; Miln 239.

Appaṭivattiya (adj.) [a + paṭi + vattiya = vṛtya, grd. of **vṛt**] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken in meaning of b.). — (b) irresistable J II.245 (sīhanada). *Note.* The spelling with ṭ is only found as v. l. at J II.245; otherwise as t.

Appaṭivāṇa (nt.) [a + paṭivāṇa, for °vrāṇa, the guṇa-form of **vṛ**, cp. Sk. prativāraṇa] non-obstruction, not hindering, not opposing or contradicting A I.50; III.41; V.93 sq.; adj. J I.326; Th 2, 55.

Appaṭivāṇitā (f.) [abstr. from (ap)paṭivāṇa] not being hindered, non-obstruction, free effort; only in phrase **"asantuṭṭhitā ca kusalesu dhammesu appaṭivāṇitā ca padhānasmiṇ"** (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A I.50, 95 = D III.214 = Dhs 1367.

Appaṭivāṇī (f.) [almost identical w. appaṭivāṇitā, only used in diff. phrase] non-hindrance, non-restriction, free action, impulsive effort; only in stock phrase **chando vāyāmo ussāho ussoḷhī appaṭivāṇī** S II.132; V.440; A II.93, 195; III.307 sq.; IV.320; Nd[2] under chanda C. [cp. similarly Divy 654].

Appaṭivāṇiya (adj.) [grd. of a + paṭi + **vṛ**; cp. BSk. aprativāṇiḥ Divy 655; M Vastu III.343] not to be obstructed, irresistible S I.212 (appld. to Nibbāna; Mrs. Rh. D. *Kindred S.* p. 274 trsls. "that source from whence there is no turning back").

Appaṭividdha (adj.) [a + paṭi + viddha] "not shot through" i. e. unhurt J VI.446.

Appaṭivibhatta (°bhogin) (adj.) [a + paṭi + vibhatta] (not eating) without sharing with others (with omission of another negative: see Trenckner, Miln p. 429, where also Bdhgh's expln.) A III.289; Miln 373; cp. Miln trsl. II.292.

Appaṭivekkhiya [ger. of a + paṭi + avekkhati] not observing or noticing J IV.4 (= apaccavekkhitvā anavekkhitvā C.).

Appaṭisankhā (f.) [a + paṭisankhā] want of judgment Pug 21 = Dhs 1346.

Appaṭisandhika (and °iya) (adj.) [a + paṭisandhi + ka (ya)] 1. what cannot be put together again, unmendable, irreparable (°iya) Pv I.12[9] (= puna pākatiko na hoti PvA 66) = J III.167 (= paṭipākatiko kātuṃ na sakkā C.). — 2. incapable of reunion, not subject to reunion, i. e. to rebirth J V.100 (°bhāva).

Appaṭisama (adj.) [a + paṭi = sama; cp. BSk. apratisama M Vastu I.104] not having it's equal, incomparable J I.94 (Baddha-sirī).

Appaṭissavatā (f.) [a + paṭissavatā] want of deference Pug 20 = Dhs 1325.

Appaṇihita (adj.) [a + paṇihita] aimless, not bent on anything, free[d] from desire, usually as nt. aimlessness, comb[d]. w. **animittaṃ** Vin III.92, 93 = IV.25; Dhs 351, 508, 556. See on term *Cpd.* 67; *Dhs trsl.* 93, 143 & cp. paṇihita.

Appatiṭṭha (adj.) [a + patiṭṭha] 1. not standing still S I.1. — 2. without a footing or ground to stand on, bottomless Sn 173.

Appatissa (& appaṭissa) (adj.) [a + paṭi + **śru**] not docile, rebellious, always in comb[n]. with **agārava** A II.20; III.7 sq., 14 sq., 247, 439. Appatissa-vāsa an unruly state, anarchy J II.352. See also **paṭissā**.

Appatīta (adj.) [a + patīta, of prati + **i**, Sk. pratīta] dissatisfied, displeased, disappointed (cp. appaccaya) J V.103 (at this passage preferably to be read with v. l. as **appatika** = without husband, C. expl[s]. assāmika), 155 (cp. C. on p. 156); DA I.52; SnA 423.

Appaduṭṭha (adj.) [a + paduṭṭha] not corrupt, faultless, of good behaviour Sn 662 (= padosābhāvena a. SnA 478); Dh 137 (= niraparādha DhA III.70).

Appadhaṃsa (adj.) [= appadhaṃsiya, Sk. apradhvaṃsya] not to be destroyed J IV.344 (v. l. duppadhaṃsa).

Appadhaṃsika (& °iya) (adj.) [grd. of a + padhaṃseti] not to be violated or destroyed, inconquerable, indestructable D III.175 (°ika, v. l. °iya); J III.159 (°iya); VvA 208 (°iya); PvA 117 (°iya). Cp. **appadhaṃsa**.

Appadhaṃsita (adj.) [pp. of a + padhaṃseti] not violated, unhurt, not offended Vin IV.229.

Appanā (f.) [cp. Sk. arpaṇa, abstr. fr. appeti = arpayati from of **ṛ**, to fix, turn, direct one's mind; see appeti] application (of mind), ecstasy, fixing of thought on an object, conception (as psychol. t. t.) J II.61 (°patta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144 (°samādhi); DhsA 55, 142 (def. by Bdhg. as "ekaggaṃ cittaṃ ārammaṇe appeti"), 214 (°jhāna). See on term *Cpd.* pp. 56 sq., 68, 129, 215; *Dhs trsl.* XXVIII, 10, 53, 82, 347.

Appabhoti (Appahoti) see **pahoti**.

Appamaññati [appa + maññati] to think little of, to underrate, despise Dh 121 (= avajānāti DhA III.16; v. l. avapamaññati).

Appamaññā (f.) [a + pamaññā, abstr. fr. pamāṇa = Sk. *pramānya] boundlessness, infinitude, as psych. t. t. appl[d]. in later books to the four varieties of philanthropy, viz. **mettā karuṇā muditā upekkhā** i. e. love, pity, sympathy, desinterestedness, and as such enum[d]. at D III.223 (q. v. for detailed ref. as to var. passages); Ps I.84; Vbh 272 sq.; DhsA 195. By itself at Sn 507 (= mettajjhānasankhātā a. SnA 417). See for further expln. *Dhs trsl.* p. 66 and mettā.

Appamatta[1] (adj.) [appa + matta] see **appa**.

Appamatta[2] (adj.) [a + pamatta, pp. of pamadati] not negligent, i. e. diligent, careful, heedful, vigilant, alert, zealous M I.391—92; S I.4; Sn 223 (cp. KhA 169), 507, 779 (cp. Nd[1] 59); Dh 22 (cp. DhA I.229); Th 2, 338 = upaṭṭhitasati Th A 239).

Appamāda [a + pamāda] thoughtfulness, carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal D I.13 (: a. vuccati satiyā avippavāso DA I.104); III.30, 104 sq., 112, 244, 248, 272; M I.477 (°phala); S I.25, 86, 158, 214; II.29, 132; IV.78 (°vihārin), 97, 125, 252 sq.; V.30 sq. (°sampadā), 41 sq., 91, 135, 240, 250, 308, 350; A I.16, 50. (°adhigata); III.330, 364, 449; IV.28 (°gāravatā) 120 (°ṃ garu-karoti); V.21, 126 (kusalesu dhammesu); Sn 184, 264, 334 (= sati-avippavāsa-sankhāta a. SnA 339); It 16 (°ṃ pasaṃsanti puññakiriyāsu paṇḍitā), 74 (°vihārin); Dh 57 (°vihārin, cp. DhA I.434); 327 (°rata = satiyā avippavāse abhirata DhA IV.26); Dāvs II. 35; KhA 142.

Appamāṇa (freq. spelled **appamāna**) (adj.) [a + pamāṇa] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all-permeating S IV.186 (°cetaso); A II.73; V.63; Sn 507 (mettaṃ cittaṃ bhāvayaṃ appāmāṇaṃ = anavasesa-pharaṇena SnA 417; cp. appamaññā); It 21 (mettā), 78; J II.61; Ps II.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, 1021, 1024, 1405; DhsA 45, 196 (°gocara, cp. anantagocara). See also on term *Dhs trsl.* 60. — 2. "without difference", irrelevant, in general (in commentary style) J I.165; II.323.

Appameyya (adj.) [a + pameyya = Sk. aprameya, grd. of a + pra + **mā**] immeasurable, infinite, boundless M I.386; S V.400; A I.266; Th 1, 1089 (an°); Pug 35; Miln 331; Sdhp 338.

Appavattā (f.) [a + pavattā] the state of not going on, the stop (to all that), the non-continuance (of all that) Th 1, 767; Miln 326.

Appasāda see **pasāda**.

Appassāda see **appa**.

Appahīna (adj.) [a + pahīna, pp. of pahāyati] not given up, not renounced M I.386; It 56, 57; Nd[2] 70 D[1]; Pug 12, 18.

Appāṇaka (adj.) [a + pāṇa + ka] breathless, i. e. (1) holding one's breath in a form of ecstatic meditation (jhāna) M I.243; J I.67 [cp. BSk. āsphānaka Lal. v. 314, 324; M Vastu II.124; should the Pāli form be taken as *a + prāṇaka?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

Appikā (f.) of **appaka**.

Appiccha (adj.) [appa + iccha from **iṣ**, cp. icchā] desiring little or nothing, easily satisfied, unassuming, contented, unpretentious S I.63, 65; A III.432; IV.2, 218 sq., 229; V.124 sq., 130, 154, 167; Sn 628, 707; Dh 404; Pv IV.7[3]; Pug 70.

Appicchatā (f.) [abstr. fr. prec.] contentment, being satisfied with little, unostentatiousness Vin III.21; D III.115; M I.13; S II 202, 208 sq.; A I.12, 16 sq.; III.219 sq., 448; IV.218, 280 (opp. mahicchatā); Miln 242; SnA 494 (catubbidhā, viz. paccaya-dhutanga-pariyatti-adhigama-vasena); PvA 73. As one of the 5 dhutanga-dhammā at Vism 81.

Appita (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prītyarpitaṃ cakṣuḥ Jtm 31[69]] 1. fixed, applied, concentrated (mind) Miln 415 (mānasa) Sdhp 233 (citta). — 2. brought to, put to, fixed on J VI.78 (maraṇamukhe); **visappita** (an arrow to which) poison (is) applied, so read for visap(p)ita at J V.36 & Vism 303.

Appiya & **Appiyatā** see **piya** etc.

Appekadā (adv.) see **api** 2 *a*.

Appeti [Vedic arpayati, Caus. of **ṛ**, ṛṇoti & ṛcchati (cp. icchati[2]), Idg. ***ar** (to insert or put together, cp. also ***er** under aṇṇava) to which belong Sk. ara spoke of a wheel; Gr. ἀραρίσκω to put together, ἅρμα chariot, ἄρθρον limb, ἀρετή virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see aṇṇava] 1. (***ēr**) to move forward, rush on, run into (of river) Vin II.238; Miln 70. — 2. (***ar**) to fit in, fix, apply, insert, put on to (lit. & fig.) Vin II.136, 137; J III.34 (nimba-sūlasmiṃ to impale, C. āvuṇāti); VI.17 (T. sūlasmiṃ acceti, vv. ll. abbeti = appeti & upeti, C. āvuṇati); Miln 62 (dāruṃ sandhismiṃ); VvA 110 (saññāṇaṃ). Cp. Trenckner, *Notes* 64 n. 19, who defends reading abbeti at T. passages.

Appesakkha (adj.) [acc. to Childers = Sk. *alpa + īśa + ākhya, the latter fr. ā + **khyā** "being called lord of little"; Trenckner on Miln 65 (see p. 422) says: "appesakkha & mahesakkha are traditionally expl[d]. appaparivāra & mahāparivāra, the former, I suppose, from appe & sakkha (Sk. sākhya), the latter an imitation of it". Thus the etym. would be "having little association or friendship" and resemble the term appasattha. The BSk. forms are alpeśākhya & maheśākhya, e. g. at Av. Ś II. 153; Divy 243] of little power, weak, impotent S II.229; Miln 65; Sdhp 89.

Appoti [the contracted form of āpnoti, usually papuṇāti, fr. **āp**] to attain, reach, get Vism 350 (in etym. of āpo).

Appodaka see **appa**.

Appossukka (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume a hypothetic form of *autsukya as der. fr. ussuka] unconcerned, living at ease, careless", not bothering", keeping still, inactive Vin II.188; M III.175, 176; S I 202 (in stock phrase **appossukka tuṇhībhūta sankasāya** "living at ease, given to silence, resigned" Mrs. Rh. D. *Dhs trsl.* 258, see also *JPTS.* 1909, 22); II. 177 (id.); IV.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyāvaṭa anapekkha Nd[2] 72); Dh 330 (= nirālaya DhA IV.31); J I.197; IV.71; Miln 371 (a. tiṭṭhati to keep still); DA I.264.

Appossukkatā (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin I.5; D II.36; Miln 232; DhA II.15.

Apphuta (& **apphuṭa**) [Sk. *ā-sphṛta for a-sphārita pp. of **sphar**, cp. phurati; phuṭa & also phusati] untouched, unpervaded, not penetrated D I.74 = M I.276 (pītisukhena).

Apphoṭā (f.) [fr. appoṭeti to blossom] N. of a kind of Jasmine J VI.336.

Apphoṭita [pp. of apphoṭeti] having snapped one's fingers or clapped one's hands J II.311 (°kāle).

Apphoṭeti [ā + phoṭeti, **sphuṭ**] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20, pp. **apphoṭhita**.

Aphusa [Sk. *aspṛśya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kiriyāni seems wrong, at any rate it is unintelligible to me").

Aphegguka (adj.) [a + pheggu + ka] not weak, i. e strong J III.318.

Abaddha [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd[2] abandha; expl[d]. by rajju-bandhan' ādisu yena kenaci abaddha SnA 83).

Abandha (n.-adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mārassa; v. l. abaddha).

Abandhana (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948, cp. Nd[1] 433.

Ababa [of uncertain origin, prob. onomatopoetic]. N. of a cert. Purgatory, enum[d]. with many other similar names at A V.173 = Sn p. 126 (cp. aṭaṭa, abbuda & also Av. Ś I.4, 10 & see for further expl[n]. of term SnA 476 sq.

Abala (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appathāma Nd[2] 73); Dh 29 (°assa a weak horse = dubbalassa DhA I.262; opp. sīghassa a quick horse).

Abbaje T. reading at A II.39, evidently interpreted by ed. as ā + vraje, pot. of ā + **vraj** to go to, come to (cp. pabbajati), but is preferably with v. l. SS to be read **aṇḍaje** (corresponding with vihangama in prec. line).

Abbaṇa (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

Abbata (n.-adj.) [a + vata, Sk. avrata] (a) (nt.) that which is not "vata" i. e. moral obligation, breaking of the moral obligation Sn 839 (asīlata +); Nd[1] 188 (v. l. SS abhabbata; expl[d]. again as a-vatta). SnA 545 (= dhutangavataṃ vinā). — (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= sīlavatena ca dhutavatena ca virahita DhA III.391; vv. ll. k. adhūta & abhūta; B. abbhuta, C. abbuta).

Abbaya in uday° at Miln 393 stands for **avyaya**.

Abbahati (& **abbuhati**) [the first more freq. for pres., the second often in aor. forms; Sk. ābṛhati, ā + **bṛh**[1], pp. bṛḍha (see abbūḷha)] to draw off, pull out (a sting or dart); imper. pres. **abbaha** Th 1, 404; J II.95 (v. l. BB appuha = abbuha; C. expl[s]. by uddharatha). — aor. **abbahi** J V.198 (v. l. BB abbuhi), **abbahī** (metri causa) J III.390 (v. l. BB dhabbuḷi = abbuḷhi) = Pv I.8[6] (which reads T. abbūḷha, but PvA 41 expl[s]. nīhari) = DhA I.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbūḷhaṃ) = Vv 83[9] (T. abbuḷhi; v. l. BB abbuḷhaṃ, SS avyahi; VvA 327 expl[s]. as uddhari), & **abbuhi** A III.55 (v. l. abbahi, C. abbahī ti nīhari), see also vv. ll. under abbahi. — ger. **abbuyha** Sn 939 (= abbuhitvā uddharitvā Nd[1] 419; v. l. SS abbuyhitvā; SnA 567 reads **avyuyha** & expl[s]. by uddharitvā); S I.121 (taṇhaṃ); III.26 (id.; but spelt abbhuyha). — pp. **abbuḷha** (q. v.). — Caus. **abbāheti** [Sk. ābarhayati] to pull out, drag out J IV.364 (satthaṃ abbāhayanti; v. l. abbhā°); DhA II.249 (asiṃ). ger. **abbāhitvā** (= °hetvā) Vin II 201 (bhisa-muḷālaṃ) with v. l. BB aggahetvā, SS abbūhitvā, cp. Vin I.214 (vv. ll. aggahitvā & abbāhitvā). pp. **abbūḷhita** (q. v.).

Abbāhana (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA III.404 (sic. T.; v. l. abbūhana; Fausböll aḍahana; glosses C. aṭṭhangata & aṭṭhangika, K. nibbāpana). See also **abbuḷhana** and **abbhāhana**.

Abbuda (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in the 1st & 2nd months after conception, the 2nd of the five prenatal stages of development, viz. **kalala, abbuda, pesi, ghana, pasākhā** Nd[1] 120; Miln 40; Vism 236. — 2. a tumour, canker, sore Vin III.294, 307 (only in Samantapāsādikā; both times as **sāsanassa a**). — 3. a very high numeral, appl[d]. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense used as adj. of Niraya (abbudo nirayo the "vast-period"

hell, cp. nirabbuda). S I.149 = A II.3 (chattiṃsati pañca ca abbudāni); S I.152 = A V.173 = Sn p. 126 (cp. SnA 476: abbudo nāma koci pacceka-nirayo n' atthi, Avīcimhi yeva abbuda-gaṇanāya paccanokāso pana abbudo nirayo ti vutto; see also *Kindred Sayings* p. 190); J III.360 (sataṃ ninnahuta-sahassānaṃ ekaṃ abbudaṃ). — 4. a term used for "hell" in the riddle S I.43 (kiṃsu lokasmiṃ abhudaṃ "who are they who make a hell on earth" Mrs. Rh. D. The answer is "thieves"; so we can scarcely take it in meaning of 2 or 3. The C. has vināsa-karaṇaṃ.

Abbuḷhati (?) & **Abbuhati** see abbahati.

Abbuḷhana (nt.) [fr. abbahati = abbuhati (abbuḷhati)] the pulling out (of a sting), in phrase **taṇhā-sallassa abbuḷhanaṃ** as one of the 12 acchievements of a Mahesi Nd¹ 343 = Nd² 503 (eds. of Nd¹ have abbūhana, v. l. SS abbussāna; ed. of Nd² abbuḷhana, v. l. SS abbahana, BB abbuhana). Cp. **abbāhana.**

Abbūḷha (adj.) [Sk. ābṛḍha, pp. of a + **bṛh**¹, see abbahati] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in combn. °**salla** with the sting removed, having the sting (of craving thirst, taṇhā) pulled out D II.283 (v. l. SS asammūḷha); Sn 593, 779 (= abbūḷhita-salla Nd¹ 59; rāgâdi-sallānaṃ abbūḷhattā a. SnA 518); J III.390 = Vv 83¹⁰ = Pv I.8¹ = DhA I.30. — In other connection: M I.139 = A III.84 (°esika = taṇhā pahīnā; see esikā); Th 1, 321; KhA 153 (°soka).

Abbūḷhatta (nt.) [abstr. of abbūḷha] pulling out, removal, destroying SnA 518.

Abbūḷhita (& **abbūhitta** at J III.541) [pp. of abbāheti Caus. of abbāhati] pulled out, removed, destroyed Nd¹ 59 (abbūḷhita-sallo + uddhaṭa° etc. for abbuḷha); J III.541 (uncertain reading; v. l. BB appahita, SS abyūhita; C. expls. pupphakaṃ ṭhapitaṃ appaggharakaṃ kataṃ; should we explain as ā + vi + **ūh** and read abyūhita?).

Abbeti [Trenckner, Notes 64 n. 19] at J III.34 & VI.17 is probably a mistake in MSS for **appeti.**

Abbokiṇṇa 1. [= **abbhokiṇṇa**, abhi + ava + kiṇṇa, cp. abhikiṇṇa] filled M I.387 (paripuṇṇa +); DhA IV.182 (pañca jātisatāni a.). — 2. [seems to be misunderstood for **abbocchinna**, a + vi + ava + chinna] uninterrupted, constant, as °ṃ adv. in combn. with **satataṃ samitaṃ** A IV.13 = 145; Kvu 401 (v. l. abbhokiṇṇa), cp. also *Kvu trsl.* 231 n. 1 (abbokiṇṇa undiluted?); Vbh 320. — 3. doubtful spelling at Vin III.271 (Bdhgh on Pārāj. III.1, 3).

Abbocchinna see **abbokiṇṇa** 2 and **abbhocchinna.**

Abbohārika (adj.) [a + vi + ava + hārika of voharati] not of legal or conventional status, i. e. — (a) negligible, not to be decided Vin III.91, 112 (see also *Kvu trsl.* 361 n. 4). — (b) uncommon, extraordinary J III.309 (v. l. BB abbho°); V.271, 286 (Kern: ineffective).

Abbha (nt.) [Vedic abhra nt. & later Sk. abhra m. "dark cloud"; Idg. *mbhro, cp. Gr. ἀφρός scum, froth, Lat. imber rain; also Sk. ambha water, Gr. ὄμβρος rain, Oir ambu water]. A (dense & dark) cloud, a cloudy mass A II.53 = Vin II.295 = Miln 273 in list of to things that obscure moon- & sunshine, viz. **abbhaṃ mahikā** (mahiyā A) **dhūmarajo** (megho Miln), **Rāhu.** This list is referred to at SnA 487 & VvA 134. S I.101 (°sama pabbata a mountain like a thunder-cloud); J VI.581 (abbhaṃ rajo acchādesi); Pv IV.3⁹ (nīl° = nīla-megha PvA 251). As f. **abbhā** at Dhs 617 & DhsA 317 (used in sense of adj. "dull"; DhsA expls. by valāhaka); perhaps also in **abbhāmatta.** **-kūṭa** the point or summit of a storm-cloud Th 1, 1064; J VI.249, 250; Vv 1¹ (= valāhaka-sikhara VvA 12). **-ghana** a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). **-paṭala** a mass of clouds DhsA 239. **-mutta** free from clouds Sn 687 (also as abbhāmutta Dh 382). **-saṃvilāpa** thundering S IV.289.

Abbhakkhāti [abhi + ā + **khyā**, cp. Sk. ākhyāti] to speak against to accuse, slander D I.161 = A I.161 (an-abbhakkhātu-kāma); IV.182 (id.); J IV.377. Cp. Intens. **abbhācikkhati.**

Abbhakkhāna (nt.) [fr. abbhakkhāti] accusation, slander, calumny D III.248, 250; M I.130; III.207; A III.290 sq.; Dh 139 (cp. DhA III.70).

Abbhacchādita [pp. of abhi + ā + chādeti] covered (with) Th 1, 1068.

Abbhañjati [abhi + añj] to anoint; to oil, to lubricate M I.343 (sappi-telena); S IV.177; Pug 56; DhA III.311 = VvA 68 (sata-pāka-telena). Caus. **abbhañjeti** same J I.438 (telena °etvā); V.376 (sata-pāka-telena °ayiṃsu); Caus. II. **abbhanjāpeti** to cause to anoint J III.372.

Abbhañjana (nt.) [fr. abbhañjati] anointing, lubricating, oiling; unction, unguent Vin I.205; III.79; Miln 367 (akkhassa a.); Vism 264; VvA 295.

Abbhatika (adj.) [ā + bhata + ika, **bhṛ**] brought (to), procured, got, J VI.291.

Abbhatikkanta [pp. of abhi + ati + **kram**, cp. aṭikkanta] one who has thoroughly, left behind J V.376.

Abbhatīta [pp. of abhi + ati + **i**, cp. atīta & atikkanta] emphatic of atīta in all meanings, viz. 1 passed, gone by S II.183 (+ atikkanta); nt. °ṃ what is gone or over, the past J III.169. — 2. passed away, dead M I.465; S IV.398; Th 1, 242, 1035. — 3. transgressed, overstepped, neglected J III.541 (saṇyama).

Abbhattha (nt.) [abhi + attha² in acc. abhi + atthaṃ, abhi in function of "towards" = homeward, as under abhi I.1 a; cp. Vedic abhi sadhasthaṃ to the seat R. V. IX. 21. 3] = attha², only in phrase **abbhattaṃ gacchati** "to go towards home", i. e. setting; fig. to disappear, vanish, M I.115, 119; III.25; A IV.32; Miln 305; pp. **abbhattangata** "set", gone, disappeared Dhs 1038 (atthangata +); Kvu 576.

Abbhatthatā (f.) [abstr. fr. abbhatta] "going towards setting", disappearance, death J V.469.

Abbhanumodati [abhi + anu + modati] to be much pleased at to show great appreciation of Vin I.196; D I.143, 190; S IV.224; Miln 29, 210; DhA IV.102 (v. l. °ānu°).

Abbhanumodana (nt.) (& °ā f.) [fr. abbhanumodati] being pleased, satisfaction, thanksgiving DA I.227; VvA 52 (°ānu°); Sdhp 218.

Abbhantara (adj.) [abhi + antara; abhi here in directive function = towards the inside, in there, with-in, cp. abhi I.1 a] = antara, i. e. internal, inner, being within or between; nt. °ṃ the inner part, interior, interval (also as °—) Vin I.111 (satt° with interval of seven); A IV.16 (opp. bāhira); Dh 394 (id.); Th 1, 757 (°āpassaya lying inside); J III.395 (°amba the inside of the Mango); Miln 30 (°e vāyo jivo), 262, 281 (bāhir-abbhantara dhana); DhA II.74 (adj. c. gen. being among; v. l. abbhantare). — Cases used adverbially: instr. **abbhantarena** in the meantime, in between DhA II.59. loc. **abbhantare** in the midst of, inside of, within (c. gen. or —°) J I.262 (rañño), 280 (tuyhaṃ); DhA II.64 (v. l. antare), 92 (sattavass°); PvA 48 (= anto).

Abbhantarika (adj.-n.) [fr. abbhantara, cp. Sk. abhyantara in same meaning] intimate friend, confidant, "chum" J I.86 (+ ativissāsika), 337 ("insider", opp. bāhiraka).

Abbhantarima (adj.) [superl. formation fr. abbhantara in contrasting function] internal, inner (opp. **bāhirima**) Vin III.149; J V.38.

Abbhākuṭika (adj.) [a + bhākuṭi + ka; Sk. bhrakuṭi frown] not frowning, genial Vin III.181 (but here spelt bhākuṭik-abhākuṭika); D I.116, cp. DA I.287; DhA IV.8 (as v.l.; T. has abbhokuṭika).

Abbhāgata [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv 1[5] (= abhi-āgata, āgantuka VvA 24).

Abbhāgamana (nt.) [abhi + ā + gamana; cp. Sk. abhyāgama] coming arrival, approach Vin IV.221.

Abbhāghāta [abhi + āghāta] slaughtering-place Vin III.151 (+ āghāta).

Abbhācikkhati [Intens. of abbhākkhāti] to accuse, slander, calumniate D I.161; III.248, 250; M I.130, 368, 482; III.207; A I.161.

Abbhāna (nt.) [abhi + āyana of ā + **yā (i)**] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin I.49 (°āraha), 53 (id.), 143, 327; II.33, 40, 162; A I.99. — Cp. **abbheti.**

Abbhāmatta (adj.) [abbhā + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + **bhū** what is contradictory to anything that is) cp. abbhuta & abbhuṇ, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S I.205 & J III.309) S I.205 = Th 1, 652 (v. l. abbha° & abbhāmutta) = J III.309 (v. l. °mutta).

Abbhāhata [abhi + ā + hata, pp. of **han**] struck, attacked, afflicted S I.40 (maccunā); Th 1, 448; Sn 581; J VI.26, 440; Vism 31, 232; DA I.140, 147; DhA IV.25.

Abbhāhana (nt.) [either = abbāhana or āvāhana] in **udaka°** the pulling up or drawing up of water Vin II.318 (Bdhgh. on Cullavagga V.16, 2, corresponding to udaka-vāhana on p. 122).

Abbhita [pp. of abbheti] 1. come back, rehabilitated, reinstated Vin III.186 = IV.242 (an°). — 2. uncertain reading at Pv I.12[3] in sense of "called" (an° uncalled), where id. p. at J III.165 reads anavhāta & at Th 2, 129 ayācita.

Abbhu [a + **bhū** most likely = Vedic abhva and P. abbhuṇ, see also abbhāmatta] unprofitableness, idleness, nonsense J V.295 (= abhūti avaḍḍhi C.).

Abbhuṇ (interj.) [Vedic abhvaṇ, nt. of abhva, see expld. under abbhamatta. Not quite correct Morris *J P T S.* 1889, 201: abbhuṇ = ā + bhuk; cp also abbhuta] alas! terrible, dreadful, awful (excl. of fright & shock) Vin II. 115 (Bdhgh. expls. as "utrāsa-vacanam-etaṇ"); M I.448. — See also **abbhu** & **abbhuta.**

Abbhukkiraṇa (nt.) [abhi + ud + **kṛ**] drawing out, pulling, in daṇḍa-sattha° drawing a stick or sword Nd[2] 576[4] (cp. abbhokkiraṇa). Or is it **abbhuttīraṇa** (cp. uttiṇṇa outlet).

Abbhukkirati [abhi + ud + kirati] to sprinkle over, to rinse (with water) D II.172 (cakkaratanaṇ; neither with Morris *J P T S.* 1886, 131 "give up", nor with trsl. of J II.311 "roll along"); J V.390; PvA 75. Cp. **abbhokkirati.**

Abbhuggacchati [abhi + ud + gacchati] to go forth, go out, rise into D I.112, 127; A III.252 (kitti-saddo a.); Pug 36. ger. °**gantvā** J I.88 (ākāsaṇ), 202; DhA IV.198. aor. °**gañchi** M I.126 (kittisaddo); J I.93. — pp. **abbhuggata.**

Abbhuggata [pp. of abbhuggacchati] gone forth, gone out, risen D I.88 (kitti-saddo a., cp. DhA I.146: sadevakaṇ lokaṇ ajjhottharitvā uggato), 107 (saddo); Sn p. 103 (kittisaddo).

Abbhuggamana (nt.-adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PvA 65 (candaṇ nabhaṇ abbhuggamanaṇ; so read for T. abbhuggamānaṇ).

Abbhujjalana (nt.) [abhi + ud + jalana, from **jval**] breathing out fire, i. e. carrying fire in one's month (by means of a charm) D I.11 (= mantena mukhato aggi-jala-nīharaṇaṇ DA I.97).

Abbhuṭṭhāti (°ṭṭhahati) [abhi + ud + **sthā**] to get up to, proceed to, D I.105 (cankamaṇ).

Abbhuṇṇata [pp. of abbhunnamati] standing up, held up, erect J V.156 (in **abbhuṇṇatatā** state of being erect. stiffness), 197 (°unnata; v. l. abbhantara, is reading correct?).

Abbhuṇha (adj.) [ahhi + uṇha] (a) very hot DhA II.87 (v.l. accuṇha). (b) quite hot, still warm (of milk) DhA II.67.

Abbhuta[1] (adj. nt.) [*Sk. adbhuta which appears to be constructed from the Pāli & offers like its companion *āścarya (acchariya abbhuta see below) serious difficulties as to etym. The most probable solution is that P. abbhuta is a secondary adj.-formation from abbhuṇ which in itself is nt. of abbha = Vedic abhva (see etym. under abbhāmatta and cp. abbhu, abbhuṇ & *J P T S.* 1889, 201). In meaning abbhuta is identical with Vedic abhva contrary to what usually happens, i. e. striking, abnormal, gruesome, horrible etc.; & that its significance as a + **bhū** ("unreal?") is felt in the background is also evident from the traditional etym. of the Pāli Commentators (see below). See also acchariya] terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernormal. Described as a term of surprise & consternation (vimhay' āvahass' adhivacanaṇ DA I.43 & VvA 329) & expld. as "something that is not" or "has not been before", viz. abhūtaṇ ThA 233; abhūta-pubbatāya abbhutaṇ VvA 191, 329; abhūta-pubbaṇ DA I.43. — 1. (adj.) wonderful, marvellous etc. Sn 681 (kiṇ °ṇ, combd. with lomahaṇsana); J IV.355 (id.); Th 2, 316 (abbhutaṇ vata vācaṇ bhāsasi = acchariyaṇ ThA 233); Vv 44[9] (°dassaneyya); Sdhp 345, 496. — 2. (nt.) the wonderful, a wonder, marvel S IV.371, also in °dhamma (see Cpd.). Very freq. in combn. with **acchariyaṇ** and a part. of exclamation, viz. **acchariyaṇ bho abbhutaṇ bho** wonderful indeed & beyond comprehension, strange & stupefying D I.206; acch. vata bho abbh. **vata bho** D I.60; acch. bhante abbh. A II.50; aho acch. aho abbh. J I.88; acch. vata abbh. vata Vv 83[10]. — Thus also in phrase **acchariyā abbhutā dhammā** wonderful & extraordinary signs or things M III.118, 125; A II.130; IV.198; Miln 8; and in **acchariya-abbhuta-citta-jāta** dumbfounded & surprised J I.88; DhA IV.52; PvA 6, 50.

-dhamma mysterious phenomenon, something wonderful, supernormal; designation of one of the nine angas or divisions of the Buddhist Scriptures (see nava B 2) Vin III.8; M I.133; A II.103; III.86, 177; Pug 43; Miln 344; PvA 2, etc.

Abbhuta[2] (nt.) [= abbhuta[1] in the sense of invoking strange powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase **abbhutaṇ karoti** (sahasseṇa) to make a bet or to bet (a thousand, i. e. kahāpaṇa's or pieces of money) Vin III.138; IV.5; J I.191; V.427; VI.192; PvA 151; & in phrase pañcahi sahassehi abbhutaṇ hotu J VI.193.

Abbhudāharati [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M II.132.

Abbhudīreti [abhi + ud + īreti] to raise the voice, to utter Th 2, 402; DA I.61; Sdhp 514.

Abbhudeti [abhi + ud + eti] to go out over, to rise A II.50, 51 (opp. atthaṇ eti, of the sun). — ppr. **abbhuddayaṇ** Vv 64[11] (= abhi-uggacchanto VvA 280; abbhusayaṇ ti pi pāṭho).

Abbhuddhunāti [abhi + ud + dhunāti] to shake very much Vv 64[9] (= adhikaṇ uddhunāti VvA 278).

Abbhunnadita [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

Abbhunnamati [abhi + ud + namati] to, spring up, burst forth D II.164. — pp. **abbhuṇṇata** (& °unnata), q. v. — Caus. **abbhunnāmeti** to stiffen, straighten out, hold up, erect D I.120 (kāyaṇ one's body); A II.245 (id.); D I.126 (patodalaṭṭhiṇ; opp. **apanāmeti** to bend down).

Ąbbhuyyāta [pp. of abbhuyyāti] marched against, attacked Vin I.342; M II.124.

Abbhuyyāti [abhi + up + yāti of **yā**] to go against, to go against, to march (an army) against, to attack S I.82 (aor °uyyāsi). — pp. **abbhuyyāta** (q. v.).

Abbhusūyaka (adj.) [abhi + usūyā + ka] zealous, showing zeal, endeavouring in (—°) Pgdp 101.

Abbhussakati & °**usukkati** [abhi + ud + **svaṣk**, see sakkati] to go out over, rise above (acc.), ascend, freq. in phrase **ādicco nabhaṇ abbhussakkamāno** M I.317 = S III.156 = It 20. — See also S I.65; v.44; A I.242 (same simile); v.22 (id.).

Abbhussahanatā (f.) [abstr. fr. abhi + *utsahana, cp. ussāha] instigation, incitement Vin II.88.

Abbhusseti [abhi + ud + seti of **śī**] to rise; v. l. at Vv 64[11] according to VvA 280: abbhuddayaṇ (see abbhudeti) abbhussayan ti pi pāṭho.

Abbheti [abhi + ā + i] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin II.7 (abbhento), 33 (abbheyya); III.112 (abbheti), 186 = IV.242 (abbhetabba) — pp. **abbhita** (q. v.). See also abbhāna.

Abbhokāsa [abhi + avakāsa] the open air, an open & unsheltered space D I.63 (= alagganatthena a. viya DA I.180), 71 (= acchanna DA I.210), 89; M III.132; A II.210; III.92; IV.437, v.65; Sn p. 139 (°e nissinna sitting in the open) J I.29, 215; Pug 57.

Abbhokāsika (adj.) [fr. abbhokāsa] belonging to the open air, one who lives in the open, the practice of certain ascetics. D I.167; M I.282; A III.220; Vin v.131, 193; J IV.8 (+ nesajjika); Pug 69; Miln 20, 342. (One of the 13 Dhutaṇgas). See also Nd[1] 188; Nd[2] 587.

-**anga** the practice or system of the "campers-out" Nd[1] 558 (so read for abbhokāsi-kankhā, cp. Nd[1] 188).

Abbhokiṇṇa [pp. of abbhokirati] see **abbokiṇṇa**.

Abbhokirati [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 5[9] (= abhi-okirati abhippakirati), 35[11] (v. l. abbhuk°). Cp. **abbhukkirati** & **abbhokkiraṇa** — pp. **abbhokiṇṇa** see under **abbokiṇṇa**.

Abbhokuṭika spelling at DhA IV.8 for **abbhākuṭika**.

Abbhokkiraṇa (nt.) [fr. abbhokirati] in naṭānaṇ a. "turnings of dancers" DA I.84 in expln. of sobha-nagarakaṇ of D I.6.

Abbhocchinna (besides **abbocch°**, q. v. under **abbokiṇṇa**[2]) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J I.470 (v. l. abbo°); VI.254, 373; Cp. I.6[3]; Miln 72; Vism 362 (bb), 391 (bb).

Abbhohārika see **abbo°**.

Aby° see **avy°**.

Abhabba (adj.) [a + bhavya. The Sk. abhavya has a different meaning] impossible, not likely, unable D III.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J I 116; Pug 13.

-**ṭṭhāna** a (moral) impossibility of which there are 9 enumd. among things that are not likely to be found in an Arahant's character: see D III.133 & 235 (where the five first only are given as a set).

Abhabbatā (f.) [abstr. fr. abhabba] an impossibility, unlikelihood Sn 232, cp. KhA 191.

Abhaya (adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. — nt. **abhayaṇ** confidence, safety Dh 317, cp. DhA III.491. For further refs. see **bhaya**.

Abhi- [prefix, Vedic abhi, which represents both Idg *ṃbhi, as in Gr. ἀμφί around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitaḥ on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bi = E. be-.

I. *Meaning.* — 1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming *by* and *over*-coming, thus literally having the function of (*a*) facing and aggressing = towards, against, on to, at (see II. 1, *a*); and (*b*) mastering = over, along over, out over, on top of (see II. 1, *b*). 2. Out of this is developed the fig. meaning of increasing, i. e., an intensifying of the action implied in the verb (see III. 1). Next to saṇ- it is the most frequent modification prefix in the meaning of "very much, greatly" as the first part of a double-prefix cpd. (see III. 2), and therefore often seemingly superfluous, i. e., weakened in meaning, where the second part already denotes intensity as in abhi-vi-ji (side by side with vi-ji), abhi-ā-kkhā (side by side with ā-kkhā), abhi-anu-mud (side by side with anu-mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her-bei-kommen (for bei-kommen), E. fill up (for fill); e. g., abbhatikkanta (= ati ° C.), abbhatita ("vorbei gegangen"), abbhantara ("with-in", b-innen or "in here"), abbhudāharati, abhipūreti ("fill up"), etc. (see also II. 1, *c*).

II. *Lit. Meaning.* — 1. As single pref.: (*a*) against, to, on to, at-, viz., abbhatthangata gone towards home, abhighāta striking at, °jjhā think at, °mana thinking on, °mukha facing, turned towards, °yāti at-tack, °rūhati ascend, °lāsa long for, °vadati ad-dress, °sapati ac-curse, °hata hit at. (*b*) out, over, all around: abbhudeti go out over, °kamati exceed, °jāti off-spring, °jānāti know all over, °bhavati overcome, °vaḍḍhati increase, °vuṭṭha poured out or over, °sandeti make over-flow, °siñcati sprinkle over. (*c*) abhi has the function of transitivising intrs. verbs after the manner of E. be- (con-) and Ger. er-, thus resembling in meaning a simple Caus. formation, like the foll.: abhigajjati thunder on, °jānāti "er-kennen" °jāyati be-get, °tthaneti = °gajjati, °nadati "er tönen", °nandati approve of (cp. anerkennen), °passati con-template, °ramati indulge in, °ropeti honour, °vuḍḍha increased, °saddahati believe in. — 2. As base in compn. (2nd part of cpd.) abhi occurs only in combn. **sam-abhi** (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSk.: see under sam-).

III. *Fig. Meaning* (intensifying). — 1. A single pref.: abhikiṇṇa strewn all over, °jalati shine forth, °jighacchati be very hungry, °tatta much exhausted, °tāpa very hot, °toseti pleuse greatly, °nava quite fresh, °nipuṇa very clever, °nīla of a deep black, °manāpa very pleasant, °mangaly very lucky, °yobbana full youth, °rati great liking, °ratta deep red, °ruci intense satisfaction, °rūpa very handsome (= adhika-rūpa C.), °sambuddha wide and fully-awake, cp. abhuddhunāti to shake greatly (= adhikaṇuddh° C.). — As 1st part of a prep.-cpd. (as modification-pref.) in foll. combinations: abhi-ud (abbhud-) °ati, °anu, °ava, °ā, °ni, °ppa, °vi, °saṇ. See all these s. v. and note that the contraction (assimilation before vowel) form of abhi is **abbh°**. — On its relation to pari, see **pari°**, to ava see **ava°**.

IV. *Dialectical Variation.* — There are dial. variations in the use and meanings of abhi, Vedic abhi besides corresponding to abhi in P. is represented also by **ati°**, **adhi°** and **anu°**, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; ati = up to and beyond; adhi = up to, towards, over; anu = along towards). For all the

foll. verbs we find in Pāli one or other of these three prefixes. So **ati** in °jāti, °pīḷita, °brūheti, °vassati, °vāyati, °veṭheti; also as vv. ll. with abhi-kīrati, °pavassati, °roceti, cp. atikkanta-abhi° (Sk. abhikrānta); **adhi** in °patthita, °pāteti, °ppāya, °ppeta, °bādheti, °bhū, °vāha (vice versa P. abhi-ropeti compared with Sk. adhiropayati); **anu** in °gijjhati, °brūheti, °sandahati.

Abhikankhati [abhi + kankhati] to desire after, long for, wish for S I.140, 198 (Nibbānaṃ); J II.428; IV.10, 241; VvA 38, 283; ThA 244. — pp. **abhikankhita.** Cp. BSk. abhikāṅkṣati, e. g. Jtm. p. 221.

Abhikankhanatā (f.) [abhi + kankhana + tā] wishing, longing, desire DA I.242.

Abhikankhita [pp. of abhikankhati] desired, wished, longed for VvA 201 (= abhijjhita).

Abhikankhin (adj.) cp. wishing for, desirous of (—°) Th 2, 360 (sītibhāva°).

Abhikiṇṇa [pp. of abhikirati] 1. strewn over with (—°), adorned, covered filled Pv II.11[2] (puppha°). — 2. overwhelmed, overcome, crushed by (—°) It 89 (dukkhᶜ, vv. ll. dukkhâtiṇṇa & otiṇṇa) = A I.147 (which reads dukkhotiṇṇa). See also avatiṇṇa.

Abhikirati — 1. [Sk. abhikirati] to sprinkle or cover over: see **abhikiṇṇa** 1. — 2. [Sk. avakirati, cp. apakiritūna] to overwhelm, destroy, put out, throw away, crush S I.54; Th 1, 598; 2, 447 (ger. °kiritūna, reading of C. for T. apa°, explᵈ. by chaḍḍetvā); Dh 25 (°kīrati metri causa; dīpaṃ abhikīrati = viddhaṃseti vikirati DhA I.255; v. l. atikirati); J IV.121 (°kīrati; dīpaṃ = viddhaṃseti C.); VI.541 (nandiyo mᵎ abhikīrare = abhikiranti abhikkamanti C.); DhA I.255 (inf. °kirituṃ). — pp. **abhikiṇṇa** see abhikiṇṇa 2.

Abhikīḷati [ūbhi + kiḷati] to play (a game), to sport Miln 359 (kīḷaṃ).

Abhikūjita [abhi + kūjita, pp. of **kūj**] resounding (with the song of birds) Pv II.12[3] (cakkavāka°; so read for kujita). Cp. **abhinikūjita.**

Abhikkanta (adj.-n.) [pp. of abhikkamati, in sense of Sk. and also P. atikkanta] (*a*) (*adj.*) lit. gone forward, gone out, gone beyond. According to the traditional explⁿ. preserved by Bdhgh. & Dhp (see e. g. DA I.227 = KhA 114 = VvA 52) it is used in 4 applications: abhikkanta-saddo khaya (+ pabbaniya KhA) sundarᵎ-âbhirūpa-abbhanumodanesu dissati. These are: 1. (lit.) gone away, passed, gone out, departed (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantāya rattiyā at the waning of the night Vin I.26; D II.220; M I.142. 2. excellent, supreme (= sundara) Sn 1118 (°dassāvin having the most exellent knowledge = aggadassāvin etc. Ndˢ 76); usually in compar °tara (+ paṇītatara) D I.62, 74, 216; A II.101; III.350 sq.; V.140, 207 sq.; DA I.171 (= atimanāpatara). 3. pleasing, superb, extremely wonderful, as exclamation °ṃ repeated with bho (bhante), showing appreciation (= abbhânumodana) D I.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with °vaṇṇa = abhirūpa) Vin I.26; D II.220; M I.142; Pv II.1[10] = Vv 9[1] (= atimanāpa abhirūpa PvA 71); KhA 115 (= abhirūpa-chavin). — (*b*) (*nt.*) **abhikkantaṃ** (combᵈ. with and opp. to paṭikkantaṃ) going forward (and backward), approach (and receding) D I.70 (= gamaṇa + nivattana DA I.183); Vin III.181; A II.104, 106 sq.; VvA 6.

Abhikkama going forward, approach, going out Pv IV.1[2] (opp. paṭikkama going back); DhA III.124 (°paṭikkama).

Abhikkamati [Vedic abhikramati, abhi + kamati] to go forward, to proceed, approach D I.50 (=abhimukho kamati, gacchati, pavisati DA I.151); II.147, 256 (abhikkāmuṃ aor.); DhA III.124 (evaṃ °itabbaṃ evaṃ paṭikkamitabbaṃ thus to approach & thus to withdraw). — pp. **abhikkanta** (q. v.).

Abhikkhaṇa[1] (nt.) [fr. abhikkhanati] digging up of the ground M I.143.

Abhikkhaṇa[2] (nt.) [abhi + *ikkhaṇa from **īkṣ,** cp. Sk. abhīkṣṇa of which the contracted form is P. **abhiṇha**] only as acc. adv. °ṃ constantly, repeated, often Vv 24[12] (= abhiṇhaṃ VvA 116); Pv II.8[4] (= abhiṇhaṃ bahuso PvA 107); Pug 31; DhA II.91.

Abhikkhaṇati [abhi + khaṇati] to dig up M I.142.

Abhikkhipati [abhi + khipati] to throw Dāvs III.60; cp. abhinikkhipati ibid. 12.

Abhigajjati [abhi + gajjati from **garj,** sound-root, cp. P. gaggara] (a) to roar, shout, thunder, to shout or roar at (c. acc.) Sn 831 (shouting or railing = gajjanto uggajjanto Ndˢ 172); ger. **abhigajjiya** thunderin. Cp. III.10[8]. — (b) hum, chatter, twitter (of birds); see **abhigajjin.**

Abhigajjin (adj.) [fr. abhigajjati] warbling, singing, chattering Th 1, 1108, 1136.

Abhigamanīya (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9.

Abhigijjhati [abhi + gijjhati] 1. to be greedy for, to crave for, show delight in (c. loc.) Sn 1039 (kāmesu, cp. Ndˢ 77). — 2. to envy (acc.) S I.15 (aññam-aññaṃ).

Abhigīta [pp. of abhigāyati, cp. gīta] 1. sung for. Only in one phrase, gāthābhigītaṃ, that which is gained by singing or chanting verses (Ger. "ersungen") S I.173 = Sn 81 = Miln 228. See SnA 151. — 2. resounding with, filled with song (of birds) J VI.272 (= abhiruda).

Abhighāta [Sk. abhighāta, abhi + ghāta] (a) striking, slaying, killing PvA 58 (daṇḍa°), 283 (sakkhara°). — (b) impact, contact DhsA 312 (rūpa° etc.).

Abhicetasika (adj.) [abhi + ceto + ika] dependent on the clearest consciousness. On the spelling see ābhicᵉ (of jhāna) M I.33, 356; III.11; S II.278; A II.23; V.132. (Spelt. ābhi° at M I.33; A III.114; Vin V.136). See *Dial.* III.108.

Abhiceteti [abhi + ceteti] to intend, devise, have in mind J IV.310 (manasā pāpaṃ).

Abhicchanna (adj.) [abhi + channa] covered with, bedecked or adorned with (—°) J II.48 (hema-jāla°, v. l. abhisañchanna), 370 (id.); Sn 772 (= ucchanna āvuṭa etc. Ndˡ 24, cp. Ndˢ 365).

Abhicchita (adj.) [abhi + icchita, cp. Sk. abhīpsita] desired J VI.445 (so read for **abhijjhita**).

Abhijacca (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J V.120.

Abhijaneti occasional spelling for **abhijāneti.**

Abhijappati [abhi + jappati] to wish for, strive after, pray for S I.143 (read asmâbhijappanti & cp. *Kindred Sayings* p. 180) = J III.359 (= namati pattheti piheti C.); Sn 923, 1046 (+ āsiṃsati thometi; Ndˢ 79 = jappati & same under icchati). Cp. in meaning **abhigijjhati.**

Abhijappana (nt.) [doubtful whether to jappati or to japati to mumble, to which belongs jappana in kaṇṇa° DA I.97] in **hattha°** casting a spell to make the victim throw up or wring his hands D I.11; DA I.97.

Abhijappā (f.) [abstr. fr. abhijappati, cp. jappā] praying for, wishing, desire, longing Dhs 1059 = Ndˢ taṇhā II.; Dhs 1136.

Abhijappin (adj.) [fr. abhijappati] praying for, desiring A III.353 (kāma-lābha°).

Abhijalati [abhi + jalati] to shine forth, ppr. °anto resplendent PvA 189.

Abhijavati [abhi + javati] to be eager, active Sn 668.

Abhijāta (adj.) [abi + jāta] of noble birth, well-born, S I.69; Vv 29³; Miln 359 (°kulakulīna belonging to a family of high or noble birth).

Abhijāti (f.) [abhi + jāti] 1. Species. Only as t. t. in use by certain non-Buddhist teachers. They divided mankind into six species, each named after a colour D I.53, 54; A III.383 ff. (quoted DA I.162) gives details of each species. Two of them, the black and the white, are interpreted in a Buddhist sense at D III.250, M II.222, and Netti 158. This interpretation (but not the theory of the six species) has been widely adopted by subsequent Hindu writers. — 2. Rebirth, descent, Miln 226.

Abhijātika (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kaṇhâbhijātika of dark birth, that is, low in the social scale D III.251 = A III.348; Sn 563 = Th 1, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J V.87 (= kāḷaka-sabhāva C.).

Abhijātitā (f.) [abstr. fr. abhijāti] the fact of being born, descendency VvA 216.

Abhijāna (nt. or m?) [Sk. abhijñāna] recognition, remembrance, recollection Miln 78. See also **abhiññā.**

Abhijānāti [abhi + **jñā,** cp. jānāti & abhiññā] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D I.143; S II.58, 105, 219, 278; III.59, 91; IV.50, 324, 399; V.52, 176, 282, 299; Sn 1117 (diṭṭhiṁ Gotamassa na a.); J IV.142; Pv II.7¹⁰ = II.10³ (n'âbhijānāmi bhuttaṁ vā pītaṁ); Sdhp 550; etc. — Pot. **abhijāneyya** Nd² 78ᵃ, & **abhijaññā** Sn 917, 1059 (= jāneyyāsi SnA 592); aor **abhaññāsi** Sn p. 16. — ppr. **abhijānaṁ** S IV.19, 89; Sn 788 (= °jānanto C.), 1114 (= °jānants Nd² 78ᵇ) **abhijānitva** DhA IV.233; **abhiññāya** S IV.16; V.392; Sn 534 (sabbadhammaṁ), 743 (jātikkhayaṁ), 1115, 1148; It 91 (dhammaṁ); Dh 166 (atta-d-atthaṁ); freq. in phrase **sayaṁ abhiññaya** from personal knowledge or self-experience It 97 (v.l. abhiññā); Dh 353; and **abhiññā** [short form, like ādā for ādāya, cp. upādā] in phrase **sayaṁ abhiññā** D I.31 (+ sacchikatvā); S II.217; It 97 (v.l. for °abhiññāya), in **abhiññā-vosita** perfected by highest knowledge S I.167 = 175 = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA IV.233); It 47 = 61 = 81, and perhaps also in phrase sabbaṁ **abhiññāpariññeyya** S IV.29. — grd. **abhiññeyya** S IV.29; Sn 558 (°ṁ abhiññātaṁ known is the knowable); Nd² s.v.; DhA IV.233. — pp. **abhiññāta** (q. v.).

Abhijāyati [abhi + jāyati, Pass. of **jan,** but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akaṇhaṁ asukkaṁ Nibbānaṁ a. D III.251; A III.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

Abhijigiṁsati [abhi + jigiṁsati] to wish to overcome, to covet J VI.193 (= jinituṁ icchati C). Burmese scribes spell °**jigīsati**; Th 1, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See also **abhijeti,** and **nijigiṁsanatā.**

Abhijighacchati [abhi + jighacchati] to be very hungry PvA 271.

Abhijīvanika (adj.) [abhi + jīvana + ika] belonging to ones livehood, forming ones living Vin I.187 (sippa).

Abhijīhanā (f.) [abhi + jīhanā of **jeh** to open ones mouth] strenuousness, exertion, strong endeavour J VI.373 (viriyakaraṇa C.).

Abhijeti [abhi + jayati] to win, acquire, conquer J VI.273 (ābhi° metri causā).

Abhijoteti [abhi + joteti] to make clear, explain, illuminate J V.339.

Abhijjanaka (adj.) [a + bhijjana + ka, from bhijja, grd. of **bhid**] not to be broken, not to be moved or changed, uninfluenced J II.170; DhA III.189.

Abhijjamāna (adj.) [ppr. passive of a + **bhid,** see bhindati] that which is not being broken up or divided. In the stock description of the varieties of the lower Iddhi the phrase **udake pi abhijjamāne gacchati** is doubtful. The principal passages are D I.78, 212; III.112, 281; M I.34, 494; II.18; A I.170, 255; III.17; V.199; S II 121; V.264. In about half of these passages the reading is abhijjamāno. The various readings show that the MSS also are equally divided on this point. Bdgh. (Vism 396) reads °māne, and explains it, relying on Ps II.208, as that sort of water in which a man does not sink. Pv III.1¹ has the same idiom. Dhammapāla's note on that (PvA 169) is corrupt. At D I.78 the Colombo ed. 1904, reads **abhejjamāne** and tr. 'not dividing (the water)'; at D I.212 it reads **abhijjamāno** and tr. 'not sinking (in the water)'.

Abhijjhā (f.) [fr. abhi + **dhyā** (jhāyati¹), cp. Sk. abhidhyāna], covetousness, in meaning almost identical with **lobha** (cp. *Dhs. trsl.* 22) D I.70, 71 (°āya cittaṁ parisodheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA I.211 = abhijjhāto); M I.347 (id.); D III.49, 71 sq., 172, 230, 269; S IV.73, 104, 188, 322 (adj. vigat'âbhijjha), 343 (°āyavipāka); A I.280; III.92; V.251 sq.; It 118; Nd¹ 98 (as one of the 4 kāya-ganthā, q. v.); Nd² taṇhā II.¹; Pug 20, 59; Dhs 1136 (°kāyagantha); Vbh 195, 244 (vigat'âbhijjha), 362, 364, 391; Nett 13; DhA I.23; PvA 103, 282; Sdhp 56, 69. — Often combd with °**domanassa** covetousness & discontent, e.g. at D III.58, 77, 141, 221, 276; M I.340; III.2; A I.39, 296; II.16, 152; IV.300 sq., 457 sq.; V.348, 351; Vbh 105, 193 sq. -**anabhijjhā** absence of covetousness Dhs 35, 62. — See also anupassin, gantha, domanassa, sīla.

Abhijjhātar see **abhijjhitar.**

Abhijjhāti [cp. abhidyāti, abhi + jhāyati¹; see also **abhijjhāyati**] to wish for (acc.), long for, covet S V.74 (so read for abhijjhati); ger. abhijjhāya J VI.174 (= patthetvā C.). — pp. **abhijjhita.**

Abhijjhāyati [Sk. abhidhyāyati, abhi + jhāyati¹; see also **abhijjhāti**] to wish for, covet (c. acc.). Sn 301 (aor. abhijjhāyiṇsu = abhipatthayamāna jhāyiṇsu Sn A 320).

Abhijjhālū (& °u) (adj.) [cp. jhāyin from jhāyati¹; abhijjhālu with °ālu for °āgu which in its turn is for āyin. The B.Sk. form is abhidyālu, e.g. Divy 301, a curious reconstruction] covetous D I.139; III.82; S II.168; III.93; A I.298; II.30, 59, 220 (an° + avyapannacitto sammādiṭṭhiko at conclusion of sīla); V.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

Abhijjhiṭṭa v. l. at DhA IV.101 for **ajjhiṭṭha.**

Abhijjhita [pp. of abhijjhāti] coveted, J. VI.445; usually neg. an° not coveted, Vin I.287; Sn 40 (= anabhipatthita Sn A 85; cp. Nd² 38); Vv 47⁴ (= na abhikaṅkhita VvA 201).

Abhijjhitar [n. ag. fr. abhijjhita in med. function] one who covets M I.287 (T. abhijjhātar, v. l. °itar) = A V.265 (T. °itar, v. l. °ātar).

Abhiñña (adj.) (usually —°) [Sk. abhijña] knowing, possessed of knowledge, esp. higher or supernormal knowledge (abhiññā), intelligent; thus in **chalabhiñña** one

who possesses the 6 abhiññās Vin III.88; **dandh°** of sluggish intellect D III.106; A II.149; V.63 (opp. khipp°); **mah°** of great insight S II.139. — Compar. **abhiññatara** S V.159 (read bhiyyo 'bhiññataro).

Abhiññatā (f.) [fr. abhiññā] in cpd. **mahā°** state or condition of great intelligence or supernormal knowledge S IV.263; V.175, 298 sq.

Abhiññā[1] (f.) [fr. abhi+ **ñā**, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special knowledge (**abhiññā**), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S V.421 = Vin I.10 = S IV.331), the Path + best knowledge and full emancipation (A V.238), the Four Applications of Mindfulness (S V.179) and the Four Steps to Iddhi (S. V.255). The contrary is three times stated; wrong-doing, priestly superstitions, and vain speculation do not conduce to abhiññā and the rest (D III.131; A III.325 sq. and V.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought-reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance). This list occurs only at D III.281 as a list of abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called abhiññā's, and interspersed by expository sentences or paragraphs, are found at D I.89 sq. (*trsl. Dial.* I.89 sq.); M I.34 (see *Buddh. Suttas*, 210 sq.); A I.255, 258 = III.17, 280 = IV.421. At S I.191; Vin II.16; Pug 14, we have the adj. **chaḷabhiññā** ("endowed with the 6 Apperceptions"). At S II.216 we have five, and at S V.282, 290 six abhiññā's mentioned in glosses to the text. And at S II.217, 222 a bhikkhu claims the 6 powers. See also M II.11; III.96. It is from these passages that the list at D III. has been made up, and called abhiññā's.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. A.D.), and in medieval and modern Pāli, abhiññā, nine times out ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and thought. See Nd[1] 108, 328 (expln. of ñāṇa); Nd[2] s. v. and N[0]. 466; Ps I.35; II.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs XIX.20; DA I.175; DhA II.49; IV.30; Sdhp 228, 470, 482. See also the discussion in the *Cpd.* 60 sp.; 224 sq. For the phrase sayaṃ abhiññā sacchikatvā and abhiññā-vosita see abhijānāti. The late phrase yath' abhiññaṃ means 'as you please, according to liking, as you like', J V.365 (= yathādhippāyaṃ yathārucim C.). For abhiññā in the use of an adj. (°abhiññā) see **abhiññā.**

Abhiññā[2] ger. of **abhijānāti.**

Abhiññāta [pp. of abhijānāti] 1. known, recognised Sn 588 (abhiññeyyaṇ °ṇ). — 2. (well)-known, distinguished D I.89 (°kolaññā = pākaṭa-kulaja DA I.252), 235; Sn p. 115.

Abhiññeyya grd. of **abhijānāti.**

Abhiṭhāna (nt.) [abhi + ṭhāna, cp. abhitiṭṭhati; lit. that which stands out above others] a great or deadly crime. Only at Sn 231 = Kh VI.10 (quoted Kvu 109). Six are there mentioned, & are explained (KhA 189) as "matricide, parricide, killing an Arahant, causing schisms, wounding a Buddha, following other teachers". For other relations & suggestions see *Dhs trsl.* 267. — See also **ānantarika.**

Abhiṇhaṇ (adv.) [contracted form of abhikkhaṇaṇ] repeatedly, continuous, often M I.442 (°āpattika a habitual offender), 446 (°kāraṇa continuous practice); Sn 335 (°saṇvāsa continuous living together); J I.190; Pug 32; DhA II.239; VvA 116 (= abhikkhaṇa), 207, 332; PvA 107 (= abhikkhaṇaṇ). Cp. **abhiṇhaso.**

Abhiṇhaso (adv.) [adv. case fr. abhiṇha; cp. bahuso = Sk. bahuśaḥ] always, ever S I.194; Th 1, 25; Sn 559, 560, 998.

Abhitakketi [abhi + takketi] to search for Dāvs V.4.

Abhitatta [pp. of abhi +tapati] scorched (by heat), dried up, exhausted, in phrases uṇha° Vin II.220; Miln 97, and ghamma° S II.110, 118; Sn 1014; J II.223; VvA 40; PvA 114.

Abhitāpa [abhi + tāpa] extreme heat, glow; adj. very hot Vin III.83 (sīsa° sunstroke); M I.507 (mahā° very hot); Miln 67 (mahābhitāpatara much hotter); Pv IV.1[8] (mahā°, of niraya).

Abhitāḷita [abhi + tāḷita fr. tāḷeti] hammered to pieces, beaten, struck Vism 231 (muggara°).

Abhitiṭṭhati [abhi + tiṭṭhati] to stand out supreme, to excel, surpass D II.261; J VI.474 (abhiṭṭhāya = abhibhavitvā C.).

Abhitunna (**tuṇṇa**) [not as Morris, *J.P.T.S.* 1886, 135, suggested fr. abhi + **tud,** but acc. to Kern, *Toev.* p. 4 fr. abhi + **tūrv.** (Cp. turati & tarati[2] and Ved. turvati). Thus the correct spelling is °**tuṇṇa** = Sk. abhitūrṇa. The latter occurs as v. l. under the disguise of (sok-)āhituṇḍa for °abhituṇṇa at M. Vastu III.2]. Overwhelmed, overcome, overpowered S II.20; Ps I.129 (dukkha°), 164; J I.407; 509 (°tuṇṇa); II.399, 401; III.23 (soka°); IV.330; V.268; Sdhp 281.

Abhito (indecl.) adv. case fr. prep. abhi-etym.]. — 1. round about, on both sides J VI.535 (= ubhayapassesu C.), 539. — 2. near, in the presence of Vv 64[1] (= samīpe VvA 275).

Abhitoseti [abhi + toseti] to please thoroughly, to satisfy, gratify Sn 709 (= atīva toseti Sn A 496).

Abhitthaneti [abhi + thaneti] to roar, to thunder J I.330, 332 = Cp. III.10[1].

Abhittharati [abhi + tarati[2], evidently wrong for abhittarati] to make haste Dh 116 (= turitaturitaṇ sīghasīghaṇ karoti DhA III.4).

Abhitthavati [abhi + thavati] to praise J I.89; III.531; Dāvs III.23; DhA I.77; PvA 22; cp. **abhitthunati.**

Abhitthavana (nt.) [fr. prec.] praise Th A 74.

Abhitthunati [abhi + thunati; cp. abhitthavati] to praise J I.17 (aor abhitthuniṇsu); cp. thunati 2. — pp. °**tthuta** DhA I.88.

Abhida[1] (adj.) as attr. of sun & moon at M II.34, 35 is doubtful in reading & meaning; vv. ll. abhidosa & abhidesa, Neumann *trsl.* "unbeschränkt". The context seems to require a meaning like "full, powerful" or unbroken, unrestricted (abhijja or abhīta "fearless"?") or does abhida represent Vedic abhidyu heavenly?

Abhida[2] Only in the difficult old verse D II.107 (= S V.263 = A IV.312 = Nd 64 = Nett 60 = Divy 203). Aorist 3rd sg. fr. bhindati he broke.

Abhidassana (nt.) [abhi + dassana] sight, appearance, show J VI.193.

Abhideyya in sabba° at PvA 78 is with v. l. BB to be read **sabbapātheyyaṇ.**

Abhidosa (°—) the evening before, last night; °kālakata M I.170 = J I.81; °gata gone last night J VI.386 (= hiyyo paṭhama-yāme C.).

Abhidosika belonging to last night (of gruel) Vin III.15; Miln 291. See ābhi°.

Abhiddavati [abhi + **dru**, cp. dava²] to rush on, to assail Mhvs 6, 5; Dāvs III.47.

Abhidhamati [abhi + dhamati, cp. Sk. abhi° & api-dhamati] blow on or at A I.257.

Abhidhamma [abhi + dhamma] the "special Dhamma," i. e., 1. theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments ad personam), Vin I.64, 68; III.144; IV.344. Coupled with abhivinaya, D III.267; M I.272. — 2. (only in the Chronicles and Commentaries) name of the Third Piṭaka, the third group of the canonical books. Dpvs V.37; PvA 140. See the detailed discussion at DA I.15, 18 sq. [As the word abhidhamma standing alone is not found in Sn or S or A, and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.] -**kathā** discourse on philosophical or psychological matters, M I.214, 218; A III.106, 392. See dhammakathā.

Abhidhammika see **ābhidhammika**.

Abhidhara (adj.) [abhi + dhara] firm, bold, in °**māna** firm-minded Dh p. 81 (acc. to Morris *J.P.T.S.* 1886, 135; not verified).

Abhidhāyin (adj.) [abhi + dhāyin fr. **dhā**]" putting on", designing, calling, meaning Pgdp 98.

Abhidhāreti [abhi + dhāreti] to hold aloft J I.34 = Bu IV.1.

Abhidhāvati [abhi + dhāvati] to run towards, to rush about, rush on, hasten Vin II.195; S I.209; J II.217; III.83; DhA IV.23.

Abhidhāvin (adj.) fr. abhidhāvati] "pouring in", rushing on, running J VI.559.

Abhinata [pp. of abhi + namati] bent, (strained, fig. bent on pleasure M I.386 (+ apanata); S I.28 (id.; Mrs. Rh. D. "strained forth", cp. *Kindred S* I.39). See also **apanata**.

Abhinadati [abhi + nadati] to resound, to be full of noise J VI.531. Cp. **abhinādita**.

Abhinandati [abhi + nandati] to rejoice at, find pleasure in (acc.), approve of, be pleased or delighted with (acc.) D I.46 (bhāsitaṇ), 55 (id.), 158, 223; M I.109, 458; S I.32 (annaṇ), 57, 14, (cakkhuṇ, rūpe etc.); A IV.411; Th 1, 1006; Dh 75, 219; Sn 1054, 1057, 1111; Nd² 82; Miln 25; DA I.160; DhA III.194 (aor. abhinandi, opp. paṭikkosi) VvA 65 (vacanaṇ). — pp. **abhinandita** (q. v.). — Often in combn. with **abhivadati** (q. v.).

Abhinandana (nt.) & °**ā** (f.) [fr. abhinandati, cp. **nandanā**], pleasure, delight, enjoyment D I.244; M I.498; J IV.397.

Abhinandita [pp. of abhinandati] only in **an°** not enjoyed, not (being) an object of pleasure S IV.213 = It 38; S V. 319.

Abhinandin (adj.) [fr. abhinandati, cp. **nandin**] rejoicing at, finding pleasure in (loc. or —°), enjoying A II.54 (piyarūpa); esp. freq. in phrase (taṇhā) tatratatr'ābhinandinī finding its pleasure in this or that [cp. B.Sk. tṛṣṇā tatra-tatr'ābhinandinī M Vastu III.332] Vin I.10; S V.421; Ps II.147; Nett 72, etc.

Abhinamati [abhi + namati] to bend. — pp. **abhinata** (q.v.).

Abhinaya [abhi + naya] a dramatic representation VvA 209 (sākhā°).

Abhinava (adj.) [abhi + nava] quite young, new or fresh Vin III.337; J II.143 (devaputta), 435 (so read for accuṇha in expln of paccaggha; v.v. ll. abbhuṇha & abhiṇha); ThA 201 (°yobbana = abhiyobbana); PvA 40 (°saṇṭhāna), 87 (= paccaggha) 155.

Abhinādita [pp. of abhinādeti, Caus. of abhi + **nad**; see **nadati**] resounding with (—°), filled with the noise (or song) of (birds) J VI.530 (= abhinadanto C.); PvA 157 (= abhiruda).

Abhinikūjita (adj.) [abhi + nikūjita] resounding with, full of the noise of (birds) J V.232 (of the barking of a dog), 304 (of the cuckoo); so read for °kuñjita T.). Cp. **abhikūjita**.

Abhinikkhamati [abhi + nikkhamati] to go forth from (abl.), go out, issue Dhs A 91; esp. fig. to leave the household life, to retire from the world Sn 64 (= gehā abhinikkhamitvā kāsāya-vattho hutvā Sn A 117).

Abhinikkhamana (nt.) [abhi + nikkhamaṇa] departure, going away, esp. the going out into monastic life, retirement, renunciation. Usually as **mahā°** the great renunciation J I.61; PvA 19.

Abhinikkhipati [abhi + nikkhipati] to lay down, put down Davs III.12, 60.

Abhiniggaṇhanā (f.) [abstr. fr. abhiniggaṇhāti] holding back Vin III.121 (+ abhinippīḷanā).

Abhiniggaṇhāti [abhi + niggaṇhāti] to hold back, restrain, prevent, prohibit; always in combn. with **abhinippīḷeti** M I.120; A V.230. — Cp. **abhiniggaṇhanā**.

Abhinindriya [vv. ll. at all passages for **ahīnindriya**] doubtful meaning. The other is expld by Bdhgh at DA I.120 as paripuṇṇ°; and at 222 as avikal-indriya not defective, perfect sense-organ. He must have read ahīn°. Abhi-n-indriya could only be expld as "with supersense-organs", i. e. with organs of supernormal thought or perception, thus coming near in meaning to ***abhiññindriya**; We should read ahīn° throughout D I.34, 77, 186, 195. II.13; M II.18; III.121; Nd² under pucchā⁶ (only ahīn°).

Abhininnāmeti [abhi + ninnāmeti cp. BSk. abhinirṇāmayati Lal. V. 439] to bend towards, to turn or direct to D I.76 (cittaṇ ñāṇa-dassanāya); M I.234; S I.123; IV.178; Pug 60.

Abhinipajjati [abhi + nipajjati] to lie down on Vin IV.273 (+ abhinisīdati); A IV.188 (in = acc. + abhinisīdati); Pug 67 (id.).

Abhinipatati [abhi + nipatati] to rush on (to) J II.8.

Abhinipāta (-matta) destroying, hurting (?) at Vbh 321 is expld. by āpātha-matta [cp. Divy 125 śastrâbhinipāta splitting open or cutting with a knife].

Abhinipātana (nt.) [fr. abhi-ni-pāteti] in **daṇḍa-sattha°** attacking with stick or knife Nd² 576⁴.

Abhinipātin (adj.) [abhi + nipātin] falling on to (—°) J II.7.

Abhinipuṇa (adj.) [abhi + nipuṇa] very thorough, very clever D III.167.

Abhinippajjati [abhi + nippajjati] to be produced, accrue, get, come (to) M I.86 (bhogā abhinipphajjanti: sic) = Nd² 99 (has n'âbhinippajjanti). — Cp. **abhinipphādeti**.

Abhinippata at J VI.36 is to be read **abhinippanna** (so v. l. BB).

Abhinippatta at Dhs 1035, 1036 is to be read **abhinibbatta**.

Abhinippanna (& °**nipphanna**) [abhi + nippanna, pp. of °nippajjati] produced, effected, accomplished D II.223 (siloka); J VI.36 (so read for abhinippata); Miln 8 (pph.).

Abhinippīḷanā (f.) [abstr. to abhinippīḷeti, cp. nippīḷana] pressing, squeezing, taking hold of Vin III.121 (+ abhiniggaṇhanā).

Abhinippīḷeti [abhi + nippīḷeti] to squeeze, crush, subdue Vism 399; often in comb^n. with **abhiniggaṇhāti** M I. 120; A V.230.

Abhinipphatti (f.) [abhi + nipphatti] production, effecting D II.283 (v. l. °nibbatti).

Abhinipphādeti [abhi + nipphādeti] to bring into existence produce, effect, work, perform D I.78 (bhājana-vikatiṇ); Vin II.183 (iddhiṇ); S V.156, 255; Miln 39.

Abhinibbatta [abhi + nibbatta, pp. of abhinibbattati] reproduced, reborn °A IV.40, 401; Nd² 256 (nibbatta abhi° pātubhūta); Dhs 1035, 1036 (so read for° nippatta); VvA 9 (puññ'ânubhāva° by the power of merit).

Abhinibbattati [abhi + nibbattati] to become, to be reproduced, to result Pug 51. — pp. **abhinibbatta**. — Cp. B.Sk. wrongly abhinivartate].

Abhinibbatti (f.) [abhi + nibbatti] becoming, birth, rebirth, D I.229; II.283 (v. l. for abhinipphatti) S II.65 (punabbhava°), 101 (id.); IV.14, 215; A V.121; PvA 35.

Abhinibbatteti [abhi + nibbatteti, caus. of °nibbattati] to produce, cause, cause to become S III.152; A V.47; Nd² under jāneti.

Abhinibbijjati [either Med. fr. nibbindati of **vid** for *nirvidyate (see nibbindati B), or secondary formation fr. ger. nibbijja. Reading however not beyond all doubt] to be disgusted with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjayātha, v. l. BB° nibbijjiyātha & °nibbajjiyātha, SnA expl^s. by vivajjeyyātha mā bhajeyyātha; v. l. BB. abhinippajjiyā) = A IV.172 (T. abhinibbajjayātha, vv. ll. °nibbajjeyyātha & °nibbijjayātha); ger. **abhinibbijja** Th 2, 84.

Abhinibbijjhati [abhi + nibbijjhati] to break quite through (of the chick coming through the shell of the egg) Vin III.3; M I.104 = S III.153 (read° nibbijjheyyun for nibbijjeyyun — Cp. *Buddh. Suttas* 233, 234.

Abhinibbidā (f.) [abhi + nibbidā; confused with abhinibbhidā] disgust with the world, taedium Nett 61 (taken as abhinibbhidā, according to expl^n. as "padālanā-paññatti avijj'aṇḍa-kosānaṇ"), 98 (so MSS, but C. abhinibbidhā).

Abhinibbuta (adj.) [abhi + nibbuta] perfectly cooled, calmed, serene, esp. in two phrases, viz. **diṭṭha dhamm' âbhinibbuta** A I.142 = M III.187; Sn 1087; Nd² 83, and **abhinibbutatta** of cooled mind Sn 343 (= apariḍayhamāna-citta SnA 347), 456, 469, 783. Also at Sdhp. 35.

Abhinibbhidā (f.) [this the better, although not correct spelling; there exists a confusion with **abhinibbidā**, therefore spelling also **abhinibbidhā** (Vin III.4, C. on Nett 98). To abhinibbijjhati, cp. B.Sk. abhinirbheda M Vastu I.272, which is wrongly referred to **bhid** instead of **vyadh.**] the successful breaking through (like the chick through the shell of the egg), coming into (proper) life Vin III 4; M I.104; 357; Nett 98 (C. reading). See also **abhinibbidā**.

Abhinimantanatā (f.) [abstr. to abhinimanteti] speaking to, adressing, invitation M I.331.

Abhinimanteti [abhi + nimanteti] to invite to (c. instr.), to offer to D I.61 (āsanena).

Abhinimmadana (nt.) [abhi + nimmadana] crushing, subduing, levelling out M III.132; A IV.189 sq.

Abhinimmita [abhi + nimmita, pp. of abhinimminâti] created (by magic) Vv 16¹ (pañca rathā satā; cp. VvA 79).

Abhinimminâti [abhi + nimminâti, cp. BSk. abhinirmāti Jtm 32; abhinirminoti Divy 251; abhinirmimīte Divy 166] to create (by magic), produce, shape, make S III.152 (rūpaṇ); A I.279 (oḷārikaṇ attabhāvaṇ); Nd² under puccha° (rūpaṇ manomayaṇ); VvA 16 (mahantaṇ hatthi-rāja-vaṇṇaṇ). — pp. **abhinimmita** (q. v.).

Abhiniropana (nt.) & **ā** (f.) [fr. abhiniropeti] fixing one's mind upon, application of the mind Ps I.16, 21, 30, 69, 75, 90; Vbh 87; Dhs 7, 21, 298 (cp. *Dhs trsl.* 11ff.9). See also **abhiropana.**

Abhiniropeti [abhi + niropeti] to implant, fix into (one's mind), inculcate Nett 33.

Abhinivajjeti [abhi + nivajjeti] to avoid, get rid of D III. 113; M I.119, 364, 402; S V.119, 295, 318; A III.169 sq.; It 81.

Abhinivassati [abhi + ni + vassati fr. **vṛṣ**] lit. to pour out in abundance, fig. to produce in plenty. Cp I.10³ (kalyāṇe good deeds).

Abhinivitṭha (adj.) [abhi + nivitṭha, pp. of abhi-nivisati] "settled in", attached to, clinging on Nd² 152 (gahita parāmaṭṭha a.); PvA 267 (= ajjhāsita Pv IV.8⁴).

Abhinivisati [abhi + nivisati] to cling to, adhere to, be attached to Nd¹ 308, 309 (parāmasati +). — pp. **abhinivitṭha**; cp. also **abhinivesa.**

Abhinivesa [abhi + nivesa, see nivesa² & cp. nivesana] "settling in", i. e. wishing for, tendency towards (—°), inclination, adherence; as adj. liking, loving, being given or inclined to D III.230; M I.136, 251; S II.17; III.10, 13, 135, 161, 186 (saṇyojana° IV.50; A III.363 (paṭhavi°, adj.); Nd² 227 (gaha parāmasa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; PvA 252 (micchā°), 267 (taṇhā°); Sdhp 71. — Often comb^d. with **adhiṭṭhāna** e. g. S II.17; Nd² 176, and in phrase **idaṇ-sacc' âbhinivesa** adherence to one's dogmas, as one of the 4 Ties: see kāyagantha and cp. *Cpd.* 171 n. 5.

Abhinisīdati [abhi + nisīdati] to sit down by or on (acc.), always comb^d. with **abhinipajjati** Vin III.29; IV.273; A V.188; Pug 67.

Abhinissaṭa (pp.) [abhi + nissaṭa] escaped Th 1, 1089.

Abhinihata (pp.) [abhi + nihata] oppressed, crushed, slain J IV.4.

Abhinīta (pp.) [pp. of abhi-neti] led to, brought to, obliged by (—°) M I.463 = Miln 32 (rājā & cora°); M I.282; S III.93; Th 1, 350 = 435 (vātaroga° "foredone with cramping pains" Mrs. Rh. D.); Pug 29; Miln 362.

Abhinīla (adj.) [abhi + nīla] very black, deep black, only with ref. to the eyes, in phrase °**netta** with deep-black eyes D II.18; III.144, 167 sq. [cp. Sp. Av. Ś I.367 & 370 abhinīla-padma-netra]; Th 2, 257 (nettā ahesuṇ abbhinīla-m-āyatā).

Abhinīhanati [abhi + nis + **han**, cp. Sk. nirhanti] to drive away, put away, destroy, remove, avoid M I.119 (in phrase āṇiṇ a. abhinīharati abhinivajjeti).

Abhinīharati [abhi + nīharati] 1. to take out, throw out M I.119 (see abhinīhanati). — 2. to direct to, to apply to (orig. to isolate? Is reading correct?) in phrase **ñāṇadassanāya cittaṇ abhinīharati abhininnāmeti** D I.76 (= tanninnaṇ tappoṇaṇ karoti DA I.220, 224; v. l. abhini°) Cp. the latter phrase also in BSk. as **abhijñā-abhinirhāra** Av. Ś II.3 (see ref. & note Index p. 221); and the pp. abhinirhṛta (ṛddhiḥ) in Divy 48, 49 to obtain? Ind.), 264 (take to burial), 542.

Abhinīhāra [abhi + nīhāra, to abhinīharati; cp. BSk. sarīr° bhinirhāra taking (the body) out to burial, lit. meaning, see note on abhinīharati] being bent on ("downward force" *Dhs trsl.* 242), i. e. taking oneself out to, way of acting, (proper) behaviour, endeavour, resolve, aspiration S III.267 sq. (°kusala); A II.189; III.311; IV.34 (°kusala); J I.14 (Buddhabhāvāya a. resolve to become a Buddha), 15 (Buddhattāya); Ps I.61 sq.; II.121; Nett 26; Miln 216; DhA I.392; II.82 (kata°).

Abhipattika (adj.) [fr. abhipatti] one who has attained, attaining (—°), getting possession of S I.200 (devakaññā°).

Abhipatthita (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85.

Abhipattheti [abhi + pattheti] to hope for, long for, wish for Kh VIII.10; SnA 320; DhA I.30. — pp. **abhipatthita** (q. v.).

Abhipassati [abhi + passati] to have regard for, look for, strive after A I.147 (Nibbānaṃ); III.75; Sn 896 (khema°), 1070 (rattamahā°) Nd¹ 308; Nd² 428; J VI.370.

Abhipāteti [abhi + pāteti] to make fall, to bring to fall, to throw J II.91 (kaṇḍaṃ).

Abhipāruta (adj.) [abhi + pāruta, pp. of abhipārupati] dressed Miln 222.

Abhipāleti [abhi + pāleti] to protect Vv 84²¹, cp. VvA 341.

Abhipīḷita (pp.) [fr. abhipīḷeti] crushed, squeezed Sdhp 278, 279.

Abhipīḷeti [abhi + pīḷeti] to crush, squeeze Miln 166. — pp. **abhipīḷita** (q. v.).

Abhipucchati [abhi + pucchati] Sk. abhipṛcchati] to ask J IV.18.

Abhipūreti [abhi + pūreti] to fill (up) Miln 238; Dāvs III. 60 (paṃsūhi).

Abhippakiṇṇa [pp. of abhippakirati] completely strewn (with) J I.62.

Abhippakirati [abhi + pakirati] to strew over, to cover (completely) D II.137 (pupphāni Tathāgatassa sarīraṃ okiranti ajjhokiranti a.); VvA 38 (for abhokirati Vv 5⁹). — pp. **abhippakiṇṇa** (q. v.).

Abhippamodati [abhi + pamodati] to rejoice (intrs.); to please, satisfy (trs, c. acc.) M I.425; S V.312, 330; A V.112; J III 530; Ps I.95, 176, 190.

Abhippalambati [abhi + palambati] to hang down M III. 164 (olambati ajjholambati a.).

Abhippavassati [abhi + pavassati] to shed rain upon, to pour down; intrs. to rain, to pour, fall. Usually in phrase mahāmegho abhippavassati a great cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. ati°); intrs. Miln 18 (pupphāni °iṃsu poured down). — pp. **abhippavuṭṭha.**

Abhippavuṭṭha (pp.) [fr. abhippavassati] having rained, poured, fallen; trs. S V.51 (bandhanāni meghena °āni) = A V.127; intrs. M II.117 (mahāmegho °o there has been a cloudburst).

Abhippasanna (adj.) [pp. of abhippasīdati, cp. BSk. abhiprasanna] finding one's peace in (c. loc.), trusting in, having faith in, believing in, devoted to (loc.) Vin III.43; D I.211 (Bhagavati) S I.134; IV.319; V.225, 378; A III. 237, 270, 326 sq.; Sn p. 104 (brāhmaṇesu); PvA 54 (sāsand), 142 (id.). Cp. **vippasanna** in same meaning.

Abhippasāda [abhi + pasāda, cp. BSk. abhiprasāda Av. Ś I 12 (cittasyu°) & vippasāda] faith, belief, reliance, trust Dhs 12 ("sense of assurance" *trsl.*, + saddhā), 25, 96, 288; PvA 223.

Abhippasādeti [Caus. of abhippasīdati, cp. BSk. abhiprasādayati Divy 68, 85, pp. abhiprasādita-manāḥ Jtm 213, 220] to establish one's faith in (loc.), to be reconciled with, to propitiate Th 1, 1173 = Vv 21² (manaṃ arahantamhi = cittaṃ pasādeti VvA 105).

Abhippāsāreti [abhi + pasāreti, cp. BSk. abhiprasārayati Divy 389] to stretch out Vin I.179 (pāde).

Abhippasīdati [abhi + pasīdati] to have faith in D I.211 (fut. °issati). — pp. **abhippasanna**; Caus. **abhippasādeti.**

Abhippaharaṇa (nt.) [abhi + paharaṇa] attacking, fighting, as adj. f. °aṇī fighting, Ep. of Mārassa senā, the army of M. Sn 439 (kaṇhassa° the fighting army of k. = samaṇabrāhmaṇānaṃ nippothanī antarāyakārī SnA 390).

Abhibyāpeti [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + āp] to pervade Miln 251.

Abhibhakkhayati [abhi + bhakkhayati] to eat (of animals) Vin II.201 (bhinko pankaṃ a.).

Abhibhava [fr. abhibhavati] defeat, humiliation SnA 436.

Abhibhavati [abhi + bhavati] to overcome, master, be Lord over, vanquish, conquer S I.18, 32, 121 (maraṇaṃ); IV. 71 (rāgadose), 117 (kodhaṃ), 246, 249 (sāmikaṃ); J I.56, 280; PvA 94 (= baliyati, vaḍḍhati). — fut. **abhihessati** see abhihāreti 4. — ger. **abhibhuyya** Vin I.294; Dh 328; It 41 (maraṃ sasenaṃ); Sn 45, 72 (°carin), 1097, Nd² 85 (= abhibhavitvā ajjhottharitvā pariyādiyitvā); and **abhibhavitvā** PvA 113 (= pasayha), 136. — grd. **abhibhavanīya** to be overcome PvA 57. — Pass. ppr. **abhibhūyamāna** being overcome (by) PvA 80, 103. — pp. **abhibhūta** (q. v.).

Abhibhavana (nt.) [fr. abhibhavati] overcoming, vanquishing, mastering S II.210 (v. l. BB abhipatthana).

Abhibhavanīyatā (f.) [abstr. fr. abhibhavanīya, grd. of abhibhavati] as **an°** invincibility PvA 117.

Abhibhāyatana (nt.) [abhibhū + āyatana] position of a master or lord, station of mastery. The traditional account of these gives 8 stations or stages of mastery over the senses (see *Dial.* II.118; *Exp.* I.252), detailed identically at all the foll. passages, viz. D II.110; III.260 (& 287); M II.13; A I.40; IV.305, 348; V.61. Mentioned only at S IV.77 (6 stations); Ps I.5; Nd² 466 (as an accomplishment of the Bhagavant); Dhs 247.

Abhibhāsana (nt.) [abhi + bhāsana fr. **bhās**] enlightenment or delight ("light & delight" trsl.) Th 1, 613 (= tosana C.).

Abhibhū (n.-adj.) [Vedic abhibhū, fr. abhi + **bhū**, cp. abhibhavati] overcoming, conquering, vanquishing, having power over, a Lord or Master of (—°) D III.29; S II. 284; Sn 211 (sabba°), 545 (Māra°, cp. Mārasena-pamaddana 561), 642. — Often in phrase abhibhū anabhibhūta aññadatthudasa vasavattin, i. e. unvanquished Lord of all D I 18; III.135 = Nd² 276; A II.24; IV.94; It 122; cp. DA I.111 (= abhibhavitvā ṭhito jeṭṭhako' ham asmīti).

Abhibhūta [pp. of abhibhavati] overpowered, overwhelmed, vanquished D I.121; S I.137 (jāti-jarā°); II.228 (lābhasakkāra-silokena); A I.202 (pāpakehi dhammehi); J I.189; PvA 14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). Often neg. **an°** unconquered, e. g. Sn 934; Nd¹ 400; & see phrase under abhibhū.

Abhimangala (adj.) [abhi + mangala] (very) fortunate, lucky, anspicious, in °sammatā (of Visākhā) "benedicted", blessed Vin III.187 = DhA I.409. Opp. avamangala.

Abhimaṇḍita (pp. —°) [abhi + maṇḍita] adorned, embellished, beautified Miln 361; Sdhp 17.

Abhimata (adj.) [BSk. abhimata, e. g. Jtm 211; pp. of abhimanyate] desired, wished for; agreeable, pleasant C. on Th 1, 91.

Abhimatthati (°eti) & °**mantheti** [abhi + **math** or **manth**, cp. nimmatheti] 1. to cleave, cut; to crush, destroy M I.243 (sikharena muddhānaṃ °mantheti); S I.127; Dh 161 (v. l. °nth°); J IV.457 (matthako sikharena °matthiyamāno); DhA III.152 (= kantati viddhaṃseti). — 2. to rub, to produce by friction (esp. fire, aggiṃ; cp. Vedic agniṃ nirmanthati) M I.240.

Abhimaddati [Sk. abhimardati & °mṛdnāti; abhi + **mṛd**] to crush S I.102; A I.198; Sdhp 288.

Abhimana (adj.) [abhi + mano, BSk. abhimana, e.g. M Vastu III.259] having one's mind turned on, thinking of or on (c. acc.) Th 1, 1122; J VI.451.

Abhimanāpa (adj.) [abhi + manāpa] very pleasing VvA 53 (where id. p. at PvA 71 has **atimanāpa**).

Abhimantheti see **abhimatthati**.

Abhimāra [cp. Sk. abhimara slaughter] a bandit, bravo, robber J II.199; DA I.152.

Abhimukha (adj.) [abhi + mukha] facing, turned towards, approaching J II.3 (°ā ahesuṃ met each other). Usually —° turned to, going to, inclined towards D I.50 (puratthā°); J I.203 (devaloka°), 223 (varaṇa-rukkha°); II.3 (nagara°), 416 (Jetavana°); DhA I.170 (tad°); II.89 (nagara°); PvA 3 (kāma°, opp. vimukha), 74 (uyyāna°). — nt. °ṃ adv. to, towards J I.263 (matta-vāraṇe); PvA 4 (āghātana°, may here be taken as pred. adj.); DhA III.310 (uttara°).

Abhiyācati [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd² 86.

Abhiyāti [Vedic abhiyāti in same meaning; abhi + **yā**] to go against (in a hostile manner, to attack (c. acc.) S I.216 (aor. abhiyaṃsu, v. l. SS abhijiyiṃsu); DhA III.310 (aor. abhiyāsi as v. l. for T. reading pāyasi; the id. p. VvA 68 reads pāyāsi with v. l. upāyāsi).

Abhiyujjhati [abhi + yujjhati from **yudh**] to contend, quarrel with J I.342.

Abhiyuñjati [abhi + **yuj**] to accuse, charge; intrs. fall to one's share Vin III.50; IV.304.

Abhiyoga [cp. abhiyuñjati] practice, observance Dāvs IV.7.

Abhiyogin (adj.) [fr. abhiyoga] applying oneself to, practised, skilled (as augur, sooth sayer) D III.168.

Abhiyobbana (nt.) [abhi + yobbana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbanakāla ThA 211).

Abhirakkhati [abhi + rakkhati] to guard, protect J VI.589 (= pāleti C.). Cp. parirakkhati.

Abhirakkhā (f.) [fr. abhirakkhati] protection, guard J I.204 (= ārakkhā 203).

Abhirata (adj.) (—°) [pp. of abhiramati] fond of, indulging in, finding delight in A IV.224 (nekkhamma°); V.175 (id.), Sn 86 (nibbāna°), 275 (vihesā°), 276 (kalaha°); J V.382 (dāna°); PvA 54 (puññakamma°), 61 (satibhavana°), 105 (dānādipuñña°).

Abhiratatta (nt.) [abstr. fr. abhirata] the fact of being fond of, delighting in (—°) J V.254 (kāma°).

Abhirati (f.) [fr. abhi + **ram**] delight or pleasure in (loc. or —°) S I.185; IV.260; A V.122; Dh 88. -**an**° displeasure, discontent, distaste Vin II.110; D I.17 (+ paritassanā); S I.185; V.132; A III.259; IV.50; V.72 sq., 122; J III.395; DA I.111; PvA 187.

Abhiratta (adj.) [abhi + ratta] very red J V.156; fig. very much excited or affected with (—°) Sn 891 (sandiṭṭhi-rāgena a.).

Abhiraddha (adj.) [pp. of abhi + **rādh**] propitiated, satisfied A IV.185 (+ attamana).

Abhiraddhi (f.) [fr. abhiraddha] only in neg. **an**° displeasure, dislike, discontent A I.79; DA I.52 (= kopass' etaṃ adhivacanaṃ).

Abhiramati [abhi + **ram**] to sport, enjoy oneself, find pleasure in or with (c. loc.), to indulge in love Sn 718, 1085; J I.192; III.189, 393; DhA I.119; PvA 3, 61, 145. — ppr. act. **abhiranto** only as nt. °ṃ in adv. phrase yathābhirantaṃ after one's liking, as much as he pleases, after one's heart's content Vin I.34; M I.170; Sn 53. — ppr. med. **abhiramamāna** J III.188, PvA 162. — pp. **abhirata** (q. v.). — 2nd Caus. **abhiramāpeti** (q. v.).

Abhiramana (nt.) [fr. abhiramati] sporting, dallying, amusing oneself PvA 16.

Abhiramāpana (nt.) [fr. abhiramāpeti, Caus² of abhiramati] causing pleasure to (acc.), being a source of pleasure, making happy M III.132 (gāmante).

Abhiramāpeti [Caus. II. fr. abhiramati] 1. to induce to sport, to cause one to take pleasure J III.393. — 2. to delight, amuse, divert J I.61. — Cp. **abhiramāpana**.

Abhiravati [abhi + ravati] to shout ont Bu II.90 = J I.18 (v.99).

Abhirādhita [pp. of abhirādheti] having succeeded in, fallen to one's share, attained Th 1, 259.

Abhirādhin (adj.) (—°) [fr. abhirādheti] pleasing, giving pleasure, satisfaction J IV.274 (mitta° = ārādhento tosento C.).

Abhirādheti [abhi + rādheti] to please, satisfy, make happy J I.421; DA I.52. — aor. (pret.) **abhirādhayi** Vv 31⁸ (= abhirādhesi VvA 130); Vv 64²³ (gloss for abhirocayi VvA 282); J I.421; III.386 (= paritosesi C.). — pp. **abhirādhita**.

Abhiruci (f.) [Sk. abhiruci, fr. abhi + **ruc**] delight, longing, pleasure, satisfaction PvA 168 (= ajjhāsaya).

Abhirucita (adj.) [pp. fr. abhi + **ruc**] pleasing, agreeable, liked J I.402; DhA I.45.

Abhiruda (adj. —°) [Sk. abhiruta] resounding with (the cries of animals, esp. the song of birds), full of the sound of (birds) Th 1, 1062 (kuñjara°), 1113 (mayūra-koñca°); J IV.466 (adāsakunta°); V.304 (mayūra-koñca°); VI.172 (id., = upagīta C.), 272 (sakunta°; = abhigīta C.), 483 (mayūra-koñca°), 539; Pv II.12³ (haṃsa-koñca°; = abhināditā PvA 157). — The form abhiruta occurs at Th 1, 49.

Abhirūpa (adj.) [abhi + rūpa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassanīya' angapaccanga SnA 383); J I.207; Pug 52; DA I.281 (= aññehi manussehi adhikarūpa); VvA 53; PvA 61 (= abhikkanta). Occurs in the idiomatic phrase denoting the characteristics of true beauty **abhirūpa dassanīya pāsādika** (+ paramāya vaṇṇa-pokkharatāya samannāgata), e.g. Vin I.268; D I.47, 114, 120; S II.279; A II.86, 203; Nd² 659; Pug 66; DhA I.281 (compar.); PvA 46.

Abhirūḷha [pp. of abhirūhati] mounted, gone up to, ascended J V.217; DhA I.103.

Abhirūhati (abhiruhati) [abhi + **ruh**] to ascend, mount, climb; to go on or in to (c. acc.) Dh 321; Th 1, 271; J I.259; II.388; III.220; IV.138 (nāvaṃ); VI.272 (peculiar aor. °rucchi with ābhi metri causa; = abhirūhi C.); DA I.253. — ger. **abhiruyha** J III.189; PvA 75, 152 (as v. l.; T. has °ruyhitva), 271 (nāvaṃ), & **abhirūhitvā** J I.50 (pabbataṃ) II.128.

Abhirūhana (nt.) [BSk. °rūhana, e. g. M Vastu II.289] climbing, ascending, climb Miln 356.

Abhirocetī [abhi + rocetī, Caus. of **ruc**] 1. to like, to find delight in (acc.), to desire, long for J III.192; V.222 (= rocetī); Vv 64[23] (vataṇ abhirocayi = abhirocesi ruccitvā pūresi ti attho; abhirādhayī ti pi pāṭho; sādhesi nipphādesī ti attho VvA 282). — 2. to please, satisfy, entertain, gladden Vv 64[24] (but VvA 292: abhibhavitvā vijjotati, thus to no. 3). — 3. v. l. for **atirocetī** (to surpass in splendour) at Vv 81[12], cp. also no. 2.

Abhiropana (nt.) [fr. abhiropetī] concentration of mind, attention (seems restricted to Ps II. only) Ps. II.82 (v. l. abhiniropana), 84, 93, 115 (buddhi°), 142 (°virāga), 145 (°vimutti), 216 (°abhisamaya). See also **abhiniropana.**

Abhiropetī [abhi + ropetī, cp. Sk. adhiropayati, Caus. of **ruh**] to fix one's mind on, to pay attention, to show reverence, to honour Vv 37[1] (aor. °ropayi = ropesi VvA 169), 37[10] (id.; = pūjaṇ kāresi VvA 172), 60[4] (= pūjesi VvA 253); Dāvs V.19.

Abhilakkhita (adj.) [Sk. abhilakṣita in diff. meaning; pp. of abhi + **lakṣ**] fixed, designed, inaugurated, marked by auspices J IV.1; DA I.18.

Abhilakkhitatta (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characterised, characteristics DhsA 62.

Abhilaṅghati [abhi + laṅghati] to ascend, rise, travel or pass over (of the moon traversing the sky) J III.364; VI.221.

Abhilambati [abhi + lambati] to hang down over (c. acc.) M III.164 = Nett 179 (+ ajjholambati); J V.70 (papātaṇ), 269 (Vetaraṇiṇ). — pp. **abhilambita** (q. v.).

Abhilambita (adj.) [pp. of abhilambati] hanging down J V.407 (nīluppala°).

Abhilāpa [fr. abhi + **lap**] talk, phrasing, expression Sn 49 (vācâbhilāpa making phrases, talking, idle or objectionable speech = tiracchanakathā Nd[2] 561); It 89 (? reading abhilāpāyaṇ uncertain, vv. ll. abhipāyaṇ abhipāpāyaṇ, abhisāpāyaṇ, abhisapāyaṇ, atisappāyaṇ. The corresp. passage S III.93 reads abhisapayaṇ: curse, and C. on It 89 expl[s]. abhilāpo ti akkoso, see *Brethren* 376 n. 1); Dhs 1306 = Nd[2] 34 (as exegesis or paraphrase of adhivacana, comb[d]. with vyañjana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse"); DA I.20, 23, 281; DhsA 51.

Abhilāsa [Sk. abhilāṣa, abhi + **laṣ**] desire, wish, longing PvA 154.

Abhilekheti [Caus. of abhi + **likh**] to cause to be inscribed Dāvs V.67 (cāritta-lekhaṇ °lekhayi).

Abhilepana (nt.) [abhi + lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd[2] 88 = laggana "sticking to", bandhana, upakkilesa).

Abhivagga [abhi + vagga] great mass (?), superior force (?), only in phrase **°ena omaddati** to crush with sup. force or overpower M I.87 = Nd[2] 199[6].

Abhivañcana (nt.) [abhi + **vañc**] deceit, fraud Dāvs III.64.

Abhivaṭṭa [pp. of abhivassati, see also abhivuṭṭha] rained upon Dh 335 (gloss °vuṭṭha; cp. DhA IV.45); Miln 176, 197, 286. — *Note.* Andersen *P. R.* prefers reading abhivaḍḍha at Dh 335 "the abounding Bīraṇa grass").

Abhivaḍḍhati [Vedic abhivardhati, abhi + **vṛdh**] 1. to increase (intrs.) D I.113, 195 (opp. hāyati); M II.225; A III.46 (bhogā a.); Dh 24; Miln 374; PvA 8, 133; Sdhp 288, 523. — 2. to grow over or beyond, to outgrow J III.399 (vanaspatiṇ). — pp. **abhivuḍḍha & °vuddha** (q. v.).

Abhivaḍḍhana (adj.-nt.) [fr. abhivaḍḍhati] increasing (trs.), augmenting; f. °ī Sdhp 68.

Abhivaḍḍhi (f.) [cp. Sk. abhivṛddhi, fr. abhi + **vṛdh**] increase, growth Miln 94. — See also **abhivuddhi.**

Abhivaṇṇita [pp. of abhivanneti] praised Dpvs I.4.

Abhivaṇṇeti [abhi + vanneti] to praise Sdhp 588 (°ayi). — pp. **abhivaṇṇita.**

Abhivadati [abhi + vadati] 1. to speak out, declare, promise J I.83 = Vin I.36; J VI.220. — 2. to speak (kindly) to, to welcome, salute, greet. In this sense always comb[d]. with **abhinandati**, e. g. at M I.109, 266, 458; S III.14; IV.36 sq.; Miln 69. — Caus. **abhivādeti.**

Abhivandati [abhi + vandati] to salute respectfully, to honour, greet; grd. **°vandanīya** Miln 227.

Abhivassaka (adj.) [fr. abhivassati] raining, fig. shedding, pouring out, yielding VvA 38 (puppha°).

Abhivassati [abhi + vassati from **vṛṣ**] to rain, shed rain, pour; fig. rain down, pour out, shed D III.160 (abhivassaṇ metri causa); A III.34; Th I, 985; J I.18 (V.100; pupphā a. stream down); cp. III.10[6]; Miln 132, 411. — pp. **abhivaṭṭa & abhivuṭṭha** (q. v.). — Caus. II. **abhivassāpeti** to cause (the sky to) rain Miln 132.

Abhivassin (adj.) = **abhivassaka** It 64, 65 (sabbattha°).

Abhivādana (nt.) [fr. abhivādeti] respectful greeting, salutation, giving welcome, showing respect or devotion A II.180; IV.130, 276; J I.81, 82, 218; Dh 109 (°sīlin of devout character, cp. DhA II.239); VvA 24; Sdhp 549 (°sīla).

Abhivādeti [Caus. of abhivadati] to salute, greet, welcome, honour Vin II.208 sq.; D I.61; A III.223; IV.173; Vv 1[5] (abhivādayiṇ aor. = abhivādanaṇ kāresiṇ vandiṇ VvA 24); Miln 162. Often in comb[n] with **padakkhiṇaṇ karoti** in sense of to bid goodbye, to say adieu, farewell, e. g. D I.89, 125, 225; Sn 1010. — Caus. II. **abhivādāpeti** to cause some one to salute, to make welcome Vin II.208 (°etabba).

Abhivāyati [abhi + vāyati; cp. Sk. abhivāti] to blow through, to pervade Miln 385.

Abhivāreti [abhi + vāreti, Caus. of **vṛ**] to hold back, refuse, deny J V.325 (= nivāreti C.).

Abhivāheti [abhi + vāheti, Caus. of **vah**] to remove, to put away Bu X.5.

Abhivijayati (& **vijināti**) [abhi + vijayati] to overpower, to conquer. Of **°jayati** the ger. **°jiya** at D I.89, 134; II.16. Of **°jināti** the pres. 3[rd] pl. **°jinanti** at Miln 39; the ger. **°jinitvā** at M I.253; Pug 66.

Abhiviññāpeti [abhi + viññāpeti] to turn somebody's mind on (c. acc.), to induce somebody (dat.) to (acc.) Vin III.18 (purāṇadutiyikāya methunaṇ dhammaṇ abhiviññāpesi).

Abhivitarati [abhi + vitarati] "to go down to", i. e. give in, to pay heed, observe Vin I.134 and in ster. expln. of sañcicca at Vin II.91; III.73, 112; IV.290.

Abhivinaya [abhi + vinaya] higher discipline, the refinements of discipline or Vinaya; comb[d]. with abhidhamma, e. g. D III.267; M I.472; also with vinaya Vin V.1 sg.

Abhivindati [abhi + vindati] to find, get, obtain Sn 460 (= labhati adhigacchati SnA 405).

Abhivisiṭṭha (adj.) [abhi + visiṭṭha] most excellent, very distinguished DA I.99, 313.

Abhivissajjati [abhi + vissajjati] to send out, send forth, deal out, give D III.160.

Abhivissattha [abhi + vissattha, pp. of abhivissasati, Sk. abhiviśvasta] confided in, taken into confidence M II.52 (v. l. °visaṭṭha).

Abhivuṭṭha [pp. of abhivassati, see also abhivaṭṭa] poured out or over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); PvA 29.

Abhivuḍḍha [pp. of abhivaḍḍhati, see also °vuddha] increased, enriched PvA 150.

Abhivuddha [pp. of abhivaḍḍhati, see also °vuḍḍha] grown up Miln 361.

Abhivuddhi (f.) [Sk. abhivṛddhi, see also abhivaḍḍhi] increase, growth, prosperity Miln 34.

Abhiveṭheti: Kern's (*Toev.* s. v.) proposed reading at J v.452 for **ati°**, which however does not agree with C. expln. on p. 454.

Abhivedeti [abhi + Caus. of **vid**] 1. to make known, to communicate Dāvs v.2, 11. — 2. to know J vi.175 (= jānāti C.).

Abhivihacca [ger. of abhi + vihanati] having destroyed, removed or expelled; only in one simile of the sun driving darkness away at M i.317 = S iii.156; v.44 = It 20.

Abhivyāpeti see **abhibyāpeti**.

Abhisaṃvisati [abhi + saṃvisati]. Only in **abhisaṃvisseyya-gattaṃ** (or-bhastaṃ or-santuṃ) Th 2, 466 a compound of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) 'a bag of skin with carrion filled'.

Abhisaṃsati [Vedic abhiśaṃsati, abhi + **śaṃs**] to execrate, revile, lay a curse on J v.174 (°saṃsittha 3rd sg. pret. med. = paribhāsi C.) — aor. **abhisasi** J vi.187, 505, 522 (= akkosi C.), 563 (id.). — pp. **abhisattha**. Cp. also **abhisiṃsati**.

Abhisaṃsanā (f.) [? abhisaṃsati] is doubtful reading at Vv 64[10]; meaning "neighing" (of horses) VvA 272, 279.

Abhisaṅkhata (adj.) [abhi + saṅkhata, pp. of abhisaṅkharoti] prepared, fixed, made up, arranged, done M i.350; A ii.43; v.343; J i.50; Nd[1] 186 (kappita +); PvA 7, 8.

Abhisaṅkharoti (& °**khāreti** in Pot.) [abhi + saṅkharoti] to prepare, do, perform, work, get up Vin i.16 (iddh' âbhisaṅkhāraṃ °khāreyya); D i.184 (id.); S ii.40; iii.87, 92; iv.132, 290; v.449; A i.201; Sn 984 (ger. °itvā: having got up this curse, cp. SnA 582); PvA 56 (iddh' âbhisaṃkhāraṃ), 172 (id.), 212 (id.). — pp. **abhisaṅkhata** (q. v.).

Abhisaṅkhāra [abhi + saṅkhāra] 1. putting forth, performance, doing, working, practice: only in two combns., viz. (a) **gamiya°** (or gamika°) a heathenisch practice Vin i.233; A iv.180, & (b) **iddha°** (= iddhi°) working of supernormal powers Vin i.16; D i.106; S iii.92; iv.289; v.270; Sn p. 107; PvA 56, 172, 212. — 2. preparation, store, accumulation (of kamma, merit or demerit), substratum, state (see for detail saṅkhāra) S iii.58 (an°); Nd[1] 334, 442; Nd[2] s. v.; Vbh 135 (puñña° etc.), 340; DhsA 357 (°**viññāṇa** "storing intellect" *Dhs trsl.* 262).

Abhisaṅkhārika (adj.) [fr. abhisaṅkhāra] what belongs to or is done by the saṅkhāras; accumulated by or accumulating merit, having special (meritorious) effect (or specially prepared?) Vin ii.77 = iii.160; Sdhp 309 (sa °paccaya).

Abhisaṅkhipati [abhi + saṅkhipati] to throw together, heap together, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46.

Abhisaṅga [fr. abhi + saṅj, cp. abhisajjati & Sk. abhisaṅga] 1. sticking to, cleaving to, adherence to J v.6; Nett 110, 112; DhsA 129 (°hetukaṃ dukkhaṃ) 249 (°rasa).

Abhisaṅgin (adj.) [fr. abhisaṅga] cleaving to (—°) Sdhp 566.

Abhisajjati [abhi + **sañj**; cp. abhisaṅga] to be in ill temper, to be angry, to curse, imprecate (in meaning of abhisaṅga 2) D i.91 (= kodha-vasena laggati DA i.257); iii.159; J iii.120 (+ kuppati); iv.22 (abhisajji kuppi vyāpajji, cp. BSk. abhiṣajyate kupyati vyāpadyate. Av. Ś i.286); v.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhāpana-vasena laggapeyya DhA iv.182); Pug 30, 36. — See also abhisajjana & abhisajjanā.

Abhisajjana (nt.-adj.) [abstr. fr. abhisajjati in meaning of abhisaṅga 2] only as adv. f. °**nī** Ep. of vācā scolding, abusing, cursing A v.265 (para°). Cp. next.

Abhisajjanā (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 evidently means "scolding, cursing, being in bad temper" (cp. abhisajjati), as its combn. with vāc' âbhilāpa indicates, but is expld. both by Nd[2] & Bdhgh. as "sticking to, cleaving, craving, desire" (= taṇhā), after the meaning of abhisaṅga. See Nd[2] 89 & 107; SnA 98 (sineha-vasena), cp. also the compromise-expln by Bdhgh. of abhisajjati as kodha-vasena **laggati** (DA i.257).

Abhisañcināti (& °**cayati**) [abhi + sañcināti] to accumulate, collect (merit) Vv 47[6] (Pot. °sañceyyaṃ = °sañcineyyaṃ VvA 202).

Abhisañcetayita [pp. of abhisañceteti] raised into consciousness, thought out, intended, planned M i.350; S ii. 65; iv.132; A v.343.

Abhisañceteti [abhi + sañceteti or °cinteti] to bring to consciousness, think out, devise, plan S ii.82. — pp. **abhisañcetayita** (q. v.).

Abhisaññā (f.). Only in the compound **abhi-saññā-nirodha** D i.179, 184. The prefix abhi qualifies, not saññā, but the whole compound, which means 'trance'. It is an expression used, not by Buddhists, but by certain wanderers. See **saññā-vedayita-nirodha**.

Abhisaññūhati [abhi + saññūhati, i. e. saṃ-ni-ūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. **abhisaṅkhipati**.

Abhisaṭa [pp. of abhisarati, abhi + **sṛ** to flow] 1. (med.) streamed forth, come together J vi.56 (= sannipatita C.). — 2. (pass.) approached, visited Vin i.268.

Abhisatta [pp. of abhisapati, cp. Sk. abhiśapta, fr. abhi + **śap**] cursed, accursed, railed at, reviled J iii.460; v.71; SnA 364 (= akkuṭṭha); VvA 335.

Abhisattha [pp. of abhisaṃsati] cursed, accursed Th 1, 118 "old age falls on her as if it had been cursed upon her" (that is, laid upon her by: a curse). Morris *JPTS.* 1886, 145 gives the commentator's equivalents, "commanded, worked by a charm". This is a curious idiom. Any European would say that the woman herself, not the old age, was accursed. But the whole verse is a riddle and Kern's translation (*Toev.* s. v.) 'hurried up' seems to us impossible.

Abhisaddahati [abhi + saddahati, cp. Sk. abhiśraddadhāti, e. g. Divy 17, 337] to have faith in, believe in (c. acc.), believe S v.226; Th 1, 785; Pv iv.1[12], 1[28] (°saddaheyya = paṭiṇeyya PvA 226); Nett 11; Miln 258; PvA 26; Dāvs iii.58.

Abhisantāpeti [ahhi + santāpeti, Caus. of santapati] to burn out, scorch, destroy M i.121.

Abhisanda [abhi + sanda of **syad**, cp. BSk. abhisyanda, e. g. M Vastu ii.276] outflow, overflow, yield, issue, result; only in foll. phrases: **cattāro puññ' âbhisandā kusal' âbhisandā** (yields in merit) S v.391 sq.; A ii.54 sq.; iii.51, 337; vi.245, & **kamm' âbhisanda** result of kamma Miln 276. — Cp. **abhisandana**.

Abhisandana (nt.) [= abhisanda] result, outcome, consequence Ps i.17 (sukhassa).

Abhisandahati [abhi + sandahati of saṇ + **dhā**] to put together, to make ready Th 1, 151; ger. **abhisandhāya** in sense of a prep. = on account of, because of J 11.386 (= paṭicca C.).

Abhisandeti [abhi + sandeti, Caus. of **syad**] to make overflow, to make full, fill, pervade D 1.73, 74.

Abhisanna (adj.) [pp. of abhisandati = abhi + **syand**, cp. Sk. abhisanna] overflowing, filled with (—°), full Vin 1. 279 (°kāya a body full of humours, cp. 11.119 & Miln 134); J 1.17 (v.88; pītiyā); Miln 112 (duggandha°).

Abhisapati [abhi + sapatī, of **śap**] to execrate, curse, accurse Vin IV.276; J IV.389; V.87; DhA 1.42. — pp. **abhisatta.**

Abhisapana (nt.) [fr. abhisapati] cursing, curse PvA 144 (so read for abhisampanna).

Abhisamaya [abhi + samaya, from sam + **i**, cp. abhisameti & sāmeti; BSk. abhisamaya, e. g. Divy 200, 654] "coming by completely", insight into, comprehension, realization, clear understanding, grasp, penetration. See on term *Kvu trsl.* 381 sq. — Esp. in full phrases: **attha°** grasp of what is proficient S 1.87 = A III.49 = It 17, cp. A 11.46; **ariyasaccānaṇ** a. full understanding of the 4 noble truths S V.415, 440, 441 [cp. Divy 654: anabhisamitānāṇ caturṇāṇ āryasatyānāṇ a.]; Sn 758 (sacca° = sacc' âvabodha SnA 509); Miln 214 (catusacc°); Sdhp 467 (catusacc°), 525 (saccānaṇ); **dhamm' âbhisamaya** full grasp of the Dhamma, quasi conversion [cp. dharm' âbhisamaya Divy 200] S 11.134; Miln 20, 350; VvA 219; PvA 9 etc. frequent; **sammā-mān' âbhisamaya** full understanding of false pride in ster. phrase" acchecchi (for acchejji) taṇhaṇ, vivattayi saññojanaṇ sammāmānâbhisamayā antam akāsi dukkhassa" at S IV.205, 207, 399; A III.246, 444; It 47; cp. māna° S 1.188 = Th 2, 20 (tato mānâbhisamayā upasanto carissasi, trsl. by Mrs. Rh. D. in *K. S.* 239 "hath the mind mastered vain imaginings, then mayst thou go thy ways calm and serene"); Sn 342 (expl^d. by mānassa abhisamayo khayo vayo pahānaṇ SnA 344). Also in foll. passages: S 11.5 (paññāya), 104 (id.), 133 sq. (Abhisamaya Saṇyutta); Sn 737 (phassa°, expl^d. ad sensum but not at verbum by phassa-nirodha SnA 509); Ps 11.215; Pug 41; Vv 16[10] (= saccapaṭivedha VvA 85); DA 1.32; DhA 1.109; VvA 73 (bhāvana°), 84 (sacchikiriya°); Dpvs 1.31. **-anabhisamaya** not grasping correctly, insufficient understanding, taken up wrongly S III.260; Pug 21; Dhs 390, 1061, 1162 (Mrs. Rh. D. trsl^s. "lack of coordination").

Abhisamāgacchati [abhi + sam + āgacchati, cp. in meaning adhigacchati] to come to (understand) completely, to grasp fully, to master KhA 236 (for abhisamecca Sn 143).

Abhisamācārika (adj.) [abhi + samācārika, to samācāra] belonging to the practice of the lesser ethics; to be practiced; belonging to or what is the least to be expected of good conduct, proper. Of **sikkhā** Vin V.181; A 11.243 sq.; of **dhamma** M 1.469; A III.14 sq.; 422.

Abhisamikkhati (& °ekkhati), [abhi + sam + **īkṣ**, cp. samikkhati] to behold, see, regard, notice J. IV.19 (2^nd sg. med. °samekkhase = olokesi C.). — ger. °**samikkha** & °**samekkha** [B.Sk. °samīkṣya, e.g. Jtm. p. 28, 30 etc.] J. V.340 (°samikkha, v.l. sañcikkha = passitvā C.); 393, 394 (= disvā C.).

Abhisameta [pp. of abhisameti, fr. abhi + sam + **i**, taken as caus. formation, against the regular form Sk.P. samita & B.Sk. abhisamita] completely grasped or realised, understood, mastered S V.128 (dhamma a.), 440 (anabhisametāni cattāri ariyasaccāni, cp. Divy 654 anabhisamitāni c.a.); A IV.384 (appattaṇ asacchikataṇ +).

Abhisametāvin (adj.) [possess. adj. -formation, equalling a n. ag. form., pp. abhisameta] commanding full understanding or penetration, posessing complete insight (of the truth) Vin III.189; S 11.133; V.458 sq.

Abhisameti [abhi + sameti, sam + **i**; in inflexion base is taken partly as ordinary & partly as causative, e. g. aor. °samiṇsu & °samesuṇ, pp. sameta: Sk. samita. Cp. B.Sk. abhisamayati, either caus. or denom. formation, Divy 617: caturāryasatyāni a.] to come by, to attain, to realise, grasp, understand (cp. adhigacchati) Miln 214 (catusaccâbhisamayaṇ abhisameti). Freg. in comb^n. **abhisambujjhati, abhisameti; abhisambujjhitvā abhisametvā**, e. g. S 11.25; III.139; Kvu 321. — fut. °**samessati** S V.441. — aor. °**samiṇsu** Miln 350; °**samesuṇ** S V.415. — ger. °**samecca** (for °icca under influence of °sametvā as caus. form.; Trenckner's expl^n. *Notes* 56[4] is unnecessary & hardly justifiable) S V.438 (an° by not thoroughly understanding); A V.50 (samm'attha° through complete realisation of what is proficient); Sn 143 (= abhisamāgantvā KhA 236); and °**sametvā** S 11.25; III.139. — pp. **abhisameta** (q.v.).

Abhisampanna at PvA 144 is wrong reading for v. l. abhisapana (curse).

Abhisamparāya [abhi + samparāya] future lot, fate, state after death, future condition of rebirth; usually in foll. phrases: **kā gati ko abhisamparāyo** (as hendiadys) 'what fate in the world-to-come', D 11.91; Vin 1.293; S IV.59, 63; V.346, 356, 369; DhA 1.221. — **evaṇ-gatika evaṇ-abhisamparāya** (adj.) "leading to such & such a revirn, such & such a future state" D 1.16, 24, 32, 33 etc. (= evaṇ-vidhā paralokā ti DA 1.108). -abhisamparāyaṇ (acc. as adv.) in future, after death A 1.48; 11.197; III.347; IV.104; Pv III.5[10] (= punabbhave PvA 200). — **diṭṭhe c'eva dhamme abhisamparāyañ ca** "in this world and in the world to come" A 11.61; Pug 38; Miln 162; PvA 195 etc. (see also diṭṭha). — Used absolutely at PvA 122 (= fate).

Abhisambujjhati [abhi + sambujjhati] to become wide-awake, to awake to the highest knowledge, to gain the highest wisdom (sammāsambodhiṇ) D III.135; It 121. aor. °**sambujjhi** S V.433; PvA 19. In comb^n. **abhisambujjhati abhisameti**, e. g. S. 11.25; III.139. — ppr. med. °**sambudhāna**; pp. °**sambuddha** — Caus. °**sambodheti** to make awake, to awaken, to enlighten; pp. °**bodhita.**

Abhisambujjhana (nt.) = abhisambodhi J 1.59.

Abhisambuddha [pp. of abhisambujjhati] (a) (pass.) realised, perfectly understood D III.273; S IV.331; It 121. an° not understood M 1.71, 92, 114, 163, 240. — (l.) (med.) one who has come to the realisation of the highest wisdom, fully-awakened, attained Buddhahood, realising, enlightened (in or as to = acc.) Vin 1.1; D 11.4; M 1.6 (sammāsambodhiṇ); S 1.68, 138, 139 & passim PvA 94, 99.

Abhisambuddhatta (nt.) [abstr. fr. abhisambuddha] thorough realisation, perfect understanding S V.433.

Abhisambudhāna (adj.) [formation of a ppr. med. fr. pp. abhsam + **budh** instead of abhisam + **bujjh°**] awaking, realising, knowing, understanding Dh 46 (= bujjhanto jānanto ti attho DhA 1.337).

Abhisambodhi (f.) [abhi + sambodhi] the highest enlightenment J 1.14 (parama°). Cp. abhisambujjhana and (sammā-) sambodhi.

Abhisambodhita (adj.) [pp. of abhisambodheti, Caus. of abhi + sambujjhati] awakened to the highest wisdom PvA 137 (Bhagavā).

Abhisambhava [fr. abhisambhavati] only in **dur°** hard to overcome or get over, hard to obtain or reach, troublesome S V.454; A V.202; Sn 429, 701; J V.269, VI.139, 439.

Abhisambhavati (°bhoti) [abhi + sambhavati] "to come up to", i. e. to be able to (get or stand or overcome); to attain, reach, to bear A IV.241; Th 1, 436; Nd[1] 471,

485; J III.140; V.150, 417; VI.292, 293, 507 (fut. med. °sambhossaṇ = sahissāmi adhivāsessāmi C.); Ps II.193. — ger. °**bhutvā** Th 1, 1057 & °**bhavitvā** Sn 52 (cp. Nd² 85). — aor. °**bhosi** D II.232. — grd. °**bhavanīya** D II.210; Ps II.193. — See also **abhisambhuṇāti**.

Abhisambhuṇāti [considered to be a bastard form of abhisambhavati, but probably of diff. origin & etym.; also in Bh. Sk. freq.] to be able (to get or reach); only in neg. ppr. **anabhisambhuṇanto** unable D I.101 (= asampāpuṇanto avisahamāno vā DA I.268); Nd¹ 77, 312.

Abhsambhū (adj.) [fr. abhi + sam + **bhū**] getting, attaining (?) D II.255 (lomahaṇsa°).

Abhisambhūta [pp. of abhisambhavati] attained, got Sdhp 556.

Abhisammati [abhi + **śam**, Sk. abhiśamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J VI.420 (pp. abhisammanto for °sammento? Reading uncertain).

Abhisara [fr. abhi + sarati, of **sṛ** to go] retinue J V.373.

Abhisallekhika (adj) [abhi + sallekha + ika] austere, stern, only in f. °**ā** (scil. kathā) A III.117 sq.; IV.352, 357; V.67.

Abhisavati (better °**ssavati**?) [abhi + savati, of **sru**] to flow towards or into J VI.359 (najjo Gangaṇ a.).

Abhisasi aor. of **abhisaṇsati** (q. v.).

Abhisādheti [abhi + sādheti] to carry out, arrange; to get; procure, attain J VI.180; Miln 264.

Abhisāpa [abhisapati] a curse, anathema S III.93 = It 89 (which letter reads abhilāpa and It A expls. by akkosa: see vv. ll. under abhilāpa & cp. *Brethren* 376 n. 1.); Th 1, 118.

Abhisāriyā (f.) [Sk. abhisārikā, fr. abhi + **sṛ**] a woman who goes to meet her lover J III.139.

Abhisāreti [abhi + sāreti, Caus. of abhisarati] to approach, to persecute J VI.377.

Abhisiṇsati [= abhisaṇsati, abhi + **śaṇs**. As to Sk. **śaṇs** > P. **siṇs** cp. āsiṇsati, as to meaning cp. nature of prayer as a solemn rite to the "infernals", cp. im-precare], to utter a solemn wish, Vv 81[10] (aor. °sīsi. v. l. °sisi. VvA 316 expl. by icchi sampaticchi).

Abhisiñcati [abhi + siñcati fr. **sic** to sprinkle; see also āsiñcati & ava°, Vedic only ā°] to sprinkle over, fig. to anoint (King), to consecrate A I.107 (Khattiy' ābhisekena) J I.399 (fig. °itvā ger. II.409 (id.); VI.161 (id.); Nd¹ 298; Miln 336 (amatena lokaṇ abhisiñci Bhagavā); PvA 144 (read abhisiñci cimillik añ ca . . .) — Pass. abhisiñcati Miln 359. — pp. **abhisitta**. — Caus. **abhiseceti**.

Abhisitta [pp. of abhisañcati, Sk. °sikta] 1. sprinkled over, anointed Sn 889 (manasā, cp. Nd¹ 298); Miln 336 (amatena loka a). — 2. consecrated (King), inaugurated (more freq. in this conn. is avasitta), Vin III.44; A I.107 (Khattiyo Khattiyehi Khattiy' ābhisekena a.); II.87 (v.l. for avasitta, also an°).

Abhiseka [fr. abhi + **sic**, cp. Sk. abhiṣeka] anointing, consecration, inauguration (as king) A I.107 (cp. abhisitta); II.87 read abhisek' -anabhisitto; J II.104, 352; DhA I.350; PvA 74. Gr. ābhisekika.

Abhisecana (nt.) = abhiseka, viz. (a) ablution, washing off Th 2, 239 & 245 (udaka°). — (b) consecration J II.353.

Abhiseceti [caus. of abhisiñcati] to cause to be sprinkled or inaugurated J V.26. (imper. abhisecayassu).

Abhisevanā (f.) [abhi + sevana fr. **sev**] pursuit, indulgence in (—°) Sdhp 210 (pāpakamma°).

Abhissara (adj.) [abhi + issara] only neg. **an°** in formula atāṇo loko anabhissaro "without a Lord or protector" M II.68 (v.l. °abhisaro); Ps I.126 (v.l. id.).

Abhihansati [abhi + haṇsati fr. **hṛṣ**] 1. (trs.) to gladden, please, satisfy S IV.190 (abhihaṭṭhuṇ); A V.350 (id.). — 2. (intr.) to find delight in (c. acc.), to enjoy S V.74 (rūpaṇ manāpaṇ); A IV.419 sq. (T. reads °hiṇsamāna jhānaṇ v.l. °hisamāna).

Abhihaṭa [pp. of abhiharati] brought, offered, presented, fetched D I.166 = Pug 55 (= puretaraṇ gahetvā āhaṭaṇ bhikkhaṇ Pug A 231); DhA II.79.

Abhihaṭṭhuṇ [ger. of abhiharati]. Only in praise abhihaṭṭhuṇ pavāreti, to offer having fetched up. M. I.224; A V.350, 352; S IV.190; V.53, 300. See note in *Vinaya Texts* II.440.

Abhihata [pp. of abhihanati] hit, struck PvA 55.

Abhihanati (& °hanti) [abhi + **han**] 1. to strike, hit PvA 258. — 2. to overpower kill. destroy J V.174 (inf. °hantu for T. hantuṇ). — pp. **abhihata** (q. v.).

Abhiharati [abhi + harati, cp. Sk. abhyāharati & Vedic āharati & ābharati] — 1. to bring (to), to offer, fetch D III.170; J I.54, 157; III.537; IV.421; Dh I.272. — 2. to curse, revile, abuse [cp. Sk. anuvyāharati & abhivyā°] A I.198. — Pass. **abhihariyati** VvA 172 (for abhiharati of Vv 37[10]; corresp. with ābhata VvA 172). — pp. **abhihaṭa** (q.v.). — Caus. **abhihāreti** 1. to cause to be brought, to gain, to acquire D II.188 = 192 = 195 Th 1, 637; J IV.421 (abhihārayaṇ with gloss abhibhārayin). — 2. to betake oneself to, to visit, take to, go to Sn 414 (Paṇḍavaṇ °hāresi = āruhi Sn A 383), 708 (vanantaṇ abhihāraye = vanaṇ gaccheyya SnA 495); Th 2, 146 (aor. °hārayiṇ; uyyānaṇ = upanesi ThA 138). — 3. to put on (mail), only in fut. **abhihessati** J IV.92 (kavacaṇ; C. expls. wrongly by °hanissati bhindissati so evidently taking it as abhibhavissati). — 4. At J VI.27 kiṇ yobbanena ciṇṇena yaṇ jarā **abhihessati** the latter is fut of **abhibhavati** (for °bhavissati) as indicated by gloss **abhibhuyyati**.

Abhihāra [fr. abhiharati] bringing, offering, gift S I.82; Sn 710; J I.81 (āsanā).

Abhihiṇsati spurious reading at A IV.419 for °**haṇsati** (q.v.).

Abhihiṇsanā (& °ṇ) [for abhihesanā cp. P. hesā = Sk. hreṣā, & hesitaṇ] neighing Vv 64[10] = VvA 279 (gloss abhihesana). See in detail under **abhisaṇsanā**.

Abhihīta S I.50. Read abhigīta with SS. So also for abhihita on p. 51. 'So enchanted was I by the Buddha's rune'. The godlet abscribes a magic potency to the couplet.

Abhihesana see **abhihiṇsanā**.

Abhihessati see **abhihāreti** 3 & 4.

Abhīta (adj.) [a + bhīta] fearless J VI.193. See also **abhida** 1.

Abhīruka (adj.) [a + bhīru + ka] fearless DA I.250.

Abhumma (adj.) [a + bhumma] groundless, unfounded, unsubstantial, J V.178; VI.495.

Abhūta (adj.) [a + bhūta] not real, false, not true, usually as nt. °ṇ falsehood, lie, deceit Sn 387; It 37; instr. **abhūtena** falsely D I.161.

-**vādin** one who speaks falsely or tells lies Sn 661 = Dh 306 = It 42; expld. as "**°ariy' ûpavāda-vasena alika -vādin**" SnA 478; as "**tucchena paraṇ abhūcikkhanto**" DhA III.477.

Abhejja (adj.) [grd. of a + **bhid**, cp. Sk. abhedya] not to be split or divided, not to be drawn away or caused to be dissented, inalienable Sn 255 (mitto abhejjo parehi); J I.263 (varasūra . . .) III.318 (°rūpa of strong character =

abhijja-hadaya); Pug 30 (= acchejja Pug A 212); Miln 160 (°parisā); Sdhp 312 (+ appadusiya); Pgdp 97 (°parivāra).

Amacca [Vedic amātya (only in meaning "companion"), adj. formation fr. amā, an adverbial loc.-gen. of pron. 1st person, Sk. ahaṃ = ldg. *emo (cp. Sk. m-ama), meaning "(those) of me or with me", i. e. those who are in my house] 1. friend, companion, fellow-worker, helper, esp. one who gives his advice, a bosom-friend It 73; J VI. 512 (sahajātā amaccā); Pv II.6[20] (a °— paricārikā well-advising friends as company or around him). Freq. in combn. with mitta as **mitt° âmaccā**, friends & colleagues D III.189—90; S I 90 = A II.67; PvA 29; or with **ñātī** (ñāti-sālohitā intimate friends & near-relations), mittâmaccā ñātisālohitā Vin II.126; Sn p. 104 (= mittā ca kammakarā ca SnA 447); mittā vā amaccā vā ñātī vā sālohitā vā A I.222; PvA 28; amaccā ñāti-sanghā ca A I.15*e*. — 2. Especially a king's intimate friend, king's favourite, confidant J I.262; PvA 73 (°kula), 74 (amaccā ca purohito ca), 81 (sabba-kammika amacca), 93; and his special adviser or privy councillor, as such distinguished from the official ministers (purohita, mahāmatta, pārisajja); usually combd. with **pārisajjā** (pl.) viz. D I.136 (= piya-sahāyaka DA I.297, but cp. the foll. expln. of pārisajjā as "sesā āṇatti-karā"); Vin I.348; D III.64 (amaccā pārisajjā gaṇaka-mahāmattā); A I.142 (catunnaṃ mahārājānaṃ a. pārisajjā). See on the question of ministers in general Fick, *Sociale Gliederung* p. 93, 164 & Banerjea, *Public Administration in Ancient India* pp. 106—120.

Amajja [etym.?] a bud J V.4[16] (= makula C.).

Amajjapāyaka [a + majja + pāyaka, cp. Sk. amadyapa] one who abstains from intoxicants, a teetotaler J II.192.

Amata[1] (nt.) [a + mata = mṛta pp. of **mṛ**, Vedic amṛta = Gr. *ἀ-μ(β)ροτ-ο* & *ἀμβροσία* = Lat. im-mort-a(lis)] 1. The drink of the gods, ambrosia, water of immortality, (cp. BSk. amṛta-varṣa "rain of Ambrosia" Jtm 221). — 2. A general conception of a state of durability & non-change, a state of security i. e. where there is not any more rebirth or re-death. So Bdhgh at KhA 180 (on Sn 225) "na jāyati na jīyati na mīyati ti amatan ti vuccati", or at DhA I.228 "ajātattā na jiyyati na miyyati tasmā amatan ti vuccati". — Vin I.7 = M I.169 (apārutā tesaṃ amatassa dvārā); Vin I.39; D II.39, 217, 241; S I.32 (= rāgado-samoha-khayo), 193; III.2 (°ena abhisitta "sprinkled with A."); IV.94 (°assa dātā), 370; V.402 (°assa patti); A I.45 sq.; III.451; IV.455; V.226 sq., 256 sq. (°assa dātā); J I.4 (V.25); IV.378, 386; V.456 (°mahā-nibbāna); Sn 204, 225, 228 (= nibbāna KhA 185); Th 1, 310 (= agada antidote); It 46 = 62 (as dhātu), 80 (°assa dvāra); Dh 114, 374 (= amata-mahā-nibbāna DhA IV.110); Miln 258 (°dhura savanûpaga), 319 (agado amataṃ & nibbānaṃ amataṃ), 336 (amatena lokaṃ abhisiñci Bhagavā), 346 (dhamm° âmataṃ); DA I.217 (°nibbāna); DhA I.87 (°ṃ pāyeti); Dāvs II.34; V.31; Sdhp 1, 209, 530, 571.

-ogadha diving into the ambrosia (of Nibbāna) S V. 41, 54, 181, 220, 232; A III.79, 304; IV.46 sq., 317, 387; V.105 sq.; Sn 635; Th 1, 179, 748; Dh 411 (= amataṃ nibbānaṃ ogahetvā DhA IV.186); Vv 50[20]. **-osadha** the medicine of Ambrosia, ambrosial medicine Miln 247. **-gāmin** going or leading to the ambrosia (of Nibbāna) S I.123; IV.370; V.8; A III.329; Th 2, 222. **-dasa** one who sees Amata or Nibbāna Th 1, 336. **-dundubhi** the drum of the Immortal (Nibbāna) M I.171 = Vin I.8 (has °dudrabhi). **-dvāra** the door to Nibbāna M I.353; S I. 137 = Vin I.5; S II.43, 45, 58, 80; A V.346. **-dhātu** the element of Ambrosia or Nibbāna A III.356. **-patta** having attained to Ambrosia A IV.455. **-pada** the region or place of Ambrosia S I.212 ("Bourne Ambrosial" *trsl°* p. 274); II.280; Dh 21 (= amatassa adhigama-vupāyo vuttaṃ hoti DhA I.228). **-phala** ambrosial fruit S I.173 = Sn 80. **-magga** the path to Ambrosia DhA I.94.

Amata[2] (adj.) [see amata[1]] belonging to Amṛta = ambrosial Sn 452 = S I.189 (amatā vācā = amata-sadisā sādubhāvena SnA 399: "ambrosial"), 960 (gacchati amataṃ disaṃ = nibbānaṃ, taṃ hi amatan ti tathā niddisitabbato disā ca ti SnA 572). Perhaps also at It 46 = 62 (amataṃ dhātuṃ = ambrosial state or Amṛta as dhātu).

Amatabbāka (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".

Amattaññu (adj.) [a + matta + °ñu = Sk. amātrajña] not knowing any bounds (in the taking of food), intemperate, immoderate It 23 (bhojanamhi); Dh 7 (id.); Pug 21.

Amattaññutā (f.) [abstr. to prec.] immoderation (in food) D III.243; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402.

Amatteyyatā (f.) [from matteyyatā] irreverence towards one's mother D III.70, 71.

Amanussa [a + manussa] a being which is not human, a fairy demon, ghost, god, spirit, yakkha Vin I.277; D I. 116; S I.91, J I.99; Dhs 617; Miln 207; DhsA 319; DhA I.13 (°pariggahīta haunted); PvA 216. — Cp. amānusa.

Amanussika (adj.) [fr. amanussa] belonging to or caused by a spirit Vin I.202, 203 (°ābādha being possessed by a demon).

Amama (adj.) [a + mama, gen. of ahaṃ, pron. 1st person, lit. "not (saying: this is) of me"] not egotistical, unselfish Sn 220 (+ subbata), 777; J IV.372 (+ nirāsaya); VI.259 (= mamāyana-taṇhā-rahita C.); Pv IV.1[34] (= mamaṇkāra-virahita PvA 230); Mhvs 1, 66, combd. with **nirāsa** (free from longing), at Sn 469 = 494; Ud 32; J IV.303; VI.259.

Amara (adj.) [a + mara from **mṛ**] not mortal, not subject to death Th 1, 276; Sn 249 (= amara-bhāva-patthanatāya pavatta-kāya-kilesa SnA 291); J V.80 (= amaraṇa-sabhāva), 218; Dāvs V.62.

Amaratta (nt.) [abstr. fr. amara] immortality J V.223 (= devatta C.).

Amarā (?) a kind of slippery fish, an eel (?) Only in expression **amarā-vikkhepika** eel-wobbler, one who practices eel-wriggling, fr. °vikkhepa "oscillation like the a. fish". In English idiom "a man who sits on the fence" D I.24; M I.521; Ps I.155. The expln. given by Bdhgh at DA I.115 is "amarā nāma maccha-jāti, sā ummujjana-nimmujjan ādi vasena.. gahetuṃ na sakkoti" etc. This meaning is not beyond doubt, but Kern's expln. *Toev.* 71 does not help to clear it up.

Amala (adj.) [a + mala] without stain or fault J V.4; Sdhp 246, 591, 596.

Amassuka (adj.) [a + massu + ka] beardless J II.175.

Amājāta (adj.) [amā + jāta; amā adv. "at home", Vedic amā, see under amacca] born in the house, of a slave J I.226 (dāsa, so read for āmajāta, an old mistake, expld. by C. forcibly as "āma ahaṃ vo dāsī ti"!). See also āmāya.

Amātika (adj.) [a + mātika from mātā] without a mother, motherless J V.251.

Amānusa (adj.) [Vedic amānuṣa, usually of demons, but also of gods; a + mānusa, cp. amanussa] non- or super-human, unhuman, demonic, peculiar to a non-human (Peta or Yakkha) Pv II.12[20] (kāma); IV.1[31] (as n.); IV.3[6] (gandha, of Petas). — f. °ī Dh 373 (rati = dibbā rati DhA IV.110); Pv III.7[9] (ratti, love).

Amāmaka (adj.) [a + mama + ka, cp. amama] "not of me" i. e. not belonging to my party, not siding with me DhA I.66.

Amāya (adj.) [a + māyā] not deceiving, open, honest Sn 941 (see Nd[1] 422: māyā vuccati vañcanikā cariyā). Cp. next.

Amāyāvin (adj.) [a + māyāvin, cp. amāya] without guile, not deceiving, honest D III.47 (asaṭha +), 55 (id.), 237; DhA I.69 (asaṭhena a.).

Amitābha (adj.) [a + mita (pp. of **mā**) + ā + **bhā**] of boundless or immeasurable splendour Sdhp 255.

Amitta [Vedic amitra; a + mitta] one who is not friend, an enemy D III.185; It 83; Sn 561 (= paccatthika SnA 455); Dh 66, 207; J VI.274 (°tāpana harassing the enemies).

Amilātatā (f.) [a + milāta + tā] the condition of not being withered J V.156.

Amu° base of demonstr. pron. "that", see **asu**.

Amucchita (adj.) [a + mucchita] not infatuated (lit. not stupified or bewildered), not greedy; only in phrase agathita amucchita anajjhāpanna (or anajjhopanna) D III.46; M I.369; S II.194. See ajjhopanna.

Amutta (adj.) [a + mutta] not released, not free from (c. abl.) It 93 (mārabandhanā).

Amutra (adv.) [pron. base amu + tra] in that place, there; in another state of existence D I.4, 14, 184; It 99.

Amūḷha-vinaya "acquittal on the ground of restored sanity" (Childers) Vin I.325 (IX.6, 2); II.81 (IV.5), 99 (IV.14, 27); IV.207, 351; M II.248.

Amoha (adj.) [a + moha, cp. Sk. amogha] not dull. As n. absence of stupidity or delusion D III.214; Pug 25. — The form **amogha** occurs at J VI.26 in the meaning of "efficacious, auspicious" (said of ratyā nights).

Amba [Derivation unknown. Not found in pre-Buddhist literature. The Sk. is āmra. Probably non-Aryan], the Mango tree, Mangifera Indica D I.46, 53, 235; J II.105, 160; Vv 79[10]; Pug 45; Miln 46; PvA 153, 187.
-**aṭṭhi** the kernel or stone of the m. fruit DhA III.207, 208. -**ārāma** a garden of mangoes, mango grove Vv 79[5]; VvA 305. -**kañjika** mango gruel Vv 33[31] (= ambila-kañjika VvA 147). -**pakka** a (ripe) mango fruit J II.104, 394; DhA III.207. -**panta** a border of mango trees VvA 198. -**pānaka** a drink made from mangoes DhA III.207. -**piṇḍi** a bunch of mangoes J III.53; DhA III.207. -**pesikā** the peel, rind, of the m. fruit Vin II.109. -**potaka** a mango sprout DhA III.206 sq. -**phala** a m. fruit PvA 273, 274. -**rukkha** a m. tree DhA III.207; VvA 198. -**vana** a m. grove or wood D II.126; J I.139; VvA 305. -**siñcaka** one who waters the mangoes, a tender or keeper of mangoes Vv 79[7].

Ambaka[1] (adj.) [= ambakā?] "womanish" (?), inferior, silly, stupid, of narrow intellect. Occurs only with reference to a woman, in combn. with bālā A III.349 (v. l. amma°) = V.139 (where spelt **ambhaka** with v. l. appaka° and gloss andhaka); V.150 (spelt **ambhaka** perhaps in diff. meaning).
-**maddarī** see next.

Ambaka[2] [demin. of amba] a little mango, only in °**maddarī** a kind of bird [etym. uncertain] A I.188.

Ambakā (f.) [Sk. ambikā demin. of ambī mother, wife, see P. amma & cp. also Sk. ambālikā f.] mother, good wife, used as a general endearing term for a woman Vin I.232 = D II.97 (here in play of words with Ambapālī expld. by Bdhgh at Vin I.385 as ambakā ti itthiyikā).

Ambara[1] (nt.) [Vedic ambara circumference, horizon] the sky, Dāvs I.38; IV.51; V.32. — *Note.* At J V.390 we have to read muraja-ālambara, and not mura-jāla-ambara.

Ambara[2] (m.-nt.) [etym. = ambara[1] (?) or more likely a distortion of kambala; for the latter speaks the combn. rattambara = ratta-kambala. — The word would thus be due to an erroneous syllable division rattak-ambala (= ambara) instead of ratta-kambala] some sort of cloth and an (upper) garment made of it (cp. kambala) Vv 53[1] (ratt° = uttariya VvA 236).

Ambala at J II.246 (°koṭṭhaka-āsana-sālā) for ambara[1] (?) or for ambaka[2] (?), or should we read kambala° ?

Ambāṭaka the hog-plum, Spondias Mangifera (a kind of mango) Vin II.17 (°vana); DA I.271 (°rukkha).

Ambila (adj.) [Sk. ambla = Lat. amarus] sour, acid; one of the 6 rasas or tastes, viz. a., lavaṇa, tittaka, kaṭuka, kasāya, madhura (see under rasa): thus at Miln 56. Another enumeration at Nd[2] 540 & Dhs 629. — J I.242 (°anambila), 505 (loṇ°); II.394 (loṇ°); DA I.270 (°yāgu sour gruel); DhA II.85 (ati-ambila, with accuṇha & atisīta).

Ambu (nt.) [Vedic ambu & ambhas = Gr. ὄμβρος, Lat. imber rain; cp. also Sk. abhra rain-cloud & Gr. ἀφρός scum: see P. abbha] water J V.6; Nd[1] 202 (a. vuccati udakaṇ); Dāvs II.16. — Cp. **ambha**.
-**cārin** "living in the water", a fish Sn 62 (= maccha Nd[2] 91). -**sevāla** a water-plant Th 1, 113.

Ambuja (m. & nt.) [ambu + ja of **jan**] "water-born", i. e. 1. (m.) a fish S I.52. — 2. (nt.) a lotus Sn 845 (= paduma Nd[1] 202); Dāvs V.46; Sdhp 360.

Ambuda [ambu + da fr. **dā**] "water-giver", a cloud Dāvs V.32; Sdhp 270, 275.

Ambha & **Ambho** (nt.) [see ambu] water, sea Dāvs IV.54.

Ambhaka see **ambaka**.

Ambho (indecl.) [fr. haṇ + bho, see bho, orig. "hallo you there"] part. of exclamation, employed: 1. to draw attention = look here, hey! hallo! Vin III.73 (= ālapan' âdhivacana); J II.3; PvA 62. — 2. to mark reproach & anger = you silly, you rascal D I.194; It 114; J I.174 (v. l. amho), 254; Miln 48.

Amma (indecl.) [voc. of ammā] endearing term, used (1) by children in addressing their mother = mammy, mother dear D I.93; J II.133; IV.1, 281 (amma tāta uṭṭhetha daddy mammy, get up!); DhA II.87; PvA 73, 74. — (2) in general when addressing a woman familiarly = good woman, my (good) lady, dear, thus to a woman J I.292; PvA 63; DhA II.44; to a girl PvA 6; to a daughter DhA II.48; III.172. — Cp. **ambakā**.

Ammaṇa (nt.) [of uncertain etym.; Sk. armaṇa is Sanskritised Pāli. See on form & meaning Childers s. v. and Kern, *Toev.* p. 72] 1. a trough J V.297; VI.381 (bhatt°). — 2. a certain measure of capacity J I.62; II.436 (taṇḍul°). — As °**ka** at J II.117 (v. l. ampaṇaka); DA I.84.

Ammā (f.) [onomat. from child language; Sk. ambā, cp. Gr. ἀμμάς mother, Oisl. amma "granny", Ohg. amma "mammy", nurse; also Lat. amita father's sister & amāre to love] mother J III.392 (gen. ammāya). — Voc. **amma** (see sep.).

Amha & **Amhan** (nt.) [Sk. aśman, see also asama[2]] a stone Sn 443 (instr. amhanā, but SnA 392 reads asmanā = pāsāṇena).
-**maya** made of stone, hard Dh 161 (= pāsāṇa° DhA III.151).

Amha, Amhi see **atthi**.

Amhā (f.) [etym. uncertain; Morris *J P T S.* 1889, 201 too vague] a cow (?) A I.229. The C. says nothing.

Amhākaṇ, Amhe see **ahaṇ**.

Amho = **ambho** J I.174 (v. l.).

Aya[1] see **ayo**.

Aya[2] (fr. **i**, go) 1. income, in **aya-potthaka** receipt book J I.2. — 2. inlet (for water, **aya-mukha**) D I.74; A II. 166, IV.287.

Ayaṃ (pron.) [Sk. ayaṃ etc., pron. base Idg. *i (cp. Sk. iha), f. *i. Cp. Gr. ἴν, μιν; Lat. is (f. ea, nt. id); Goth is, nt. ita; Ohg. er (= he), nt. ez (= it); Lith. jis (he), f. ji (she).] demonstr. pron. "this, he"; f. ayaṃ; nt. idaṃ & imaṃ "this, it" etc. This pron. combines in its inflection two stems, viz. **as**° (ayaṃ in nom. m. & f.) & **im**° (id° in nom. nt.).

I. Forms. A. (*sg.*) *nom.* m. ayaṃ Sn 235; J I.168, 279; f. ayaṃ [Sk. iyaṃ] Kh VII.12; J II.128, 133; nt. idaṃ Sn 224; J III.53; & imaṃ Miln 46. *acc.* m. imaṃ J II.160; f. imaṃ [Sk. imāṃ] Sn 545, 1002; J I.280. *gen. dat.* m. imassa J I.222, 279 & assa Sn 234, 1100; Kh VII.12 (dat.); J II.158; f. imissā J I.179 & assā [Sk. asyāḥ] J I.290; DhA III.172. *instr.* m. nt. iminā J I.279; PvA 80 & (peculiarly or perhaps for amunā) aminā Sn 137; f. imāya [Sk. anayā] J I.267. The instr. anena [Sk. anena] is not proved in Pāli. *abl.* **asmā** Sn 185; Dh 220; & imasmā (not proved). *loc.* m. nt. imasmiṃ Kh III.; J II. 159 & asmiṃ Sn 634; Dh 242; f. imissā PvA 79 (or imissaṃ?) & imāyaṃ (no ref.). — B. (*pl.*) *nom.* m. ime J I.221; Pv I.8[3]; f. imā [Sk. imāḥ] Sn 897 & imāyo Sn 1122; nt. imāni [= Sk.] Vin I.84. *acc.* m. ime [Sk. imān] J I.266; II.416; f. imā [Sk. imāḥ] Sn 429; J II.160. *gen.* imesaṃ J II.160 & esaṃ [Sk. eṣāṃ] M II.86, & esānaṃ M II.154; III.259; f. also āsaṃ J I.302 (= etāsaṃ C.) & imāsaṃ. *instr.* m. nt imehi J VI.364; f. imāhi. *loc.* m. nt. imesu [Sk. eṣu] J I.307.

II. *Meanings* (1) **ayaṃ** refers to *what is immediately in front* of the speaker (the subject in question) or before his eyes or in his present time & situation, thus often to be trsld. by "before our eyes", "the present", "this here", "just this" (& not the other) (opp. para), viz. atthi imasmiṃ kāye "in this our visible body" Kh III.; yath' âyaṃ padīpo "like this lamp here" Sn 235; ayaṃ dakkhiṇā dinnā "the gift which is just given before our eyes" Kh VII.12; ime pādā imaṃ sīsaṃ ayaṃ kāyo Pv I.8[3]; asmiṃ loke paramhi ca "in this world & the other" Sn 634, asmā lokā paraṃ lokaṃ kathaṃ pecca na socati Sn 185; cp. also Dh 220, 410; J I.168; III.53. — (2) It refers to *what immediately precedes* the present of the speaker, or to what has just been mentioned in the sentence; viz. yaṃ kiñci vittaṃ ... idam pi Buddhe ratanaṃ "whatever ... that" Sn 224; ime divase these days (just gone) J II.416; cp. also Vin I.84; Sn 429; J II.128, 160. — (3) It refers to *what immediately follows* either in time or in thought or in connection: dve ime antā "these are the two extremes, viz." Vin I.10; ayaṃ eva ariyo maggo "this then is the way" ibid.; cp. J I.280. — (4) With a touch of (often sarcastic) characterisation it establishes a *closer personal relation* between the speaker & the object in question & is to be trsld. by "like that, such (like), that there, yonder, yon", e. g. imassa vānarindassa "of that fellow, the monkey" J I.279; cp. J I. 222, 307; II 160 (imesaṃ sattānaṃ "creatures like us"). So also repeated as ayañ ca ayañ ca "this and this", "so and so" J II.3; idañ c' idañ ca "such & such a thing" J II.5. — (5) In combn with a pron. rel. it expresses either a *generalisation* (whoever, whatever) or a *specialisation* (= that is to say, what there is of, i. e. Ger. und zwar), e. g. yâyaṃ taṇhā Vin I.10; yo ca ayaṃ ... yo ca ayaṃ "I mean this ... and I mean" ibid.; ye kec' ime Sn 381; yadidaṃ "i. e." Miln 25; yatha-y-idaṃ "in order that" (w. pot.) Sn 1092. See also seyyathīdaṃ. — (6) The gen. of all genders functions in general as a *possessive pron.* of the 3rd = his, her, its (lit. of him etc.) and thus resembles the use of tassa, e. g. āsava' ssa na vijjanti "his are no intoxications" Sn 1100; sīlaṃ assā bhindāpessāmi "I shall cause her character to be defamed" J I.290; assa bhariyā "his wife" J II.158 etc. freq.

Ayana (nt.) [Vedic ayana, fr. **i**] (a) "going", road. — (b) going to, goal S V.167 (ekāyano maggo leading to one goal, a direct way), 185 (id.); DA I.313; Dāvs IV.40. — See also eka°.

Ayasa (nt.) [a + yasa, cp. Sk. ayaśaḥ] ill repute, disgrace Miln 139, 272; Dāvs I.8.

Ayira (& Ayyira) (n.-adj.) [Vedic ārya, Metathesis for ariya as diaeretic form of ārya, of which the contracted (assimilation) form is ayya. See also ariya] (n.) ariyan, nobleman, gentleman (opp. servant); (adj.) aryan, well-born, belonging to the ruling race, noble, aristocratic, gentlemanly J V.257; Vv 39[6]. — f. **ayirā** lady, mistress (of a servant) J II.349 (v. l. oyyakā); voc. ayire my lady J V.138 (= ayye C.).

Ayiraka = ayira; cp. ariyaka & ayyaka; D III.190 (v. l. BB yy); J II.313.

Ayo & Aya (nt.) [Sk. ayaḥ nt. iron & ore, Idg. *ajes-, cp. Av. ayah, Lat. aes, Goth. aiz, Ohg. ēr (= Ger. Erz.), Ags. ār (= E. ore).] iron. The *nom.* **ayo** found only in set of 5 metals forming an alloy of gold (jātarūpa), viz. **ayo, loha** (copper), **tipu** (tin), **sīsa** (lead), **sajjha** (silver) A III.16 = S V.92; of obl. cases only the *instr.* **ayasā** occurs Dh 240 (= ayato DhA III.344); Pv I.10[13] (paṭikujjita, of Niraya). — Iron is the material used κατ' ἐξοχήν in the outfit & construction of Purgatory or Niraya (see niraya & Avīci & cp. Vism 56 sq.). — In compn both **ayo**° & **aya**° occur as bases.

I. **ayo**°: **-kapāla** an iron pot A IV.70 (v. l. °guhala); Nd[2] 304 III. D 2 (of Niraya). **-kūṭa** an iron hammer PvA 284. **-khīla** an iron stake S V.444; M III.183 = Nd[2] 304 III. C; SnA 479. **-guḷa** an iron ball S V.283; Dh 308; It 43 = 90; Th 2, 489; DA I.84. **-ghana** an iron club Ud 93; VvA 20. **-ghara** an iron house J IV.492. **-paṭala** an iron roof or ceiling (of Niraya) PvA 52. **-pākāra** an iron fence Pv I.10[13] = Nd[2] 304 III. D 1. **-maya** made of iron Sn 669 (kūṭa); J IV.492 (nāvā); Pv I.10[14] (bhūmi of N.); PvA 43, 52. **-muggara** an iron club PvA 55. **-sanku** an iron spike S IV.168; Sn 667.

II. **aya**°: **-kapāla** = ayo° DhA I.148 (v. l. ayo°). **-kāra** a worker in iron Miln 331. **-kūṭa** = ayo° J I.108; DhA II.69 (v. l.). **-nangala** an iron plough DhA I.223; III.67. **-paṭṭaka** an iron plate or sheet (cp. loha°) J V.359. **-paṭhavi** an iron floor (of Avici) DhA I.148. **-sanghāṭaka** an iron (door) post DhA IV.104. **-sūla** an iron stake Sn 667; DhA I.148.

Ayojjha (adj.) [Sk. ayodhya] not to be conquered or subdued M II.24.

Ayya (n.-adj.) [contracted form for the diaeretic ariya (q. v. for etym.). See also ayira] (a) (n.) gentleman, sire, lord, master J III.167 = PvA 65; DhA I.8 (ayyā pl. the worthy gentlemen, the worthies), 13 (amhākaṃ ayyo our worthy Sir); II.95. — (b) (adj.) worthy, gentlemanly, honourable Vin II.191; DhA II.94 sq. — The *voc.* is used as a polite form of address (cp. Ger. "Sie" and E. address "Esq.") like E. Sir, milord or simply "you" with the implication of a pluralis majestatis; thus voc. proper **ayya** J I.221, 279, 308; pl. nom. as voc. **ayyā** in addressing several J II.128, 415; nom. sg. as voc. (for all genders & numbers) **ayyo** Vin II.215; J III.126, 127. — f. **ayyā** lady, mistress M II.96 (= mother of a prince); DhA I.398; voc. **ayye** my lady J V.138.

-putta lit. son of an Ariyan, i. e. an aristocratic (young) man gentleman (cp. in meaning kulaputta); thus (a) son of my master (lit.) said by a servant J III.167; (b) lord, master, "governor" J I.62 (by a servant); DA I.257 (= sāmi, opp. dāsi-putta); PvA 145 (by a wife to her husband); DhA II.110; (c) prince (see *W. Z. K. M.* XII., 1898, 75 sq. & *Epigraphia Indica* III.137 sq.) J VI.146.

Ayyaka [demin. of ayya] grandfather, (so also BSk, e. g. M Vastu II.426; III.264) J III.155; IV.146; VI.196; Pv I.8[4]; Miln 284. ayyaka-payyakā grandfather & great grandfather,

forefathers, ancestors J I.2; PvA 107 (= pitāmahā). — f. **ayyakā** grandmother, granny Vin II.169; S I.97; J II.349 (here used for "lady", as v. l. BB); & **ayyikā** Th 2, 159; Vism 379.

Ara [Vedic ara fr. √ṛ, ṛṇoti; see etym. under appeti & cp. more esp. Lat. artus limb, Gr. ἄρμα chariot, also P. aṇṇava] the spoke of a wheel D II.17 (sahass° āra adj. with thousand spokes), cp. Miln 285; J IV.209; VI.261; Miln 238; DhA II.142; VvA 106 (in allegorical etym. of arahant = saṃsāra-cakkassa arānaṃ hatattā "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saṃsāra-vaṭṭassa); VvA 277.

Arakkhiya (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to watch (said of women folk) J II.326 (a. nāma itthiyo); III.90 (mātugāmo nāma a.). — (2) unnecessary to be guarded Vin II.194 (Tathāgatā).

Arakkheyya (adj.) [in form = arakkhiya] only in nt. "that which does not need to be guarded against", what one does not need to heed, superfluous to beware of A IV.82 (cattāri Tathāgatassa a° āni). — 3 arakkheyyāni are enumd. at D III.217 (but as ārakkh°, which is also given by Childers).

Araghaṭṭa [Sk. araghaṭṭaka (so Halāyudha, see Aufrecht p. 138), dialect.] a wheel for raising water from a well Bdgh. on cakkavaṭṭaka at CV V.16, 2 (Vin II.318). So read for T. arahatta-ghaṭi-yanta acc to Morris, *J P T S.* 1885, 30; cp. also *Vin. Texts* III.112. — The 2nd part of the cpd. is doubtful; Morris & Aufrecht compare the modern Hindī form arhaṭ or rahaṭ "a well-wheel".

Araja (adj.) [a + raja] free from dust or impurity S IV.218 (of the wind); Vv 53[6] (= apagata-raja VvA 236).

Arañña (nt.) [Vedic, araṇya; from araṇa, remote, + ya. In the Rig V. araṇya still means remoteness (opp. to amā, at home). In the Ath V. it has come to mean wilderness or forest. Connected with ārād and āre, remote, far from]. forest D I.71; M I.16; III.104; S I.4, 7, 29, 181, 203 (mahā); A I.60 (°vanapatthāni); II.252; III.135, 138; Sn 39, 53, 119; Dh 99, 329, 330; It 90; Vv 56[1]; Ps I.176. [The commentators, give a wider meaning to the word. Thus the O. C. (Vin III.46, quoted Vism 72 & SnA 83) says every place, except a village and the approach thereto, is araññā. See also Vin III.51; DA I.209; PvA 73; VvA 249; J I.149, 215; II.138; V.70].

-āyatana a forest haunt Vin II.201; S II.269; J I.173; VvA 301; PvA 54, 78, 141. **-kuṭikā** a hut in the forest, a forest lodge S I.61; III.116; IV.116, 380; DhA IV.31 (as v. l.; T. has °kuṭi). **-gata** gone into the forest (as loneliness) M I.323; A III.353; V.109 sq., 207, 323 sq. **-ṭhāna** a place in the forest J I.253. **-vāsa** a dwelling in the forest, a hermitage J I.90. **-vihāra** living in (the) loneliness (of the forest) A III.343 sq.

Araññaka (& Āraññāka) (adj.) [arañña + ka] belonging to solitude or to the forest, living in the forest, fond of solitude, living as hermits (bhikkhū) M I.214 (ā°), 469; III.89; S II.187, 202 (v. l. ā°), 208 sq.; 281; A III.343, 391; IV.291, 344, 435; V.10. See also āraññaka.

Araññakatta (nt.) [abstr. fr. araññaka] the habit of one who lives in the forest, indulgence in solitude & sequestration, a hermit's practice, seclusion S II.202, 208 sq. See also āraññakatta.

Araṇa[1] (adj.-n.) [Vedic araṇa fr. *ara √ṛ, which as abl. ārā is used as adv. far from, cp. P. ārakā. Orig. meaning "removed from, remote, far". See also arañña] 1. (adj.) living in solitude, far from the madding crowd M III.237 (°vibhanga-sutta); S I.44, 45; J I.340 (titthaº ?).

Araṇa[2] (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāṇa), 176 (or as adj. = peaceful) ThA 134 (+ saraṇa); Vbh 19 sq. (opp. **saraṇa**). See saraṇa[2].

-vihārin (or araṇā-vihārin) [to be most likely taken as araṇā°, abl. of araṇa in function of ārakā, i. e. adv. far from, away; the spelling araṇa would refer it to araṇa[2]. As regards meaning the P. Commentators expln. it as opp. of raṇa fight, battle, i. e. peacefullness, friendliness & see in it a syn. of metta. Thus Dhammapāla at PvA 230 expls. it as "mettā-vihārin", & in this meaning it is found freq. in BSk. e. g. Divy 401; Av. Ś II.131 (q. v. for further ref. under note 3); M Vastu I.165; II.292. Cp. also the epithet of the Buddhas raṇañjaha] one who lives in seclusion, an anchoret, hermit; hence a harmless, peaceful person A I.24; Th 2, 358, 360; Pv IV.1[33] (= PvA 230); ThA 244. Cp. *Dhs trsl.* 336.

Araṇi & °ī (f.) [Vedic araṇi & araṇī fr. √ṛ] wood for kindling fire by attrition, only in foll. cpds.: °**potaka** small firewood, all that is needed for producing fire, chiefly drill sticks Miln 53; °**sahita** (nt.) same Vin II.217; J I. 212 (ī); V.46 (ī); DhA II.246; °**mathana** rubbing of firewood J VI.209. — *Note.* The reading at PvA 211 araṇiyehi devehi sadi-savaṇṇa is surely a misreading (v. l. BB ariyehi).

Arati (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, 938; Dh 418 (= ukkaṇṭhitattaṃ DhA IV.225); Th 2, 339 (= ukkaṇṭhi ThA 239); Sdhp 476.

Aravinda [ara + vinda (?) Halāyudha gives as Sk. aravinda nt.] a lotus, Nymphaea Nelumbo Dāvs V.62.

Araha (adj.) (—°) [Vedic arha of **arh**] 1. worthy of, deserving, entitled to, worth Dh 195 (pūjā°); Pv II.8[6] (dakkhiṇā°); VvA 23 (daṇḍa° deserving punishment). Freq. in cpd. **mahâraha** [Sk. mahârgha] worth much, of great value, costly, dear J I.50, 58; III.83, etc. (see mahant). — 2. fit for, apt for, suitable PvA 26 (paribhoga° fit for eating).

Arahati [Vedic arhati, etym. uncertain but cp. agghati] to be worthy of, to deserve, to merit (= Lat. debeo) Sn 431, 552 (rājā arahasi bhavituṃ); J I.262; Dh 9, 10, 230; Pv IV.6[6]. — ppr. arahant (q. v.). Cp. also adj. **araha.**

Arahatta[1] (nt.) [abstr. formation fr. arahat°, 2nd base of arahant in compn.: see arahant IV.2] the state or condition of an Arahant, i. e. perfection in the Buddhist sense = Nibbāna (S IV.151) final & absolute emancipation, Arahantship, the attainment of the last & highest stage of the Path (see magga & anāgāmin). This is not restricted by age or sex or calling. There is one instance in the Canon of a child having attained Arahantship at the age of 7. One or two others occur in the Comy ThA 64 (Selā); PvA 53 (Sankicca). Many women Arahants are mentioned by name in the oldest texts. About 400 men Arahants are known. Most of them were bhikkhus, but A III.451 gives the names of more than a score lay Arahants (cp. D II.93 = S V.360, and the references in *Dial.* III.5 n[4]). — Arahattaṃ is defined at S IV.252 as rāga-kkhaya, dosa°, moha°. Descriptions of this state are to be found in the formulae expressing the feelings of an Arahant (see arahant II.). Vin II.254; D III.10, 11, 255; A III.34, 421, 430; V.209; Pug 73; Nett 15, 82; DA I.180, 188, 191; DhA II 95; IV.193; PvA 14. — *Phrases:* **arahattaṃ sacchikaroti** to experience Arahantship Vin II.74; D I.229; **arahattaṃ pāpuṇāti** to attain or reach Arahantship (usually in aor. pāpuṇi) J II.229 ThA 64; DhA II.49 (saha paṭisambhidāhi) 93 (id.); PvA 53, 54, 61, 233 & freq. elsewhere; cp. arahattāya paṭipanna D III.255; A I.120; IV.292 sq., 372 sq.

-gahaṇa attainment of Arahantship DhA I.8. **-patta** (& **patti**) one who has attained Ar. S I.196; V.273; A II.157; III.376; IV.235. **-phala** the fruit of Ar. Vin I.39, 41, 293; III.93; D III.227, 277; S III.168; V.44; A I.23, 45; III.272; IV.276; Dhs 1017; Vbh 326. **-magga** the Path of Ar. S I.78; A III.391; DA I.224. **-vimokkha** the emancipation of Ar. Nd[2] 19.

Arahatta[2] in °**ghaṭi** see **araghaṭṭa.**

Arahant (adj.-n.) [Vedic arhant, ppr. of arhati (see arahati), meaning deserving, worthy]. Before Buddhism used as honorific title of high officials like the English 'His Worship'; at the rise of Buddhism applied popularly to all ascetics (*Dial.* III.3—6). Adopted by the Buddhists as t. t. for one who has attained the Summum Bonum of religious aspiration (Nibbāna).

I. *Cases* nom. sg. **arahaṇ** Vin I.9; D I.49; M I.245, 280; S I.169; see also formula C. under II., & **arahā** Vin I.8, 25, 26; II.110, 161; D III.255; It 95; Kh IV.; gen. **arahato** S IV.175; Sn 590; instr. **arahatā** S III.168; DA I.43; acc. **arahantaṇ** D III.10; Dh 420; Sn 644; Loc. **arahantamhi** Vv 21[2]. — nom. pl. **arahanto** Vin I.19; IV.112; S I.78, 235; II.220; IV.123; gen. **arahataṇ** Vin III.1; S I.214; Sn 186; It 112; Pv I.11[12]. Other cases are of rare occurrence.

II. *Formulae.* Arahantship finds its expression in freq. occurring formulae, of which the standard ones are the foll.: **A. khīṇā jāti vusitaṇ brahmacariyaṇ kataṇ karaṇīyaṇ nâparaṇ itthattāya** "destroyed is (re-) birth, lived is a chaste life, (of a student) done is what had to be done, after this present life there in no beyond". Vin I.14, 35, 183; D I.84, 177, 203; M I.139; II.39; S I.140; II.51, 82, 95, 120, 245; III.21, 45, 55, 68, 71, 90, 94, 195, 223; IV.2, 20, 35, 45, 86, 107, 151, 383; V.72, 90, 144, 222; A I.165; II.211; III.93; IV.88, 179, 302; V.155, 162; Sn p. 16; Pug 61, etc. — **B. eko vūpakaṭṭho appamatto ātāpī pahitatto** 'alone, secluded, earnest, zealous, master of himself' D I.177; II.153 & continued with A: S I.140, 161; II.21; III.36, 74; IV.64; V.144, 166; A I.282; II.249; III.70, 217, 301, 376; IV. 235. — **C. arahaṇ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anupatta-sadattho parikkhīṇa-bhava-saṅñojano sammad-aññā vimutto**: D III.83, 97; M I.4, 236; S I.71; III.161, 193; IV.125; V.145, 205, 273, 302; A I.144; III.359, 376; IV.362, 369, 371 sq., It 38. — **D. ñāṇañ ca pana me dassanaṇ udapādi akuppā me ceto-vimutti ayaṇ antimā jāti natthi dāni punabbhavo** "there arose in me insight, the emancipation of my heart became unshake able, this is my last birth, there is now no rebirth for me: S II.171; III.28; IV.8; V.204; A I.259; IV.56, 305, 448.

III. *Other passages* (selected) Vin I.8 (arahā sītibhūto nibbuto), 9 (arahaṇ Tathāgato Sammāsambuddho), 19 (ekādasa loke arahanto), 20 (ekasaṭṭhi id.). 25 sq.; II. 110, 161; III.1; IV.112 (te arahanto udake kīḷanti); D I.49 (Bhagavā arahaṇ), 144; III.10, 255: M I.245 (Gotamo na pi kālaṇ karoti: arahaṇ samaṇo Gotamo), 280; S I.9, 26, 50 (Tathāgato), 78, 140, 161, 169, 175, 178 (+ sītibhūta), 208, 214, 235 (khīnāsavā arahanto); III. 160 (arahā tissa?), 168; IV.123, 175, 260, 393; V.159 sq., 164, 200 sq.; A I.22 (Sammāsambuddho), 27, 109, 266; II.134; III.376, 391, 439; IV.364, 394; V.120; Sn 186, 590, 644, 1003; It 95 (+ khīṇāsava), 112; Kh IV. (dasahi angehi samannāgato arahā ti vuccati: see KhA 88); Vv 21[2]; I.217; Dh 164, 420 (khīṇāsava +); Ps II.3, 19, 194, 203 sq.; Pug 37, 73; Vbh 324, 336, 422; Pv I.1[1] (khettûpamā arahanto), 11[12]; IV.1[32].

IV. In comp[n]. & der. we find two bases, viz. (1) arahanta° in °**ghāta** the killing or murder of an Arahant (considered as one of the six deadly crimes): see abhiṭhāna; °**ghātaka** the murderer of the A.: Vin I.89, 136, 168, 320; °**magga** (arahatta°?) the path of an A.: D I. 144. — (2) **arahat°** in (arahad-)**dhaja** the flag or banner of an A.: J I.65.

V. See further details & passages under anāgāmin, khīṇa, buddha. On the relationship of Buddha and Arahant see *Dial.* II.1—3; III.6. For riddles or word-play on the form arahant see M I.280; A IV.145; DA I.146 = VvA.105, 6 = PvA 7; DhA IV.228; DhsA 349.

Arāti [a + rāti, cp. Sk. arāti] an enemy Dāvs IV.1.

Ari [Ved. ari; fr. ṛ] an enemy. — The word is used in exegesis & word expl[n]., thus in etym. of arahant (see ref. under arahant V.); of bhūri Ps II.197. — Otherwise in late language only, e. g. Sdhp 493 (°bhūta). See also arindama & aribhāseti.

Ariñcamāna [ppr. med. of P. riñcati for ricyati] not leaving behind, not giving up, i. e. pursuing earnestly Sn 69 (jhānaṇ = ajahamāna SnA 123, cp. Nd[2] 94).

Ariṭṭha[1] (adj.) [a + riṭṭha = Vedic ariṣṭa, pp of a + **riṣ** to hurt or be hurt] unhurt Sdhp 279.

Ariṭṭha[2] [Sk. ariṣṭa, N. of a tree] a kind of spiritous liquor Vin IV.110.

Ariṭṭhaka (adj.) [fr. ariṭṭha] (a) unhurt; perfect DA 1,94 (°ṇ ñāṇaṇ). — (b) [fr. ariṭṭha in meaning of "soap-berry plant"?] in phrase mahā ariṭṭhako maṇi S I.104 "a great mass of soap stone" (cp. Rh. D. in *J. R. A. S.* 1895, 893 sq.), "a shaped block of steatite" (Mrs. Rh. D. in *K. S* 130).

Aritta (nt.) [Vedic aritra, Idg. *ere to row (Sk. ṛ to move); cf. Gr. ἐρέσσω to row, ἐρετμός rudder, Lat. remus, Ohg. ruodar = rudder; Ags. rōwan = E. row] a rudder. Usually in combn. with **piya** (phiya) oar, as piyârittaṇ (phiy°) oar & rudder, thus at S I.103 (T. piya°, v. l. phiya°); A II.201 (piya°); J IV.164 (T. piya°, v.l. phiya°); Sn 321 (piya +; SnA 330 phiya = dabbi-padara, aritta = veḷudaṇḍa). DhsA 149.

Arindama [Sk. arindama, ariṇ + dama of **dam**] a tamer of enemies victor, conqueror Pv IV.3[18] (= ariṇaṇ damanasīla PvA 251); Sdhp 276.

Aribhāseti [= ariṇ bhāseti] to denounce, lit. to call an enemy J IV.285.

Ariya (adj.-n.) [Vedic ārya, of uncertain etym. The other Pāli forms are ayira & ayya] 1. (*racial*) Aryan D II.87. — 2. (*social*) noble, distinguished, of high birth. — 3. (*ethical*) in accord with the customs and ideals of the Aryan clans, held in esteem by Aryans, generally approved. Hence: right, good, ideal. [The early Buddhists had no such ideas as we cover with the words Buddhist and Indian. **Ariya** does not exactly mean either. But it often comes very near to what they would have considered the best in each]. — (*adj.*): D I.70 = (°ena sīlakkhandhena samannāgata fitted out with our standard morality); III.64 (cakkavatti-vatta), 246 (diṭṭhi); M I.139 (pannaddhaja); II.103 (ariyāya jātiyā jāto, become of the Aryan lineage); S II.273 (tuṇhībhāva); IV.250 (vaddhi), 287 (dhamma); V.82 (bojjhangā), 166 (satipaṭṭhānā), 222 (vimutti), 228 (ñāṇa), 255 (iddhipādā), 421 (maggo), 435 (saccāni), 467 (paññā-cakkhu); A I.71 (parisā); II.36 (ñāya); III.451 (ñāṇa); IV.153 (tuṇhībhāva); V.206 (sīlakkhandha); It 35 (paññā), 47 (bhikkhu sammaddaso); Sn 177 (patha = aṭṭhangiko maggo SnA 216); Dh 236 (bhūmi), 270; Ps II.212 (iddhi). **-alamariya** fully or thoroughly good D I.163 = III.82 = A IV.363; nâlamariya not at all good, object, ignoble ibid. — (*m.*) Vin I.197 (na ramati pāpe); D I.37 = (yaṇ taṇ ariyā ācikkhanti upekkhako satimā etc.: see 3rd. jhāna), 245; III.111 (°ānaṇ anupavādaka one who defames the noble); M I.17, 280 (sottiyo ariyo arahaṇ); S I.225 (°ānaṇ upavādaka); II.123 (id.); IV.53 (°assa vinayo), 95 (id.); A I.256 (°ānaṇ upavādaka); III.19, 252 (id.); IV.145 (dele! see arīhatatta); V.68, 145 sq., 200, 317; It 21, 108 Dh 22, 164, 207; J III.354 = Miln 230; M.I.7, 1 (ariyānaṇ adassāvin: "not recognising the Noble Ones PvA 26, 146; DhA II.99; Sdhp 444 (°ānaṇ vaṇsa). — **anariya** (*adj.* & *n.*) not Ariyan, ignoble, undignified, low, common, uncultured A I.81; Sn 664 (= asappurisa SnA 479; DhsA 353); J II.281 (= dussīla pāpadhamma C.); V.48 (°rūpa shameless), 87; DhA IV.3. — See also ñāṇa, magga, sacca, sāvaka.

-âvakāsa appearing noble J V.87. — **uposatha** the ideal feast day (as one of 3) A I.205 sq., 212. — **kanta** loved by the Best D III.227. — **gaṇā** (pl.) troops of worthies

J VI.50 (= brāhmaṇa-gaṇā, te kira tāda ariyâcārā ahesuṇ, tena te evam āha C.). — **garahin** casting blame on the righteous Sn 660. — **citta** a noble heart. — **traja** a true descendant of the Noble ones Dpvs V.92. — **dasa** having the ideal (or best) belief It 93 = 94. — **dhana** sublime treasure; always as sattavidha° sevenfold, viz. saddhā°, sīla°, hiri°, ottappa°, suta°, cāga°, paññā° "faith, a moral life, modesty, fear of evil, learning, self-denial, wisdom" ThA 240; VvA 113; DA II.34. — **dhamma** the national customs of the Argans (= ariyānaṇ eso dhammo Nd[1] 71, 72) M I.1, 7, 135; A II.69; V.145 sq., 241, 274; Sn 783; Dhs 1003. — **puggala** an (ethically) model person, Ps I.167; Vin V.117; ThA 206. — **magga** the Aryan Path. — **vaṇṣa** the (fourfold) noble family, i. e. of recluses content with the 4 requisites D III.224 = A II.27 = Ps I.84 = Nd[2] 141; cp. A III.146. — **vattin** leading a noble life, of good conduct J III.443. — **vatā** at Th 1, 334 should be read °vattā (nom. sg. of vattar, **vac**) "speaking noble words". — **vāsa** the most excellent state of mind, habitual disposition, constant practice. Ten such at D III.269, 291 = A V.29 (Passage recommended to all Buddhists by Asoka in the Bhabra Edict). — **vihāra** the best practice S V.326. — **vohāra** noble or honorable practice. There are four, abstinence from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 vacī-kammantā & represent sīla nos. 4—7. See D III.232; A II.246; Vin V.125. — **sangha** the communion of the Nobles ones PvA 1. — **sacca**, a standard truth, an established fact, D I.189, II.90, 304 sq.; III 277; M I.62, 184; III.248; S V.415 sq. = Vin I.10, 230. It 17; Sn 229, 230, 267; Dh 190; DhA III.246; KhA 81, 151, 185, 187; ThA 178, 282, 291; VvA 73. — **sāvaka** a disciple of the noble ones (= ariyānaṇ santike sutattā a. SnA 166). M I.8, 46, 91, 181, 323; II.262; III.134, 228, 272; It 75; Sn 90; Miln 339; DhA I.5, (opp. putthujjana). — **sīlin** of unblemished conduct, practising virtue D I.115 (= sīlaṇ ariyaṇ uttamaṇ parisuddhaṇ DA I.286); M II.167.

When the commentators, many centuries afterwards, began to write Pali in S. India & Ceylon, far from the ancient seat of the Aryan clans, the racial sense of the word **ariya** was scarcely, if at all, present to their minds. Dhammapāla especially was probably a non-Aryan, and certainly lived in a Dravidian environment. The then current similar popular etmologies of **ariya** and **arahant** (cp. next article) also assisted the confusion in their minds. They sometimes therefore erroneously identify the two words and explain Aryans as meaning Arahants (DhA I.230; SnA 537; PvA 60). In other ways also they misrepresented the old texts by ignoring the racial force of the word. Thus at J V.48 the text, speaking of a hunter belonging to one of the aboriginal tribes, calls him **anariya-rūpa**. The C. explains this as "shameless", but what the text has, is simply that he looked like a non-Aryan. (cp 'frank' in English)..

Arīhatatta in phrase "arīhattā ariyo hoti" at A IV.145 is wrong reading for arīnaṇ hatattā. The whole phrase is inserted by mistake from a gloss explaining arahā in the foll. sentence "ārakattā kilesānaṇ arīnaṇ hatattā ... arahā hoti", and is to be deleted (omitted also by SS).

Aru (nt.) [Vedic aruḥ, unknown etym.] a wound, a sore, only in cpds.: °**kāya** a heap of sores M II.64 = Dh 147 = Th 1, 769 (= navannaṇ vaṇamukhānaṇ vasena arubhūta kāya DhA III.109 = VvA 77); °**gatta** (adj.) with wounds in the body M I.506 (+ pakka-gatta); Miln 357 (id); °**pakka** decaying with sores S IV.198 (°āni gattāni); °**bhūta** consisting of wounds, a mass of wounds VvA 77 = DhA III.109.

Aruka = aru; only in cpd. °ûpamacitto (adj.) having a heart like a sore (of a man in anger A I.124 = Pug 30 (expld at Pug A 212 as purāṇa-vaṇa-sadisa-citto "an old wound" i. e. continually breaking open).

Aruṇa [Vedic aruṇa (adj.) of the colour of fire, i. e. ruddy, nt. the dawn; of Idg. ***ereu** as in Sk. aruṣa reddish, Av. auruša white, also Sk ravi sun; an enlarged from of Idg. ***reu** as in Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. ἐρυθρός, Lat. ruber.] the sun Vin II.68; IV.245; J II.154; V.403; VI.330; Dpvs I.56; DA I.30. — a. uggacchati the sun rises J I.108; VvA 75, & see cpds.

-ugga sunrise Vin IV.272; S V.29, 78, 101, 442 (at all Saṇyutta pass. the v.l. SS is aruṇagga); Vism 49. **-uggamana** sunrise (opp. oggamanna). Vin III.196, 204, 264; IV.86, 166, 230, 244; DhA I.165; II.6; PvA 109. **-utu** the occasion of the sun (-rise) DhA I.165. **-vaṇṇa** of the colour of the sun, reddish, yellowish, golden Vism 123; DhA II.3 = PvA 216. **-sadisa** (vaṇṇa) like the sun (in colour) PvA 211 (gloss for suriyavaṇṇa).

Arubheda the Rigveda ThA 206.

Arūpa (adj.) [a + rūpa] without form or body, incorporeal, D I.195 sq.; III.240; Sn 755; It 62; Sdhp 228, 463, 480. See details under rūpa.

-âvacara the realm or world of Formlessness, Dhs 1281—1285; Ps I.83 sq., 101. **-kāyika** belonging to the group of formless beings Miln 317 (devā). **-ṭhāyin** standing in or being founded on the Formless It 62. **-taṇhā** "thirst" for the Formless D III.216. **-dhātu** the element or sphere of the Incoporeal (as one of the 3 dhātuṣ rūpa°, arūpa°, nirodha°; see **dhātu**) D III.215, 275; It 45. **-bhava** formless existence D III.216. **-loka** the world of the Formless, Sdhp 494. **-saññin** not having the idea of form D II.110; III.260; *Exp.* I.252.

Arūpin (adj.) [a + rūpin] = arūpa; D I.31 (arūpī attā hoti: see DA I.119), 195; III.111, 139; It 87 (rūpino va arūpino va sattā).

Are (indecl.) [onomat. Cp. Sk. lalallā, Gr. λαλέω, Lat. lallo = E. lull, Ger. lallen & without redupl. Ags. holā, Ger. halloh, E. lo. An abbrev. form of are is re. Cf. also alālā] exclam. of astonishment & excitement: he! hallo! I say!, implying an imprecation: Away with you (with voc.) J I.225 (dāsiputta-ceṭaka); IV.391 (duṭṭha-caṇḍāla); DA I.265 (= re); VvA 68 (dubbinī), 217 („how in the world").

Ala[1] freq. spelling for **aḷa**.

Ala[2] (adj.) [alaṇ adv. as adj.] enough, only in neg. **anala** insufficient, impossible M I.455; J II.326 = IV.471.

Alaṇ (indecl.) [Vedic araṇ. In meaning 1. **alaṇ** is the expanded continuation of Vedic araṇ, an adv. acc. of ara (adj.) suitable; fitly, aptly rightly fr. ṛ Cp. aṇṇava, appeti, ara. In meaning 2. **alaṇ** is the same as are] emphatic particle 1. in **affirmative** sentences: part. of assurance & emphasis = for sure, very much (so), indeed, truly. *Note.* In connection with a dat. or an infin. the latter only apparently depend upon alaṇ, in reality they belong to the syntax of the whole sentence (as dat. or inf. absolute). It is customary however (since the practice of the Pāli grammarians) to regard them as interdependent and interpret the construction as "fit for, proper" (= yuttaṇ Pāli Com.), which meaning easily arises ont of the connotation of alaṇ, e.g. alam eva kātuṇ to be sure, this is to be done = this is proper to be done. In this sense (c. dat.) it may also be compd. with Vedic araṇ c. dat. — (a) (abs.) only in combn. with dat. or inf. (see c. & Note above). — (b.) (°—) see cpds. — (c.) with *dat.* or *infin.*: alaṇ antarāyāya for certain an obstacle M I.130 (opp. nâlaṇ not at all); alaṇ te vippaṭisārāya you ought to feel sorry for it Vin II.250; alaṇ vacanāya one says rightly S II.18; alaṇ hitāya untold happiness DhA II.41. — ito ce pi so bhavaṇ Gotamo yojana-sate vihārati alam eva upasankamituṇ even if he were 100 miles from here, (surely) even so (i. e. it is fit or proper even then) one must go to him D I.117 (expld. at DA I.288 by yuttam eva = it is proper); alam eva kātuṇ kalyāṇaṇ indeed one

must do good = it is appropriate to do good Pv II.9[23] (= yuttaṇ PvA 122); alaṇ puññāni kātave "come, let us do meritorious works" Vv 44[15] (= yuttaṇ VvA 191). — 2. in *negative* or prohibitive sentences: part. of disapprobation reproach & warning; enough! have done with! "fie! stop! alas! (etc. see are). — (a) (abs.) enough: nâlaṇ thutuṇ it is not enough to praise Sn 217; te pi na honti me alaṇ they are not enough for me Pv I.6[3]. — (b) with *voc.*: alaṇ Devadatta mā to rucci sanghabhedo "look out D. or take care D. that you do not split up the community" Vin II.198; alaṇ Vakkali kin te iminā pūtikāyena diṭṭhena... S III.120. — (c) enough of (with *instr.*): alaṇ ettakena enough of this, so much of that Miln 18; alam me Buddhena enough for me of the Buddha = I am tired of the B. DhA II.34.

-attha (adj.) "quite the thing", truly good, very profitable, useful D II.231; M II.69 (so read for alamatta); A II.180; Th 1, 252; J I.401 (so read for °atta). **-ariya** truly genuine, right noble, honourable indeed, only in °ñāṇa-dassana [cp. BSk. alamārya-jñāna-darśana Lal v.309, 509] Vin I.9; A III.64, 430; v.88; J I.389 (cp. ariya). **-kammaniya** (quite or thoroughly) suitable Vin III.187. **-pateyya**: see the latter. **-vacanīyā** (f.) a woman who has to be addressed with "alaṇ" (i. e. "fie"), which means that she ceases to be the wife of a man & returns into her parental home Vin III.144, cp. 274 (Bdhgh's. expln.). **-samakkhātar** one who makes sufficiently clear It 107. **-sājīva** one who is thoroughly fit to associate with his fellow A III.81. **-sāṭaka** "curse-coat", one who curses his waist-coat (alaṇ sāṭaka!) because of his having eaten too much it will not fit; an over-eater; one of the 5 kinds of gluttons or improper eaters as enumd. at DhA IV.16 = DhsA 404.

Alakkhika (& īka) (adj.) [a + lakkhika] unfortunate unhappy, of bad luck Vin III.23; J III.259.

Alakkhī (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123.

Alagadda [Der. unknown. In late Sk. alagarda is a water-snake] a kind of snake M I.133 = DA I.21; DhA IV. 132 (°camma, so read for T. alla-camma, vv. ll. alanda° & alandu°).

Alagga (adj.) [pp. of laggati] not stuck or attached Nd[2] 107 (also **alaggita**); **alaggamāna** (ppr.) id. DhA III.298.

Alaggana (nt.) [a + laggana] not hanging on anything, not being suspended DA I.180.

Alaṇkata [pp. of alankaroti] 1. "made too much", made much of, done up, adorned, fitted out Dh 142 (= vatthâbharaṇa-paṭimaṇḍita DhA III.83); Pv II.3[6]; Vv 1[1]; J III.392; IV.60. — 2. "done enough" (see alaṇ, use with instr.), only neg. **analaṇkata** in meaning "insatiate" S I.15 (kāmesu).

Alaṇkaraṇa (nt.) [alaṇ + karaṇa, fr. alankaroti] doing up, fitting out, ornamentation J I.60.

Alaṇkaraṇaka (adj.) [fr. alankaraṇa] adorning, embellishing, decorating DhA I.410.

Alaṇkaroti [alaṇ + karoti, Vedic arańkaroti] to make much of i. e. to adorn, embellish, decorate J I.60; III.189; VI. 368. ger. °**karitvā** DhA I.410; PvA 74. — pp. **alankata**. — Caus. **alankārāpeti** to cause to be adorned J I.52.

Alaṇkāra [fr. alankaroti, cp. Vedic arańkṛti] "getting up" i. e. fitting ont, ornament, decoration; esp. trinkets, ornaments D III.190; A III.239; 263 sq.; J VI.368; PvA 23, 46, 70 (—° adj. adorned with), 74; Sdhp 249.

Alattaka [Sk. alaktaka] lac, a red animal dye J IV.114 (°pāṭala); DhA II.174; IV.197.

Alanda & **Alandu** see **alagadda**.

Alamba (adj.) [a + lamba] not hanging down, not drooping, short J V.302; VI.3 (°tthaniyo not flabby: of a woman's breasts cp. alamb' ordhva-stanī Suśruta I.371).

Alasa (adj.) [a + lasa] idle, lazy, slack, slothful, languid S I.44, 217; Sn 96 (= jāti-alaso SnA 170); J IV.30; Dh 280 (= mahā-alaso DhA III.410). Opp. **analasa** vigorous, energetic S I.44; D III.190 (dakka +); Vin IV.211; Nd[2] 141 (id.).

Alasatā (f.) [abstr. fr. alasa] sloth, laziness; only in neg. **analasatā** zeal, industry VvA 229.

Alassa (nt.) at S I.43 is spurious spelling for **ālassa** idleness, sloth; v. l. BB ālasya.

Alāta (nt.) [Sk. alāta, related to Lat. altāre altar, adoleo to burn] a firebrand A II.95 (chava° a burning corpse, see chava); J I.68; Pug 36; DhA III.442.

Alāpu (nt.) [= alābu, with p for b: soe Trenckner *Notes* 62[16]] a gourd, pumpkin Dh 149 (= DhA III.112; vv. ll. alābu & alābbu).

Alābu [Sk. alābū f.] a long white gourd, Cucurbita Lagenaria M I.80 (tittaka°), 315 (id.); PvA 47 (id.); DhsA 405. — See also **alāpu**.

Alābhaka [a + labhaka] not getting, loss, detriment Vin III.77.

Alālā (indecl.) [a + lālā interjection fr. sound root ***lal**, see etym. under are] "not saying lā lā" i. e. not babbling, not dumb, in °**mukha** not (deaf &) dumb SnA 124 (= aneḷamūga of Sn 70).

Alika (adj.) [Sk. alika] contrary, false, untrue S I.189; J III.198; VI.361; Miln 26, 99. — nt. °ṇ a lie, falsehood Dh 264.

-vādin one who tells a lie, a liar Dh 223 = VvA 69 (has alīka°); J II.4; SnA 478 (for abhūta-vādin Sn 661).

Alīnatā (f.) [abstr. of alīna] open mindedness, prudence, sincerity J I.366.

Aluḷita (adj.) [a + luḷita, pp. of **luḷ**] umoved, undisturbed Miln 383

Aloṇika (adj.) [a + loṇika] not salted J III.409; VvA 184.

Aloma (adj.) [a + loma] not hairy (upon the body) J VI.457.

Alola (adj.) [a + lola] undisturbed, not distracted (by desires), not wavering: of firm resolution, concentrated Sn 65 (= nillolupa Nd[2] 98; = rasavisesesu anākula SnA 118).

Alla (adj.) (only °—) [Vedic ārdra, to Gr. ἄρδω moisten, ἄρδα dirt] — 1. moist, wet M III.94 (°**mattikā**-puñja a heap of moist clay; may be taken in meaning 2). — 2. fresh (opp. stale), new; freshly plucked, gathered or caught, viz. °**kusamuṭṭhi** freshly plucked grass A V.234 = 249; °**gomaya** fresh dung A V.234; DhA I.377; °**camma** living skin Vism 195; °**tiṇa** fresh grass DA I.77; PvA 40; °**dārūni** green sticks J I.318; °**madhu** fresh honey DhA II.197; °**maṇsa-sarīra** a body of living flesh DhA II.51 = IV.166; °**rasa** fresh-tasting DhA II.155; °**rohita-maccha** fresh fish J III.333. — 3. wet = with connotation of clean (through being washed), freshly washed, °**kesa** with clean hair PvA 82 (sīsaṇ nahātvā allakesa); usually combd. with **allavattha** with clean clothes (in an ablution; often as a sign of mourning) Ud 14, 91; DhA IV.220; or with odāta vattha (id.) J III.425. °**pāṇi** with clean hand Pv II.9[9] (= dhota-pāṇi PvA 116). [For **analla-gatta** at S I.183 better read, with ibid 169, **an-allīna-gatta**. For **alla-camma** at Dhp A IV.132. **alagadda-camma**, with the v.l., is preferable].

Allāpa [Sk. ālāpa; ā + lāpa] conversation, talk; only in cpd. °**sallāpa** conversation (lit. talking to & pro or together) J I.189; Miln 15; VvA 96; PvA 86.

Allika (?) [either from alla = allikaṇ nt, in meaning defilement, getting soiled by (—°), or from allīyati = alliyakaṇ, a der. fr. ger. alliya clinging to, sticking to. The whole word is doubtful.] only in cpd. (kāma-) **sukh' allik'ânuyoga** given to the attachment to sensual joys Vin I.10; D III.113, 130; S IV.330; V.421; Nett 110.

Allīna [pp. of allīyati; Sk. ālīna] (a) sticking to, adhering or adhered to, clinging M I.80; A V.187; Nd² under nissita (in form asita allīna upagata). — (b.) soiled by (—°), dirtied A II.201. **-anallīna** "to which nothing sticks", i. e. pure, undefiled, clean S I.169 (id. p. on p. 183 reads analla: see **alla**). Cp. ālaya.

Allīyati [ā + līyati, lī, līyate, layate] to cling to, stick to, adhere to (in both senses, good or bad); to covet. — (a) lit. kesā sīsaṇ allīyiṇsu the hair stuck to the head J I.64; khaggo lomesu allīyi the sword stuck in the hair J I.273. — (b) fig. to covet, desire etc.: in idiomatic phrase **allīyati** (S III.190 v. l.; T. ālayati) **kelāyati vanāyati** (S III.190 v.l.; T. manāyati; M I.260 T. dhanāyati, but v.l. p. 552 vanāyati) mamāyati "to caress dearly & be extremely jealous of" (c. acc.) at M I.260 & S III.190. — J IV.5; V.154 (allīyituṇ, v.l. illīyituṇ); DhsA 364 (vanati bhajati a); pp. allīna — Caus. **alliyāpeti** [cp. Sk. ālāpayati, but B.Sk. allīpeti M Vastu III.144; pp. allīpita ibid. I.311; III.408; pass. allīpīyate III.127.] to make stick, to to bring near to (c. acc. or loc.) J II.325 (hatthiṇ mahābhittiyaṇ alliyāpetvā); IV.392 (sīsena sīsaṇ alliyāpetvā).

Aḷa [etym. unknown] 1. the claw of a crab M I.234; S I.123; J I.223, 505 (°chinno kakkaṭako; T. spells ala°); II.342; III.295; — 2. the nails (of finger or toe) (?) in °**chinna** one whose nails are cut off Vin I.91.

Aḷāra (adj.) [Is it the same as uḷāra?] only used with ref. to the eyelashes, & usually expl^d. by **visāla**, i.e. extended, wide, but also by bahala, i.e. thick. The meaning & etym. is as yet uncertain. Kern, (*Toev.* s.v.) transl^s. by "bent, crooked, arched". °**akkhin** with wide eyes (eyelashes?) J I.306 (= visāla-netta C.); °**pamha** with thick eye-lashes Vv 35¹ (= bahala-saṇyata-pakhuma C.; v.l. °pamukha); °**bhamuka** having thick eyebrows or °lashes J VI.503 (so read for °pamukha; C. expl^s by visāl-akkhigaṇḍa). Cp. āḷāra.

Aḷhaka in **udak' aḷhaka** VvA 155 read **āḷhaka**.

Ava° (prefix) I. *Relation between ava & o.* Phonetically the difference between ava & o is this, that **ava** is the older form, whereas **o** represents a later development. Historically the case is often reversed — that is, the form in o was in use first & the form in ava was built up, sometimes quite independently, long afterwards. **Okaḍḍhati, okappati, okappanā, okassati, okāra, okantati, okkamati, ogacchati, odāta** and others may be used as examples. The difference in many cases has given rise to a differentiation of meaning, like E. ripe: rife, quash: squash; Ger. Knabe: Knappe etc. (see below B 2). — A. The old Pāli form of the prefix is **o**. In same cases however a Vedic form in ava has been preserved by virtue of its archaic character. In words forming the 2^nd part of a cpd. we have ava, while the absolute form of the same word has o. See e.g. avakāsā (—°) > okāsa (°—); āvacara > ocaraka; avatata; avadāta; avabhāsa; avasāna. — B. 1. the proportion in the words before us (early and later) is that **o** alone is found in 65% of all cases, **ava** alone in 24%, and **ava** as well as **o** in 11%. The proportion of forms in **ava** increases as the books or passages become later. Restricted to the older literature (the 4 Nikāyas) are the foll. forms with o: okiri, okkanti, okkamati, okkhipati, ogacchati, ossajati. — (1) The Pāli form (o°) shows a differentiation in meaning against the later Sanskrit forms (ava°). See the foll.:

avakappanā harnessing: **okappanā** confidence;
avakkanti (not Sk.): **okkanti** appearance;
avakkhitta thrown down: **okkhitta** subdued;
avacara sphere of motion: **ocaraka** spy;
avatiṇṇa descended: **otiṇṇa** affected with love;
avaharati to move down, put off: **oharati** to steal.

(2) In certain secondary verb-formations, arisen on Pāli grounds, the form o° is used almost exclusively pointing thus to a clearly marked dialectical development of Pāli. Among these formations are *Deminutives* in °ka usually; the *Gerund* & the *Infinitive* usually; the *Causatives* throughout.

II. *Ava as prefix*. [P. ava = Vedic **ava** & occasionally **o**; Av. ava; Lat. au- (aufero = avabharati, aufugio etc.); Obg. u-; Oir. ō, ua. See further relations in Walde, Lat. Wtb. under au]. — *Meaning.* (Rest:) lower, low (opp. ut°, see e. g. uccâvaca high & low, and below III. c), expl^d. as **heṭṭhā** (DhA IV.54 under avaṇ) or **adho** (ibid. 153; SnA 290). — (Motion:) down, downward, away (down), off; e. g. avasūra sun-down; adv. avaṇ (q. v., opp. uddhaṇ). — (a) *lit. away from, off*: ava-kantati to cut off; °gaṇa away from the crowd; °chindati cut off; °yīyati fall off; °bhāsati shine out, effulge; °muñcati take off; °siṭṭha left over. — *down, out, over*: °kirati pour down or out over; °khitta thrown down; °gacchati go down; °gāheti dip down; °tarati descend; °patita fallen down; °sajjati emit; °siñcati pour out over; °sīdati sink down. — (b) *fig. down* in connection with verbs of emotion (cp. Lat. de- in despico to despise, lit. look down on), see ava-jānāti, °bhūta, °mānita, °vajja, °hasati. — *away from*, i. e. the opposite of, as equivalent to a negation and often taking the place of the neg. prefix a° (an°), e. g. in avajaya (= ajaya), °jāta, °mangala (= a°), °pakkhin, °patta.

Affinities of ava. — (a) **apa.** There exists an exceedingly frequent interchange of forms with apa° and ava°, the historical relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, and often afford a clue as to the nature of the word in question. See on this **apa** a and cp. the foll. words under ava: avakata, °karoti, °khalita, °anga, ottappa, avattha, °nīta, °dāna, °pivati, °rundhati, °lekhati, °vadati, °varaka, °sakkati, avassaya, avasseti, °hita, avāpurīyati, avekkhati. — (b) **abhi.** The similarity between abhi & ava is seen from a comparison of meaning abhi II. b and ava II. a. The two prefixes are practically synonymous in the foll. words: °kankhati, °kamati, °kiṇṇa, °khipati, °maddati, °rata, °lambati, °lekheti, °lepana, °siñcati. — (c) The contrary of ava is **ut** (cp. above II.2). Among the freq. contrast-pairs showing the two, like E. up & down, are the foll. ukkaṇsâvakaṇsa, uggaman-oggamana, uccâvaca, ullangheti-olangheti, ullittâvalitta; ogilituṇ-uggilituṇ, onaman-unnamana. Two other comb^ns. founded on the same principle (of intensifying contrast) are chiddâvacchidda and ava° in contrast with vi° in olamba-vilamba, olugga-vilugga.

Avaṇ (adv.) [Vedic avāk & avāṇ] the prep. ava in adv. use, down, downward; in C. often expl^d. by **adho**. Rarely absolute, the only passage found so far being Sn 685 (avaṇ sari he went down, v. l. avasari, expl^d. by otari SnA 486). Opp. uddhaṇ (above, up high). Freq. in cpd. **avaṇsira** (adj.) head downward (+ uddhaṇpāda feet up), a position characteristic of beings in Niraya (Purgatory), e. g. S I.48; Sn 248 (patanti sattā nirayaṇ avaṇsirā = adhogata-sīsā SnA 290); Vv 52[35] (of Revatī, + uddhaṇpāda); Pv IV.1[46]; J I.233 (+ uddhapāda); IV.103 (nirayaṇ vajanti yathā adhammo patito avaṇsiro); Nd¹ 404 (uddhaṇpāda +); DhA IV.153 (gloss adhosira). — On avaṇ° cp. further avakkāra, avākaroti, avekkhipati.

Avakaṇsa [fr. ava-karṣati; on ṇs: *rṣ cp. haṇsati: harṣati] dragging down, detraction, abasement, in cpd. **ukkaṇsâvak°** lifting up & pulling down, raising and lowering, rise & fall D I.54.

Avakaṅkhati (—°) [ava + kaṅkhati; cp. Sk. anu-kāṅkṣati] to wish for, strive after S IV.57 (n'); J IV.371 (n'); V 340 (n'), 348 (n' = na pattheti C).

Avakaḍḍhati [ava + kaḍḍhati, cp. avakassati & apakassati] Nett. 4 (avakaḍḍhayitvā). Pass. **avakaḍḍhati** J IV.415 (hadayaṃ me a. my heart is weighed down = sokena avakaḍḍhīyati C; v.l. avakassati). — pp. **avakaḍḍhita.**

Avakaḍḍhita [pp. of avakaḍḍhati] pulled down, dragged away DhA III.195.

Avakata = apakata, v.l. at It

Avakanta [for *avakatta, Sk. avakṛtta; pp. of avakantati, see kanta²] cut, cut open, cut off J IV.251 (galak' âvakantaṃ).

Avakantati & **okantati** (okk°) [cp. Sk. avakṛntati, ava + kantati, cp. also apakantati] to cut off, cut out, cut away, carve — (**ava**:) J IV.155. — pp. **avakanta & avakantita.**

Avakantita [pp. of avakantati] cut out PvA 213.

Avakappanā & **okappanā** (f.) [ava + kappanā] preparation, fixing up, esp. harnessing J VI.408.

Avakaroti [Sk. apakaroti, cp. P. apa°] „to put down", to despise, throw away; only in der, avakāra & avakārin. — pp. **avakata** (q. v.). — See also avākaroti & cp. avakirati 2.

Avakassati & **okassati** [cp. Sk. avakarṣati, ava + kṛṣ; see also apakassati & avakaḍḍhati] to drag down, to draw or pull away, distract, remove. — A V.74 = Vin II.204 (+ vavakassati).

Avakārakaṃ (adv.) [fr. avakāra] throwing away, scattering about Vin II.214.

Avakārin (adj.) (—°) [fr. avakāra] despising, degrading, neglecting Vbh 393 sq. (an°).

Avakāsa & **okāsa** [ava + **kāś** to shine, cp. Sk. avakāśa] 1. "appearance": akkhuddâvakāso dassanāya not little (or inferior) to behold (of appearance) D I.114; ariyāvakāsa appearing noble or having the app. of an Aryan J V.87; katâvakāsa put into appearance Vv 22⁹. — 2. "opportunity": kata° given leave D I.276 Sn 1030; anavakāsakārin not giving occasion Miln 383. — **anavakāsa** not having a chance or opportunity (to happen), impossible; always in stcr. phrase aṭṭhānaṃ etaṃ anavakāso Vin II.199; A I.26; V.169; Pug 11, 12; PvA 28.

Avakirati & **okirati** [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. °kiritvā J V.144. — 2. to cast out, reject, throw out; aor. avākiri Vv 30⁵ = 48⁶ (v.l. °kari; VvA 126 expl⁸ by chaḍḍesi vināsesi). — Pass. **avakirīyati** Pv III.1¹⁰ (= chaḍḍīyati PvA 174); grd. °kiriya (see sep.). See also apakiritūna. pp. **okiṇṇa.**

Avakiriya [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J V.143 (taken by C. as ger. = avakiritvā).

Avakujja (adj.) [ava + kujja, cp. B.Sk. avakubja M Vastu I.29, avakubjaka ibid. 213; II.412] face downward, head first, prone, bent over (opp. ukkujja & uttāna) J I.13 = Bu II.52; J V.295; VI.40; Pv IV.10⁸; PvA 178.

-paññā (adj.) one whose reason is turned upside down (like an upturned pot, i.e. empty) A I.130; Pug 31 (= adhomukha-paññā Pug A 214).

Avakkanta (—°) [pp. of last] entered by, beset with, overwhelmed by (instr.) S III.69 (dukkha°, sukha° and an°).

Avakkanti (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S II.66 (nāmarūpassa); III.46 (pañcannaṃ indriyānaṃ); Pug 13 (= okkanti nibbatti pātubhāvo Pug A 184); Kvu 142 (nāmarūpassa); Miln 123 (gabbhassa).

Avakkama [fr. avakkamati] entering, appearance J V.330 (gabbhassa).

Avakkamati & **okkamati** [ava + kamati fr. **kram**] to approach, to enter, go into or near to, to fall into, appear in, only in ger. (poetically) avakamma J III.480 (v.l. apa°).

Avakkāra [Sk. avaskara faeces, fr. avaṃ + karoti] throwing away, refuse, sweepings; only in cpd. °**pātī** a bowl for refuse, slop basin, ash-bin Vin I.157, 352; II.216; M I.207; DhA I.305.

Avakkhalita [pp. of avakkhaleti, Caus. of **kṣal**] washed off, taken away from, detracted DA I.66 (v.l. apa°).

Avakkhitta & **okkhitta** [pp. of avakkhipati] 1. [= Sk. avakṣipta] thrown down, flung down, cast down, dropped; thrown out, rejected. (**avā**:) M I.296 (ujjhita +); DA I.281 (an°), 289 (piṇḍa); PvA 174 (piṇḍa). 2. [= Sk. utkṣipta?] thrown off, gained, produced, got (cp. uppādita), in phrase **sed' âvakkhitta°** gained by sweat A II.67; III.45.

Avakkhipati & **okkhipati** [ava + khipati; cp. Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld to the eyes = to cast down, hence transferred to the other senses and used in meaning of "to keep under, to restrain, to have control over" (cp. also avakkhāyati), aor. °khipi DA I.268 (bhusaṃ, v.l. avakkhasi).

Avakkhipana (nt.) [fr. avakkhipati] throwing down, putting down J I.163.

Avagacchati [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

Avagaṇḍa (-kāraka) (adj.) [ava + gaṇḍa°] "making a swelling", i. e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. °**ṃ** as adv. after the manner or in the way of stuffing etc. Vin II.214; IV.196.

Avagata [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is „known, understood" (aññāta Pv IV.1[11]); perhaps we should read āvikata or adhigata (so v.l. BB).

Avagāhati & **ogāhati** [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678; (vipassanāvīdhiṃ) Sdhp 370, 383.

Avaguṇṭhana (adj.) (—°) [fr. oguṇṭheti] covering Sdhp 314.

Avaggaha [Sk. avagraha] hindrance, impediment, used at DA I.95 as syn. for drought (dubuṭṭhikā).

Avanga see **apanga.**

Avaca (adj.) [der. fr. ava after the analogy of ucca > ut] low, only in combn. **uccâvacā** (pl.) high and low, see **ucca.** KvuA 38.

Avacana (nt.) [a + vacana] "non-word", i. e. the wrong word or expression J I.410.

Avacara (—°) (n.—adj.) [ava + **car**, also BSk. avacara in same sense, e.g. antaḥpurâvacarā the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D I.206 (santika° one who stays near, a companion); fig. dealing or familiar with, at home in A II.189 (atakka°); IV.314 (parisā°); J I.60 (tā[a° one conversant with music, a musician, see ta[a¹); II.95 (saṅgāma°); Miln 44 (id. and yoga°). — (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t. in **kāmâvacara rupâvacara arūpâvacara** or the 3 realms of sense-desires, form and non-form: **kāma°** D I.34 (°deva); Dhs 431 (as adj.); **rūpa°** Pug 37; **arūpa°** Pug 38; Ps I.83, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

Avacaraka & **ocaraka** (adj.—n.) [fr. avacara] 1. only in cpd. **kāmâvacarika** as adj. to **kāmâvacara**, belonging to the sphere of sense experiencies, Sdhp. 254. — 2. Late form of ocaraka, spy, only in C. on Th 1, 315 ff. quoted in *Brethren* 189, n 3. Occurs in BSk (Divy 127).

Avacaraṇa (nt.) [fr. avacarati 1] being familiar with, dealing with, occupation J II.95.

Avacuttha 2nd pret. of **vac**, in prohib form mā evaṇ avacuttha do not speak thus J VI.72; DhA IV.228.

Avacchidda (—°) (adj.) [ava + chidda] perforated, only in redupl. (intensive) cpd. **chiddâvacchidda** perforated all over, nothing but holes J III.491; DhA I.122. 284, 319. Cp. chidda-vicchidda.

Avacchedaka (—°) (adj) [ava + cheda + ka] cutting off, as nt. °ṇ adv. in phrase kabaḷâvacchedakaṇ after the manner of cutting off mouthfuls (of food) Vin II.214; IV.196; cp. āsāvacchedika whose hope or longing has been cut off or destroyed Vin I. 259.

Avajaya [ava + jaya, cp. apajita] defeat DhA II.228 (v.l. for T. ajaya).

Avajāta (adj.) [ava + jāta; cp. B.Sk. avajāta in meaning misborn, miscarriage] low-born, of low or base birth, fig. of low character (opp. abhijāta) Sn 664 (= buddhassa avajātaputta SnA 479); It 63; Miln 359.

Avajānāti [ava + **jñā**] 1. to deny Vin II.85; A III.164 = Pug 65. — 2. (later) to despise DhA III.16; PvA 175 (grd. °jānitabba) — Of short stem-form **ñā** are found the foll: grd. avaññeyya PvA 175, and with o°: grd. oññātabba PvA 195; pp. **avañāta**, besides **avaññāta**.

Avajīyati [ava + jīyati; Sk. avajīryate] to be diminished, to be lost, be undone J I.313 (jitaṇ a; v.l. avajīy°); Dh 179 (jitaṇ a = dujjitaṇ hoti DhA III.197).

Avajja (adj.) [Sk. avadya, seemigly a + vadya, but in realiiy a der. fr. ava. According to Childers = Sk. avarjya from **vraj**, thus meaning "not to be shunned, not forbidden". This interpretn is justified by context of Dh 318, 319. The P. commentator refers it to ava + **vad** (for *ava-vadya) in sense of to blame, cp. apavadati] low, inferior, blamable, bad, deprecable Dh 318, 319; Dhs 1160. More fig. in neg. form **anavajja** blameless, faultiess D I.70 (= anindita DA I.183); A II.26 = It 102; Sn 47 (°bhojin carrying on a blameless mode of livelihood, see Nd² 39), 263 (= anindita agarahita KhA 140): Ps II.116, 170; Pug 30, 41, 58; Sdhp 436. Opp. **sāvajja**.

Avajjatā (f.) [abstr. to prec.), only neg. **an°** blamelessnses, faultlessness Pug 25, 41; Dhs 1349.

Avajjha (adj.) [grd of a + vadhati, Sk. vadhya, **vadh**] not to be killed or destroyed, inviolable Sn 288; J V.49; VI.132.

Avañcana (adj.) [a + vañcana from **vañc**] not (even) tottering, i.e. unfit for any motion (esp. walking), said of crippled feet J I.214 = Cp III.9[10].

Avañña (adj.) [to avaññā] despised, despicable Pv III.1[13] (= avaññeyya avajānitabba PvA 175).

Avaññatti (f.) [ava + ñatti = Sk. *avajñapti, fr. ava + **jñā**] only as neg. **an°** the fact of not being despised, inferior or surpassed, egotism, pride, arrogance It 72; Vbh 350, 356; °**kāma** (adj.) wishing not to be surpassed, unwilling to be second, wanting to be praised A II.240; IV.1 sq.

Avaññā (f.) [Sk. avajñā, fr. ava + **jñā**] contempt, disregard, disrespect J I.257 (°ya).

Avaññāta (adj.) [pp. of avajānāti] despised, treated with contempt PvA 135 (an°); Sdhp 88, 90.

Avaṭaṇsaka (= vaṭ°) see *Vin Texts* II.347.

Avaṭṭhāna (nt.) [Sk. avasthāna] position, standing place J I.508; PvA 286.

Avaṭṭhita (ad.) [Sk. avasthita, ava + ṭhita] "standing down" = standing up, firm, fixed, settled, lasting Th I, 1140. Usually neg. **an°** unsettled, unsteady; not lasting, changeable Dh 38 (°citta; cp. DhA I.308 cittaṇ thāvaraṇ natthi); PvA 87 (= na sassata not lasting for ever).

Avaṭṭhitatā (f.) [abstr. fr. prec.] steadiness, only as neg. **an°** unsteadiness, fickleness ThA 259.

Avaṭṭhiti (f.) [Sk. avasthiti] (firm) position, posture, steadfastness S V.228; Dhs 11, 570.

Avaḍḍhi (f.) [a + vaḍḍhi] "non-growth", decay DhA III.335; C on A III.76 (cp. apajaha).

Avaṇṭa (adj.) [a + vaṇṭa] without a stalk J V.155.

Avaṇṇa [a + vaṇṇa] blame, reproach, fault D I.1 (= dosa nindā DA I.37); It 67; Pug 48, 59.

Avaṇṇanīya (adj.) [grd. of a + vaṇṇeti] indescribable J V.282.

Avataṇsa see **vataṇsaka**.

Avatata & **otata** [ava + tata, pp. of **tan**] stretched over, covered, spread over with Vv 64[3] (—°); VvA 276 (= chādita).

Avatiṭṭhati [ava + tiṭṭhati] to abide, linger, stand still. D I.251 = S IV.322 = A V.299 (tatra°); S I.25 (v.l. otiṭṭhati); Th. 1, 21; J II.62; IV.208 (aor. avaṭṭhāsi). — pp. **avaṭṭhita** (q. v.).

Avatiṇṇa & **otiṇṇa** [pp. of starati] fallen into, affected with (—°), as **ava°** rare late or poetical form of **o°**, e.g. J V.98 (issâ°). See **otiṇṇa**.

Avattha[1] [der. uncertain] aimless (of cārikā, a bhikkhu's wandering, going on tour) A III.171 (C. avavatthika).

Avattha[2] [Sk. apāsta, apa + āsta, pp. of **as**[2]] thrown away J V.302 (= chaḍḍita C.).

Avattharaṇa (nt.) [fr. avattharati] setting in array, deploying (of an army) J II.104 (of a robber-band), 336.

Avattharati [ava + tharati, **str**] to strew, cover over or up J I.74 (°amāna ppr.), 255 (°itvā ger.); IV.84; Dāvs I.38. — pp. **otthaṭa** Cp. pariy°

Avatthāraṇa (nt.) = **avattharaṇa** DA I.274.

Avatthu (&° **ka**) (adj.) [a + vatthu] groundless, unfounded (fig) Vin II.241; J I.440 (°kaṇ vacanaṇ). For lit meaning see **vatthu**.

Avadāta (= odāta) Dāvs III.14 (matri causa).

Avadāna see **apadāna**.

Avadāniya (adj.) [fr. avadāna cutting off; ava + **dā**[2] to cut] stingy, niggardly Sn 774 (= Nd[1] 36 which* expl[s]. as follows: avaṇ gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; buddhānaṇ vacanaṇ n'ādiyantī ti avadāniyā. Sn A 516 condenses this expln. into the foll.: avangamanatāya maccharitāya buddhādīnaṇ vacanaṇ anādiyanatāya ca avadāniyā).

Avadāpana (cleansing): see **vodāpana**.

Avadāpeti (to deal out) only BSk pary° Divy 202.

Avadāyati [denom. fr. avadā in same meaning as anuddā, to **dā**[1]: see dayati[2]] to have pity on, to feel sorry for J IV.178 (bhūtānaṇ nâvadāyissaṇ, gloss n'ânukampiyaṇ).

Avadīyati [Sk. avadīryati, ava + **dṛ**[1], dṛṇāti, see -etym. under darī] to burst, split open J VI.183 (= bhijjati C.) see also **uddīyati**.

Avadehaka (—°) (adj.) [ava + deha + ka but more likely direct fr. ava + **dih**] in the idiom **udarāvadehakaṃ bhuñjati**, to eat ones fill M I.102; Th 1, 935. Vism 33 has udarāvadehaka-bhojana, a heavy meal.

Avadhāraṇa (nt.) [Cp. Sk. avadhāraṇa, fr. ava + **dhṛ**] calling attention to, affirmation, emphasis; as t.t. used by C's in explanation of **evaṃ** at DA I.27; and of **kho** at PvA 11, 18.

Avadhi 3 sg. aor. of **vadhati**. — At DhA II.73 avadhi = odhi.

Avanata see **avaṇata**.

Avanati (—°) (f.) [fr. avanamati] stooping, bending, bowing down, humiliation Miln 387 (unnat'âvanati).

Avani (f.) [Vedic avani] bed or course of a river; earth, ground Dāvs IV.5.

Avapakāsati [ava + pa + kāsati = kassati, fr. **kṛṣ**] is a doubtful compd. of kassati, the combd. ava + pa occurring only in this word. In all likelihood it is a distortion of **vavakassati** (vi + ava + kassati), supplementing the ordinary **apakassati**. See meaning & further discussion under apakāsati — Vin II.204 (apakāsati +; v.l. avapakassati; Bdhgh. in expln. on p. 325 has apapakāsati which seems, to imply (a)vavakassati); A III.145 sq. (avapakāsituṃ).

Avapatta see **opatta**.

Avapāyin (—°) (adj.) [cp. avapivati] coming for a drink, drinking J I.163.

Avapivati [ava + **pā**, cp. apapibati] to drink from J I.163.

Avabujjhati (—°) [Cp. BSk. avabudhyate] to understand A IV.66 = It 83 (n'avabujjhati); A IV.98 (id.) J I.378 = III.387 (interchanging with anubujjhati at the latter pass).

Avabodha [ava + bodha] perception, understanding, full knowledge Sn A 509 (sacca°). — Neg. **an°** not awakened to the truth Vv 82⁶ (= ananubodha VvA 319).

Avabodhati (—°) [cp. Sk. avabodhati] to realise, perceive, pay attention to J III.151 nâva°).

Avabhāsa [later form of obhāsa] Only in cpd. **gambhīrāvabhāso** D II.55, looking deep. Same cpd. at A II.105 = Pug 46 has obhāsa.

Avabhāsaka (—°) (adj.) [fr. avabhāsa] shining, shedding light on, illuminating Sdhp 14.

Avabhāsita (—°) [late form of obhāsita] shining with, resplendent Sdhp 590.

Avabhuñjati [ava + bhuñjati] to eat, to eat up J III.272 (inf. °bhottuṃ), 273.

Avabhūta (adj.) [ava + bhūta, pp. of ava + **bhū**] "come down", despised, low, unworthy M II.210.

Avamangala (adj.) [ava + mangala, ava here in privative function] of bad omen, unlucky, infaustus (opp. abhimangala); nt. bad luck, ill omen J I.372, 402; II.197; VI.10, 424; DhA III.123; PvA 261. Cf. next.

Avamaññati [Sk. avamanyate] to slight, to disregard, despise DhA I.170; PvA 37, 175; Sdhp 271. — pp. Caus. **avamānita**.

Avamangalla (adj.) [fr. avamangala] of bad omen, nt. anything importune, unlucky J I.446.

Avamāna & **omāna** [fr. ava + **man**, think] disregard, disrespect, contempt J II.386; III.423; V.384. Cp. next.

Avamānana (nt.) [fr. avamāna] = **avamāna** J I.22.

Avamāneti [Caus. of avamaññati] to despise J V.246. — pp. **avamānita** PvA 36.

Avaya only in neg. **anavaya**.

Avayava [Der^n uncertain. Cp. mediaeval Sk. avayava] limb, member, constituent, part VvA 53 (sarira° = gattā). 168, 201, 276; PvA 211 (sarira° = gattā), 251 (mūl° the fibres of the root). As t. t. g. at SnA 397. In the commentaries **avayava** is often used where **aṅga** would have been used in the older texts.

Avarajjhati (—°) [ava + rajjhati of **rādh**, cp. Sk. avarādhyate] to neglect, fail, spurn Th 1, 167; J IV.428 (v.l. °rujjh°).

Avaruddha [fr. avarundhati] 1. Doubtful reading at Vin IV.181, apparently meaning 'in revolt, out of hand' (of slaves) — 2. [late form of oruddha] restrained Sdhp. 592.

Avaruddhaka [avruddha + ka] subdued, expelled, banished J VI.575; Dpvs I.21 (Np).

Avaruddhati [Sk. aparundhati; ava + ruddhati of **rudh**] to expel, remove, banish J VI.505 (= nīharati C.), 515. See also **avarundhati**.

Avarundhati [ava + rundhati. Only referred to by Dhp. in his Cy (ThA 271) on oruddha] to put under restraint, to put into one's harem as subsidiary wife.

Avalambati [= **olambati**]. Only in late verse. To hang down. Pv II.1¹⁸; 10². Ger. avalamba (for °bya) Pv III.3⁵: cp. olubbha.

Avalitta (—°) [Sk. avalipta, pp. of ava-limpati] besmeared; in cpd. **ullittâvalitta** "smeared up & down" i.e. plastered inside & outside A I.101.

Avalekhati [ava + lekhati, **likh**, Sk. avalikhati] to scrape off Vin II.221 (v.l. apa°).

Avalekhana[1] (nt.) [fr. avalekhati] (a) scraping, scraping off Vin II.141 (°pidhara), 221 (°kaṭṭha), (b) scratching in, writing down J IV.402, (°sattha a chisel for engraving letters).

Avalekhana[2] (nt.) v. l. for **apalekhana**.

Avalepana (—°) (nt.) [fr. ava + **lip**] smearing, daubing, plastering M I.385 (pīta°); Sn 194 (kāyo taca-maṃs' âvalepano the body plastered with skin & flesh).

Avasa (adj.) [a + vasa] powerless Sdhp 290.

Avasaṭa & **Osaṭa** [Sk. apasṛta, cp. also samavasṛta, pp. of ava + **sṛ**] withdrawn, gone away; one who has left a community & gone over to another sect, a renegade Vin IV.216, 217 (= titthāyatanaṃ saṅkata).

Avasarati [ava + **sṛ**] to go down, to go away (to) Sn 685 (v. l. BB. Ṭ. avaṇsari).

Avasāna (—°) [for **osāna**] (nt.) stopping ceasing; end, finish, conclusion J I.87 (bhattakicc-âvasāne at the end of the meal); PvA 76 (id.).

Avasāya [fr. avaseti] stopping, end, finish Th 2, 12 (= avasānaṃ niṭṭhānaṃ ThA 19). But the id. p. at Dhp 218 has anakkhāte.

Avasiñcanaka (—°) (adj.) [fr. osiñcati] pouring over (act. & med.), overflowing J I.400 (an°).

Avasiṭṭha (sic & not osiṭṭha) [pp. of avasissati, Sk. avaśiṣṭa] left, remaining, over S II.133; J I.138; V.339; VvA 66, pl. avasiṭṭhā all who are left, the others PvA 165 (janā).

Avasiṭṭhaka (adj.) [fr. avasiṭṭha] remaining, left J III.311.

Avasitta (—°) [pp. of osiñcati] besprinkled, anointed, consecrated, only in phrase **rājā khattiyo muddhâvasitto** of a properly consecrated king (see also khattiya) D I. 69; II.227; III.64; Pug 56; DA I.182 (T. muddhâvassita, v. l. °abhisitta); etc. — See also **abhisitta.**

Avasin (adj.-n.) [a + vasin fr. **vaś**] not having control over oncself, D II.275.

Avasissati [Sk. avaśiṣyate, Pass. of ava + **śiṣ**; but expld. by Kern, *Toev.* s. v. as fut of avasīdati] to be left over, to remain, in phrase yaṃ pamāṇa-kataṃ kammaṃ na taṃ tatrâvasissati D I.251; A V.299 = S IV.322; J II.61 (see expln. on p. 62). Also in the phrases **taco ca nahāru ca aṭṭhi ca avasissatu sarīre upasussatu maṃsa-lohitaṃ** M I.481; A I.50; S II.28, and **sarīrāni avasissanti** S II. 83. With the latter phrases cp. **avasussati.**

Avasī metri causa for avasi, a + vasi, aor. of **vas**[4] to stop, stay, rest J V.66 (mā avasī).

Avasussati [Sk. *ava-śuṣyati of **śuṣ**] to dry up, to wither; in later quotations of the old **kāmaṃ taco ca nahāru ca aṭṭhi ca avasussatu** (upasussatu sarīre maṃsalohitaṃ) J I.71, 110; Sdhp 46. It is a later spelling for the older avasissatu see Trenckner (M I.569). — fut. **avasucchati** (= Sk. *°śokṣyati, fut. of Intens.) J VI.550 (v. l. BB °sussati; C. avasucchissati).

Avasūra [ava + sūra; ava here in function of *avaṃs see ava II] sundown, sunset, acc. °ṃ as adv. at or with sundown J V.56 (anāvasūraṃ metrically).

Avasesa[1] [Sk. avaśeṣa, fr. ava + **śiṣ**, cp. avasissati] remainder, remaining part; only in cpds. an° (adj.) without any remainder, i. e. fully, completely M I.220 = A V.347 (°dohin); A I.20 sq., 88; Sn 146; Pug 17; Dhs 363, 553; SnA 417 (°pharaṇa); PvA 71 (°ato, adv. altogether, not leaving anything out); & **sávasesa** leaving something over, having something left A I.20 sq., 88; Pv III.5[8] (jīvita° having still a little life left).

Avasesa[2] (adj.) [see prec.] remaining, left Sn 694 (āyu avaseso); J III.19; Vbh 107 (taṇhā ca avasesā ca kilesā); PvA 19 (avasesā ca ñātakā the rest of the relatives), 21 (avasesā parisā), 201 (aṭṭhi-tacamatt' âvasesa-sarīra with a body on which nothing but skin & bones were left), 206 (aṭṭhi-sanghātamatt' âvasesa-sarīra). — nt. (as pred.) °ṃ what is left PvA 52 (app' avasesaṃ); KhA 245 (n' atthi tesaṃ avasesaṃ).

Avasesaka (adj.) [fr. avasesa[2]] being left, overflowing, additional, more J I.400 (an°); Dpvs IV.45.

Avassa (adj.) [a + **vaś**] against one's will, inevitable J I. 19 (°bhāvin); V.319 (°gāmitā). Usually as nt. °ṃ adv. inevitably (cp. BSk. avaśyaṃ Divy 347; Av. Ś I.209 etc.) J III.271; DA I.263; Sdhp 293.

Avassakaṃ (adv.) [see avassa] inevitably Dpvs IX.13.

Avassajati & **ossajati** [ava + **sṛj**, perhaps ud + **sṛj** = Sk. utsṛjati, although the usual Vedic form is avasṛjati. The form ossajati puzzled the BSk. writers in their sanskritisation apotsṛjati = apa + ut + **sṛj** Divy 263] to let loose, let go, send off, give up, dismiss, release (ava): J IV.425; V.487 (aor. avassaji read for avissaji).

Avassana (nt.) [a + vassana, Sk. vāśana of **vāś** to bleat] not bleating J IV.251.

Avassaya [Sk. *avāśraya for the usual apāśraya, see P. apassaya[1]] support, help, protection, refuge J I.211; II. 197; IV.167; Miln 160; DhA II.267; IV.198; PvA 5, 113.

Avassava [ava + sava, Sk. °srava fr. **sru** to flow] outflow, effect, only neg. **anassava** no further effect Vin II.89; M I.93; II.246; A III.334 sp.

Avasseti [ava + ā + **śri**, for the usual *apāśrayati; see apasseti] to lean against, to depend on, find shelter in (loc.) J II.80 (aor. avassayiṃ = vāsaṃ kappesiṃ C.). — pp. **avassita.**

Avassāvana (nt.) [fr. ava + Caus. of **sru** to flow] straining, filtering (?) J II.288.

Avassita [for apassita, Sk. apaśrita] depending on, dealing with J V.375. See apassita.

Avassuta (adj.) [Sk. *avasruta, pp. of ava + **sru**, cp. **avassava**] 1. (lit.) flowing out or down, oozing, leaking J IV. 20. — 2. (fig.) (cp. **anvāssava** & āsava) filled with desire, lustful (opp. **anavassuta**, q. v.) Vin II.236; S IV.70, 184 (an°); A I.261, 262 (an°); II.240; IV.128, 201; Sn 63 (an°); Pug 27, 36; Dpvs II.5 (T. reads **avassita**). — Neg. **anavassuta**: 1. not leaking, without a leak J IV.20 (nāvā = udaka-pavesan' âbhāvena a. C.). — 2. free from leakage, i. e. from lust or moral intoxication Dh 39 (°citta); Sn 63 (see expld. in detail at Nd[2] 40); SnA 116 (= kilesa-anvāssava-virahita).

Avahaṭa [pp. of avaharati] taken away, stolen Miln 46, 47.

Avaharaṇa (—°) [fr. avaharati in both meanings] taking away, removal; theft PvA 47 (sāṭaka°), 92 (soka°).

Avaharati & **oharati** [ava + **hṛ**] to steal J I.384; PvA 47 (avahari vatthaṃ), 86 (id., = apānudi). — pp. **avahaṭa** (q. v.).

Avahasati [ava + **has**] to laugh at, deride, mock J V.111 (aññamaññaṃ); PvA 178. — aor. **avahasi** J IV.413.

Avahāra [fr. avaharati] taking, acquiring, acquisition Vin V.129 (pañca avahārā, viz. theyya°, pasayha°, parikappa°, paṭicchanna°, kusa°).

Avahīyati [for ohīyati] to be left behind, to stay behind J V.340.

Avāgata [ava + ā + gacchati] only in phrase dhammā avāgat-amhā, we are fallen from righteousness, J V.82. (C. explains apāgata).

Avākaroti [either ava + ā + karoti or avaṃ + karoti, the latter more probable. It is not necessary to take it with Kern, *Toev.* s. v. as Sk. apākṛṇoti, apa + ā + **kṛ**] 1. to revoke, undo, rescind, not fulfill, spoil, destroy J III.339 (avākayirā = avakareyya chindeyya C.); V.495, 500; VI. 280. — 2. to give back, restore J VI.577 (= deti C.).

Avākirati wrong by Hardy VvA Index for **avakirati** (q. v.).

Avāṭuka see **apāṭuka**

Avāpuraṇa (nt.) [same as apāpuraṇa] a key S III.132; A IV.374.

Avāpurati [same as apāpurati] to open (a door) J I.63; VI.373.

Avāvaṭa (adj.) [a + vāvaṭa] unobstructed, unhindered, free. Of a woman, not married J V.213 (= apetâvaraṇā, which read for °bharaṇā, apariggahitā C.).

Avikampamāna (adj.) [a + vi + kampamāna, ppr. med. of **kamp**] not hesitating, not wavering, not doubting J IV.310 (= anosakkamāna C.; Kern takes it at this passage as a + vikalpamāna, see *Toev.* s.v., but unnecessarily); VI.176 (= nirāsanka C.); J VI.273.

Avikampin (adj.) [fr. a + vi + **kamp**] unmoved, not shaking, steady Vv 50[22] (= acala VvA 215).

Avikopin (adj.) [a + vikopin; fr. vi + **kup**] not agitated, not moving, unshaken, undisturbed J VI.226 (acchejja +).

Avikkhepa [a + vikkhepa] calmness, balance, equanimity D III.213; A I.83; Ps I.94; II.228; Dhs 11, 15, 570.

Avicāreti [a + vicāreti] not to examine VvA 336.

Aviccaṇ at J v.434 read **aviviccaṇ** [a + viviccaṇ] i. e. not secretly, openly.

Avijānaṇ [a + vijānaṇ] not knowing, ignorant Dh 38, 60; It 103.

Avijjā (f.) [Sk. avidyā; fr. a + **vid**] ignorance; the main root of evil and of continual rebirth (see paṭicca-samuppāda, cp. S II.6, 9, 12; Sn p. 141 & many other passages). See on term *Cpd.* 83 n. 3, 187 sq., 262 sq. & for further detail **vijjā**. avijjā is termed an **anusaya** (D III.254, 282; S IV.205, 208 sq., 212); it is one of the **āsavā** (Vin III.4; D I.84; III.216; It 49; Dhs 1100, 1109), of the **oghā** (D III.230, 276; Dhs 390, 1061, 1162), of the **nīvaraṇāni** (S II.23; A I.223; It 8; Dhs 1162, 1486), of the **saṇyojanāni** (D III.254; Dhs 1131, 1460). See for various characterisatons the foll. passages: Vin I.1; III.3; D III.212, 230, 234, 274; M I.54, 67, 144; S II.4, 26, 263; III.47, 162; IV.256; V.52; A I.8, 285; II.132, 158, 247; III.84 sq., 414; IV.228; It 34 (yā kāc' imā duggatiyo asmiṇ loke paramhi ca avijjāmūlakā sabbā icchā-lobha-sammussayā), 57, 81; Sn 199, 277, 729 (jāti-maraṇa-saṇsāraṇ ye vajanti punapunaṇ ... avijjāy'eva sā gati), 730, 1026, 1033 (avijjāya nivuto loko); Dh 243; Nd² 99; Pug 21; Dhs 390, 1061, 1162; DhA III.350; IV.161 (°paligha).

Aviññāṇaka (adj.) [a + viññāṇa + ka] senseless, without feeling or consciousness, unfeeling DhA I.6 (saviññāṇaka +).

Aviññū (adj.) = **aviddasu**.

Avitakka (adj.) [a + vitakka] free from thought D III.219, 274; Th 2, 75 ("where reasonings cease" trsl.); Dhs 161 ("free from the working of conception" trsl.), 504 etc.

Avidūra (adj.) [a + vidūra] not far, near; usually in loc. °e as adv. near Sn. 147.

Aviddasu (adj.) [a + viddasu] ignorant, foolish Sn 762 (= bāla Sn A 509); Dh 268 = Nd² 514 (= aviññū DhA III.395); PvA 18 (so read for avindasu).

Avināsaka (°ika) (adj.) [a + vināsa + ka] not causing destruction A III.38 (°ika); J v.116 (= anāsaka C.).

Avināsana (adj.) [a + vināsana] imperishable Dpvs IV.16.

Avinicchayaññū (adj.) [a + vinicchaya + ñū] not knowing how to decide J v.367.

Avinibbhujaṇ (adj.) [ppr. of a + vinibbhujati] unable to distinguish or to know J v.121 (= atīrento C.).

Avinibbhoga (ad.) [a + vinibbhoga] not to be distinguished, indistinct J III.428 (°sadda).

Aviparināma [a + viparināma] absence of change, steadfastness, endurance D I.18; III.31, 33 (°dhamma); DA I.113 (= jarā-vasena viparināmassa abhāvato).

Avippaṭisāra [a + vippaṭisāra] absence of regret or remorse A III.46.

Avippavāsa (adj.-n.) [a + vippavāsa] thoughtfulness, mindfulness, attention; adj. not neglectful, mindful, attentive, eager Vin v.216; Sn 1142 (cp. Nd² 101: anussatiyā bhāvento); DA I.104 (appamādo vuccati satiyā avippavāso); DhA IV.26 (appamāda = satiyā avippavāsa).

Aviruddha (adj.) [a + viruddha] not contrary, unobstructed, free, without difficulties Dh 406; Sn 365, 704, 854.

Avirūḷhi (f.) [a + virūḷhi] absence or cesssation of growth Sn 235; DhA I.245 (°dhamma).

Avirodha [a + virodha] absence of obstruction, gentleness M II.105 = Th 1, 875.

Avirodhana (nt.) = avirodha J III.320, 412; V.378.

Avivāda [a + vivāda] absence of contesting or disputing, agreement, harmony D III.245; Sn 896 (°bhūma SnA 557 or °bhumma Nd¹ 308, expld. as Nibbāna).

Avisaṇvādaka (adj.) [a + visaṇvada + ka] not deceiving, not lying D I.4; III.170; Pug 57; DA I.73.

Avisaṇvādanatā (f.) [abstr. fr. a + visaṇvāda] honesty, faithfulness, uprightness D III.190.

Avisaṇvādeti [a + visaṇ + Caus. of **vad**] to keep one's word, to be honest, to be true J v.124.

Avisaggatā (f.) [a + visaggatā, v.l. viy°, thus as a + viyagga, Sk. vyagra = ākula] state of being undisturbed, harmony, balance J VI.224 (C. avisaggata). Cp. **avyagga**.

Avisare at J v.117 according to Kern, *Toev.* s.v. corrupted from **avisaye**, i. e. towards a wrong or unworthy object [a + visaya, loc.], C. differently: avisare = avisaritvā atikkamitvā; v.l. **adhisare**.

Avisāhaṭa (adj.) [a + visāhaṭa] imperturbed Dhs 15, 24, 287, 570. (°mānasata).

Avissaji at J VI.79 is with Kern, *Toev.* s. v. better to be read **avassaji** (see avassajati).

Avissajjiya (adj.) [grd. of a + vissajjati] not to be given away, inalienable (cp. avebhangiya) Vin I.305 (°ika for °iya); II.170 (five such objects in detail); V.216 (+ avebh°); J VI.568.

Avissāsaniya (adj.) [a + visāsana + iya, ika] not to be trusted, untrustworthy J III.474.

Aviha [of uncertain etym.] the world of the Aviha's, i.e. the 12th of the 16 Brahmā-words, cd. *Kindred Sayings* 48 n. 3; *Cpd.* 139. — S I.35, 60; A I.279; Pug 17.

Avihiṇsa (Avihesa) (f.) [a + vihiṇsā] absence of cruelty, mercy, humanity, friendliness, love D III.213, 215, 240 (avihesā); Sn 292 (= sakaruṇabhāva SnA 318); It 82 (°vitakka).

Aviheṭhaka (adj.) [a + viheṭhaka] not harassing, not hurting D III.166 (but cp. SnA 318 **avihesaka** in same context); Miln 219.

Avī° in general see **vī°**.

Avīci [B.Sk. avīci a + vīci (?) no intermission, or no pleasure (?), unknown, but very likely popular etym.] 1. **avīci niraya**, one of the (great) hells (see **niraya**), described in vivid colours at many passages of the Pāli canon, e.g. at Vin II.203 = It 86; Nd¹ 18, 347, 405 = Nd² 304 III o; Ps I.83; Dhs 1281; J I.71, 96; III.182; IV.159; DhA I.148; PvA 52; SnA 290; Sdhp 37, 194; Pgdp 5 sq.; etc etc. — 2. disintegration, decay Vism 449 (a. jarā nāma).

Avekalla (°—) adj.) [a + vekalla] without deficiency, in °**buddhi** complete knowledge J VI.297.

Avekkhati [B.Sk. avīkṣate. The regular Pāli form however is apekkhati, to which the BSk. av° corresponds] to look at, to consider, to see It 33 (v.l. ap°); Dh 28, 50, J IV.6; DhA I.259 (= passati).

Avekkhipati [avaṇ + khipati, **avaṇ** here in form **ave** corresp. to avaḥ, cp. pure for puraḥ etc.] to jump, hop, lit. to throw (a foot) down J IV.251 (= pacchimapāde khipati C.).

Avecca (adv.) [Uusually taken as ava + ger. of **i** (°itya), cp. adhicca & abhisamecca, but by P. grammarians as a + vecca. The form is not sufficiently cleared semantically; B.Sk. avetya, e.g. Itm. 210, is a Sanskritisation of the P. form] certainly, definitely, absolutely, perfectly, expld.

by Bdhgh. as acala (on D II.217), or as paññāya ajjhogahetvā (on Sn 229); by Dhp. as apara-paccaya-bhāvena (on Pv IV.1[28]). — Usually in phrase **Buddhe Dhamme Sanghe avecca-pasādo** perfect faith in the B., the Dhamma & the Sangha, e.g. at M I.47; S II.69; IV.271 sq., 304; V.344, 405; A I.222; II.56; III.212, 332, 451; IV.406; V.183; further at Ps I.161 (°pasanna); Sn 229 (yo ariya-saccāni avecca passati); Pv IV.1[28].

Avedha (adj.) [a + vedha, grd. of **vidh (vyadh)** to pierce, Sk. avedhya] not to be hurt or disturbed, inviolable, unshakable, imperturbable Sn 322 (°dhamma = akampana-sabhāva SnA 331).

Avebhangika (adj.) [fr. a + vi + bhanga] not to be divided or distributed Vin I.305. Cp. next.

Avebhangiya (nt.) [= avebhangika] that which is not to be divided, an inalienable possession; 5 such objects enumd. at Vin II.171, which are the same as under **avissajjiya** (q. v.); V.129.

Avera (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= veravirahita KhA 248); Sdhp 338. — °ṃ (nt.) friendliness, kindness D I.247 (°citta); Dh 5 (= khantimetta DhA I 51).

Averin (adj.—n.) = avera Dh 197, 258.

Avosita [reading uncertain, cp. avyosita] only in neg. an° unfulfilled, undone Th 1, 101.

Avyagga (ad) [a + vyagga, Sc. vyagra] not bewildered, not confused S V.66. Cp. **avisaggatā.**

Avyattatā (f.) [abstr. fr. avyatta] state or condition of not being manifest or visible, concealment, hiding DhA II.38.

Avyatha (adj.) [a + vyatha, cp. Sk. vyathā misfortune] not miserable, fortunate J III.466 (= akilamāna C.).

Avyaya [a + vyaya] absence of loss or change, safety D I.72 (instr. °ena safely); Miln 393 (as abbaya T.).

Avyāpajjha[1] (abyābajjha) (nt.) [a + vyāpajjha or bajjha, a confusion between the roots **bādh** or **pad**] (act.) kindness of heart; (pass.) freedom from suffering (Ep. of Nibbāna) Vin I.183 (avyāpajjh'ādhimutta); It 31 (abyābojjh'ārāma).

Avyāpajjha[2] (abyābajjha) adj.) [either a + *vyāpadya or more likely a + *vyābādhya] free from oppression or injury; not hurting, kind D II.242 (avera +), 276; M I.90; It 16 = 52 (sukhaṃ); Miln 410 (avera +).

Avyāpanna (adj.) [a + vyāpanna] free from desire to injure, free from malice, friendly, benevolent D III.82,83 (°citta); A II.220 (id.); Pug 68 (id.). — Same in B.Sk. e.g. Divy 105, 302.

Avyāpāda [a + vyāpāda] absence of desire to injure, freedom from malice D III.215, 229, 240; It 82 (all MSS. have aby°); Dhs 33, 36, 277, 313, 1056.

Avyāyata (adj.) [a + vyāyata of **yam**] at random, without discrimination, careless J I.496 (= avyatta C.).

Avyāyika (adj.) [fr. avyaya] not liable to loss or change, imperishable J V.508 (= avigacchanaka C.).

Avyāvaṭa (adj.) [a + vyāvaṭa = Sk vyāpṛta] not occupied, i. e. careless, neglectful, not worrying Vin III.136; Nd[2] 72 (abyāvaṭa for appossukka Sn 43); J III.65; VI.188. Miln 177 (abya°).

Avyāseka (adj.) [a + vy + āseka] untouched, unimpaired D I.182 (°sukha = kilesa vyāseka-virahitattā avyāseka DA I.183); Pug 59.

Avyāharati [a + vy + āharati] not to bring or procure J V.80.

Avyosita (adj.) [a + vyosita, Sk. vyavasita] not having reached perfection, imperfect Th 1, 784 (aby°).

Avhaya [fr. avhayati; cp. Sk. āhvaya "betting"] calling, name; adj. (—°) called, having the name of Sn 684 (isi°), 686 (Asit°), 689 (kanhasiri°), 1133 (Sacc°, cp. Nd[2] 624).

Avhayati & **Avheti** [Sk. āhvayati, ā + **hū** or **hvā**] — 1. to call upon, invoke, appeal to D I.244 (avhayāma imper.); PvA 164. — 2. to call, call up, summon M I.17; J II.10, 252 (= pakkosati); V.220 (avhayesi); VI.18, 192, 273 (avhettha pret.); Vv 33[1] (avheti). — 3. to give a name, to call, to address SnA 487 (= āmanteti ālapati). — pp. **avhāta** (q. v.).

Avhāta [pp. of avhayati] called, summoned J III.165 = (an° = anāhuta ayācita) = Pv I.12[3], cp. PvA 64. The id. p. at Th 2, 129 reads **ayācita.**

Avhāna (nt.) [fr. avhayati, Sk. āhvāna in diff. meaning] — 1. begging, calling, asking Sn 710; Vism 68 (°ānabhinandanā). — 2. addressing, naming SnA 605 (= nāma).

Avhāyana (nt.) [cp. Sk. āhvayana] calling to, asking, invocation, imploration D I.11 (Sir-avhāyane, v. l. avhayana; expld. at DA I.97 with reading Sirivhāyana as "ehi Siri mayhaṃ sire patiṭṭhāhī ti evaṃ sire Siriyā avhayanaṃ"), 244, 245 (v. l. avhāna).

Avhāyika (adj.) [fr. avhaya] calling, giving a name; (m.) one who gives a name J I.401 = III.234.

Asa (adj.) [for asaṃ = asanto, a + santo, ppr. of **as** in meaning "good"] bad J IV.435 = VI.235 (sataṃ vā asaṃ, acc. sg. with v. l. santaṃ . . ., expld. by sappurisaṃ vā asappurisaṃ vā C.); V.448 (n. pl. f. asā expld. by asatiyo lāmikā C.; cp. p. 446 V.319).

Asaṃvata (adj.) [pp. of + saṃvuṇāti, cp. saṃvuta] unrestricted, open J VI.306.

Asaṃvara [a + saṃvāra] absence of closing or restraint, no control Dhs 1345.

Asaṃvāsa (adj.) [a + saṃvāsa] deprived of co-residence, expelled from the community Vin IV.213, 214.

Asaṃvindaṃ [ppr. a + saṃvindati] not finding, not knowing Th 1, 717.

Asaṃvuta (adj.) [pp. of a + saṃvuṇāti, cp. saṃvata] not restrained Dhs 1345, 1347.

Asaṃsaṭṭha (adj.) [a + saṃsaṭṭha] not mixed or mixing, not associating, not given to society M I.414; S I.63; Sn 628 = Dh 404 (= dassana-savana-samullāpa paribhoga-kāya-saṃsaggānaṃ abhāvena SnA 468 = DhA IV.173).

Asaṃhārima (adj.) = **asaṃhāriya** (?) Vin IV.272.

Asaṃhāriya (adj.) [grd. of a + saṃharati] not to be destroyed or shattered It 77; Th 1, 372; Nd[2] 110.

Asaṃhīra (adj.) [= asaṃhāriya of saṃ + **hṛ**] immovable, unconquerable, irrefutable Vin II.96; S I.193; A IV.141; V.71; Sn 1149 (as Ep. of Nibbāna, cp. Nd[2] 110); J I. 62; IV.283 (°citta unfaltering); Dpvs IV.12.

Asakka (adj.) [a + sakka; Sk. aśakya] impossible J V. 362 (°rūpa).

Asakkuṇeyya (adj.) [grd. of a + sakkoti] impossible, unable to J I.55; KhA 185 and passim.

Asakkhara (adj.) [a + sakkhara] not stony, free from gravel or stones, smooth J V.168; DhA III.401 (opp. sasakkhara).

Asakyadhītā (f.) [a + sakyadhītā] not a true Buddhist nun Vin IV.214.

Asaggaṇa [a + saggaṇa] bad quality, vice Sdhp 382 (°bhāvin, the a° belongs to the whole cpd.).

Asankita & °**iya** (adj.) [a + saṅkita, pp. of **śank**] not hesitating, not afraid, not anxious, firm, bold J I.334 (°iya); V.241; Sdhp 435, 541.

Asankuppa (adj.) [a + sankuppa, grd. of **kup**] not to be shaken; immovable, steady, safe (Ep. of Nibbāna) Sn 1149 (cp. Nd² 106); Th 1, 649.

Asankusaka (adj.) [a + sankusaka, which is distorted from Sk. saṅkasuka splitting, crumbling, see Kern, *Toev.* p. 18] not contrary J VI.297 (°vattin, C. appaṭilomavattin, cp. J trsln. VI.143).

Asankheyya (adj.) [a + sankheyya, grd. of saṅ-**khyā**] incalculable, innumerable, nt. an immense period A II.142; Miln 232 (cattāri a.), 289 DhA I.5, 83, 104.

Asanga (adj.) [a + sanga] not sticking to anything, free from attachment, unattached Th 2, 396 (°mānasa, = anāsattacitta ThA 259); Miln 343. Cp. next.

Asangita (adj.) [fr. asanga, a + sangita, or should we read asangika?] not sticking or stuck, unimpeded, free, quick J V.409.

Asacca (adj.) [a + sacca] not true, false J V.399.

Asajjamāna (adj.) [ppr. med. of a + sajjati, **sañj**] not clinging, not stuck, unattached Sn 38, 71 (cp. Nd² 107); Dh 221 (nāmarūpasmiṃ a. = alaggamana DhA III.298).

Asajjittho 2nd sg. pret. med. of **sajjati** to stick or cling to, to hesitate J I.376. See **sajjati**.

Asajjhaya [a + sajjhāya] non-repetition Dh 241 (cp. DhA III.347).

Asañña (adj.) [a + saññā] unconscious, °**sattā** unconscious beings N. of a class of Devas D I.28 (cp. DA I.118 and BSk. asaṃjñika-sattvāḥ Divy 505).

Asaññata (adj.) [a + saññata, pp. of saṃ + **yam**] unrestrained, intemperate, lacking self-control It 43 = 90 = Sn 662 = Dh 307.

Asaññin (adj.) [a + saññin] unconscious D I.54 (°gabbhā, cp. DA I.163); III.111, 140, 263; It 87; Sn 874.

Asaṭha (adj.) [a + saṭha] without guile, not fraudulent, honest D III.47, 55, 237; DhA I.69.

Asaṇṭhita (adj.) [a + saṇṭhita] not composed, unsettled, fickle It 62, 94.

Asat (Asanto) [a + sat, ppr. of asti] not being, not being good, i. e. bad, not genuine (cp. asa); freq., e. g. Sn 94, 131, 881, 950; Dh 73, 77, 367; It 69 (asanto nirayaṃ nenti). See also **asaddhamma**.

***Asati** (& **Asanāti** q. v.) [Sk. aśnāti, **aś** to partake of, to eat or drink cp. aṃśa share, part] to eat; imper. **asnātu** J V.376; fut. **asissāmi** Th 1, 223; Sn 970. — ppr. med. **asamāna** J V.59; Sn 239. ger. **asitvā** Miln 167; & **asitvāna** J IV.371 (an°). pp. **asita** (q. v.). See also the spurious forms **asmiye** & **añhati** (añhamāna Sn 240), also **āsita**¹.

Asatiyā (adv.) [instr. of a + sati] heedlessly, unintentionally J III.486.

Asatta (adj.) [pp. of a + sajjati] not clinging or attached, free from attachment Sn 1059; Dh 419; Nd² 107, 108; DhA IV.228.

Asattha (n. adj.) [a + satthā] absence of a sword or knife, without a knife, usually combd. with **adaṇḍa** in var. phrases: see under **daṇḍa**. Also at Th 1, 757 (+ avaṇa).

Asadisa (adj.) [a + sadisa] incomparable, not having its like DhA II.89; III.120 (°dāna).

Asaddha (adj.) [a + saddha] not believing, without faith D III.252, 282.

Asaddhamma [a + sat + dhamma, cp. asat & BSk. asaddharma] evil condition, sin, esp. sexual intercourse; usually mentioned as a set of several sins, viz. as 3 at It 85; as 4 at A II.47; as 7 at D III.252, 282; as 8 at Vin II.202.

Asana¹ (nt.) [Vedic aśan(m)] stone, rock J II.91; V.131.

Asana² (nt.) [cp. Sk. aśana of **aś**, cp. asati] eating, food; adj. eating J I.472 (ghatâsana Ep. of the fire; V.64 (id.). Usually in neg. form **anasana** fasting, famine, hunger Sn 311 (= khudā SnA 324); DA I.139. See also **nirasana**.

Asana³ (nt.) [Sk. asana] the tree Pentaptera Tomentosa J I.40 (as Bodhi-tree of Gotama); II.91; V.420; VI.530.

Asana⁴ (nt.) [cp. Sk. asanā, to asyati to hurl, throw] an arrow M I.82 = S I.62. Cp. **asani**.

Asanāti [see **asati**] to eat, to consume (food) J I.472; V. 64; VI.14 (Fsb. note: read asnāti; C. paribhuñjati).

Asani (f.) [Vedic aśani in same meaning; with Sk. aśri corner, caturaśra four cornered (see **assa**), to Lat. ācer pointed, sharp, Gr. ἄκρος pointed, Ags. egl sting, Ohg. ekka corner, point. Connected with this is Sk. aśan (see **asana**¹). Cp. also aṃsa & asama²] orig. a sharp stone as hurling-weapon thence in mythol. Indra's thunderbolt, thunder-clap, lightning J I.71, 167; II.154; III.323; Miln 277; VvA 83.

-aggi the fire of thunder, i. e. lightning or fire caused by lightning DhA III.71. **-pāta** the falling of the thunderbolt, thunderclap, lightning DA I.280 (or should we read asannipāta?); PvA 45. **-vicakka** same as °pāta (?) S II. 229 (= lābha-sakkāra-silokassa adhivacana); D III.44, 47.

Asantasaṃ & °**anto** (adj.) [ppr. of a + santasati] fearless, not afraid Sn 71, 74; J IV.101; VI.306; Nd² 109.

Asantāsin (adj.) [a + santāsin, cp. asantāsaṃ] fearless, not trembling, not afraid Sn 850; Dh 351; Nd² 109; DhA IV.70.

Asantuṭṭha [pp. of a + santussati] not contented with, greedy, insatiate, unhappy Sn 108. Cp. next.

Asantuṭṭhitā (f.) [abstr. fr. asantuṭṭhita = asantuṭṭha] dissatisfaction, discontentment D III.214 (so read for tutth°) = A I.95.

Asanthava [a + santhava] dissociation, separation from society, seclusion Sn 207.

Asandhitā (f.) [a + sandhi + tā] absence of joints, disconnected state J VI.16.

Asannata (adj.) [a + sannata] not bent or bending Sdhp 417.

Asapatta (adj.-n.) [a + sapatta = Sk. sapatna] (act.) without enmity, friendly (med.) having no enemy or foe, secure, peaceful D II.276; Sn 150 (= vigata-paccatthika, mettavihārin KhA 249); Th 2, 512.

Asapattī (f.) [a + sapattī] without co-wife or rival in marriage S IV.249.

Asappurisa [a + sappurisa, cp. **asat**] a low, bad or unworthy man M III.37; SnA 479 (= anariya Sn 664).

Asabala (adj.) [a + sabala] unspotted D II.80 = III.245.

Asabbha (adj.) [a + sabbha, i. e. *sabhya cp. **sabhā** & in meaning court: courteous, hof: höflich etc.] not belonging to the assembly-room, not consistent with good manners,

impolite, vile, low, of base character J III.527 (mātugāma); Dh 77 = J III.367 = Th 1, 994; Miln 221; DhA I.256; ThA 246 (akkhi). Cp. next. — *Note.* Both sabbha and sabbhin occur only in the negative form.

Asabbhin = **asabbha** J I.494, more freq. in cpds. as **asabbhi°**, e. g.

-kāraṇa a low or sinful act Miln 280. **-rūpa** low, common J VI.386 (= asādhu-jātika, lāmaka), 387 (= asabbhijātika), 414 (= apaṇḍita-jātika). Cp. prec.

***Asabha** [Sk. ṛṣabha] see **usabha.**

Asama[1] (adj.) [a + sama] unequal, incomparable J I.40 (+ appaṭipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. **°dhura** lit. carrying more than an equal burden, of incomparable strength, very steadfast or resolute Sn 694 (= asama-viriya SnA 489); J I.193; VI.259, 330.

Asama[2] (nt.) [the diaeretic form of Sk. aśman hurling stone, of which the contracted form is amha (q. v.); connected with Lat. ocris "mons confragosus"; Gr. ἄκμων anvil, Lith. akmů stone, see also **asana**[1] (Sk. aśan stone for throwing) and **asani**] stone, rock DA I.270, 271 (°muṭṭhika having a hammer of stone; v. l. BB. ayamuṭṭhika); SnA 392 (instr. asmanā).

Asamaggiya (nt.) [abstr. fr. a + samagga] lack of concord, disharmony J VI.516 (so read for asāmaggiya).

Asamaṇa at Pug 27 is to be read **assamaṇa** (q. v.).

Asamapekkhana (nt.) & °**ā** (f.) [fr. a + sam + apekkhati] lack of consideration S III.261; Dhs 390, 1061, 1162.

Asamāhita (adj.) [a + samāhita] not composed, uncontrolled, not firm It 113 (opp. susamāhita); Dh 110, 111; Pug 35.

Asamijjhanaka (adj.) [a + samijjhana + ka] unsuccessful, without result, fruitless; f. °**ikā** J III.252.

Asamiddhi (f.) [a + samiddhi] misfortune, lack of success J VI.584.

Asamosaraṇa (nt.) [a + samosaraṇa] not coming together, not meeting, separation J V.233.

Asampakampiya (adj.) [grd. of a + sampakampeti] not to be shaken, not to be moved Sn 229 (= kampetuṃ vā cāletuṃ vā asakkuṇeyyo KhA 185).

Asampajañña (nt.) [a + sampajañña] lack of intelligence D III.213; Dhs 390, 1061, 1162, 1351.

Asampāyanto [ppr. of a + sampāyati] unable to solve or explain Sn p. 92.

Asambādha (adj.) [a + sambādha] unobstructed Sn 150 (= sambādha-virahita KhA 248); J I.80; ThA 293.

Asammodiya (nt.) [a + sammodiya] disagreement, dissension J VI.517 (= asamaggiya C.).

Asammosa [a + sammosa cp. B.Sk. asammoṣadharman Ep. of the Buddha; Divy 49 etc] absence of confusion D III.221 = Dhs 1366.

Asayaṃvasin (adj.) [a + sayaṃ + vasiṃ] not under one's own control, i. e. dependent D II.262; J I.337.

Asayha (adj.) [a + sayha, grd. of **sah** = Sk. asahya] impossible, insuperable J VI.337. Usually in cpd. °**sāhin** conquering the unconquerable, doing the impossible, achieving what has not been achieved before Th 1, 536, Pv II.9[22] (Angīrasa); It 38.

Asahana (nt.-adj.) [a + sahana] not enduring, non-endurance, inability J III.20; PvA 17.

Asahāya (adj.) [a + sahāya] one who is without friends; who is dependent on himself Miln 225.

Asā see **āsa.**

Asāta (adj.) [a + sāta, Sk. aśāta, Kern's interpretation & etymology of asāta at *Toev.* s.v. p. 90 is improbable] disagreeable Vin I.78 (asātā vedanā, cp. asātā vedanā M Vastu I 5); Sn 867; J I.288, 410; II.105; Dhs 152, 1343.

Asādhāraṇa (adj.) [a + sādhāraṇa cp. asādhāraṇa Divy 561] not general, not shared, uncommon, unique Vin III.35; Kh VIII.9; J I.58, 78; Miln 285; DA I.71; Sdhp 589, 592.

Asāmapāka (adj.) [a + sāma + pāka] one who does not cook (a meal) for himself (a practice of ascetics) DA I.270.

Asāra (n. adj.) [a + sāra] that which is not substance, worthlessness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārâpagata Nd[1] 409); Dh 11, 12 (cp. DhA I.114 for interpretation).

Asāraka (adj.) [a + sāraka] unessential, worthless, sapless, rotten Th 1, 260; J II.163 = DhA I.144.

Asāraddha (adj.) [a + sāraddha] not excited, cool A I.148 = It 119 (passaddho kāyo a.; v. l. assāraddha).

Asāhasa (nt.) [a + sāhasa] absence of violence, meekness, peaceableness D III.147 (asāhase rata fond of peace); acc. as adv. asāhasaṃ without violence, not arbitrarily J III.319; instr. **asāhasena** id. J VI.280; Dh 257 (= amusāvādena DhA III.382).

Asi [Vedic asi, Av. aŋhū Lat. ensis] a sword, a large knife D I.77 (= DA I.222); M II.99; A I.48 = (asinā sīsaṃ chindante); IV.97 (asinā hanti attānaṃ); J IV.118 (asi sunisito), 184; V.45 (here meaning "sickle"), 475 (asiṃ ca me maññasi, probably faulty for either "āsiṃ ca me" or "āsiñcam me"); Vism 201 (ñāṇâsi the sword of knowledge); PvA 253 (asinā pahaṭa).

-camma sword & shield Vin II.192; A III.93; J VI.449. **-tharu** the hilt of a sword DhA IV.66. **-nakha** having nails like swords Pgdp 29. **-patta** having sword-like leaves, with swords (knives) for leaves (of the sword-leaf-wood in Niraya, a late feature in the descriptions of Purgatory in Indian speculative Theology, see e. g. Mārk-aṇḍeya-purāṇa XII.24 sq.; Mhbhārata XII.321; Manu IV.90; XII. 75; Scherman, *Visionsliteratur* pp. 23 sq.) J VI.250 (°niraya); PvA 221 (°vana); Sdhp 194. **-pāsa** having swords for snares (a class of deities) Miln 191. **-māla** "sword-dirt", i.e. rust on a sword, a rusty sword or knife, in °ṃ karoti or kāreti "to do the rusty sword trick", a kind of torture J III.178 (+ sīsaṃ chindāpeti); Dāvs III.35. **-lakkhaṇa** "sword-sign", i. e. (fortune-telling from) marks on a sword D I.9; J I.455. **-loma** having swords for hair S II.257, cp. Vin III.106. **-sūna** slaughter-house (so also B.Sk. asisūnā Divy 10, 15; see further detail under "kāma"similes) Vin II.26; M I.130, 143; A III 97. **-sūla** a sword-blade Th 2, 488 (expld. at ThA 287 by adhikuṭṭanatthena, i. e. with reference to the executioner's block, cp. also sattisūla).

Asika (adj.) (—°) [asi + ka] having a sword, with a sword in phrase **ukkhitt'asika** with drawn sword, M I.377; J I.393.

Asita[1] [Sk. aśita, pp. of *asati, Sk. aśnāti] having eaten, eating; (nt.) that which is eaten or enjoyed, food M I.57; A III.30, 32 (°pīta-khāyita etc.); PvA 25 (id.); J VI.555 °(āsana having enjoyed one's food, satisfied). Cp. **āsita**[1].

Asita[2] (adj.) [a + sita pp. of *śri, Sk. aśrita] not clinging to, unattached, independent, free (from wrong desires) D II.261 (°âtiga); M I.386; Th 1, 38, 1242 (see Mrs Rh. D. in *Brethren* 404 note 2); J II.247; It 97; Sn 251, 519, 693, 686 (Asitavhaya, called the Asita i.e. the Unattached; cp. SnA 487), 698 (id.), 717, 957, 1065 (cp. Nd[2] 111 & nissaya).

Asita[3] (adj.) [Sk. asita; Idg. *āš, cp. Lat. āreo to be dry, i. e. burnt up; Gr. ἀζαλέος to dry; orig. meaning burnt, hence of burnt, i. e. black colour (of ashes)] black-blue, black M II.180 (°vyābhangī); A III.5 (id.); Th 2, 480 (= indanīla ThA 286); J III.419 (°āpaṅgin black-eyed); v. 302; Dāvs I.45.

Asīti (num.) [Sk. aśīti] 80 (on symbolical meaning & freq. application see **aṭṭha**[1] B I c, where also most of the ref's. In addition we mention the foll.:) J I.233 (°hattha 80 hands, i.e. 80 cubits deep); III.174 (°sahassa-vāraṇa-parivuta); VI.20 (vassasahassāni); Miln 23 (asītiyā bhikkhūsahassehi saddhiṁ); Vism 46 (satakoṭiyo) DhA I.14, 19 (mahātherā); II.25 (°koṭi-vibhava). Cp. āsītika.

Asu (pron.) [Sk. asau (m.), adas (nt.); base amu° in oblique cases & derivation, e.g. adv. amutra (q.v.)] pron. demonstr. "that", that one, usually combd. with yo (yaṁ), e. g. asu yo so puriso M I.366; yaṁ aduṁ khettaṁ S IV.315. — nom. sg. m. **asu** S IV.195; Miln 242; f. **asu** J V.396 (asū metri causâ); nt. **aduṁ** M I.364, 483; A I.250. Of oblique cases e. g. **amunā** (instr.) A I.250. Cp. also next.

Asuka (pron.-adj.) [asu + ka] such a one, this or that, a certain Vin III.87; J I.148; PvA 29, 30, 35, 109, 122 (°ṁ gatiṁ gata).

Asuci (adj.) [a + suci] not clean, impure, unclean Sn 75 (°manussā, see Nd[2] 112); Pug 27, 36; Sdhp 378, 603.

Asucīka (nt.) [abstr. fr. asuci] impurity, unclean living, defilement Sn 243 (°missita = asucibhāva-missita SnA 286.

Asubha (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; nt. °ṁ nastiness, impurity. Cp. on term and the Asubha-meditation, as well as on the 10 asubhas or offensive objects *Dhs. trsl.* 70 and *Cpd.* 121 n. 6. — S IV.111 (asubhato manasikaroti); V.320; Sn 341; Sdhp 368. **-subhâsubha** pleasant unpleasant, good & bad Sn 633; J III. 243; Miln 136.

-ânupassin realising or intuitising the corruptness (of the body) It 80, 81; DhA I.76. **-kathā** talk about impurity Vin III.68. **-kammaṭṭhāna** reflection on impurity DhA III.425. **-nimitta** sign of the unclean i. e. idea of impurity Vism 77. **-bhāvanā** contemplation of the impurity (of the body) Vin III.68. **-saññā** idea of impurity D III.253, 283, 289, 291. **-saññin** having an idea of or realising the impurity (of the body) It 93.

Asura [Vedic asura in more comprehensive meaning; connected with Av. ahurō Lord, ahurō mazdā°; perhaps to Av. anhuš & Lat. erus master] a fallen angel, a Titan; pl. **asurā** the Titans, a class of mythological beings. Dhpāla at PvA 272 & the C. on J V.186 define them as kāḷakañjaka-bhedā asurā. The are classed with other similar inferior deities, e. g. with garuḷā, nāgā, yakkhā at Miln 117; with supaṇṇā, gandhabbā, yakkhā at DA I.51. — The fight between Gods & Titans is also reflected in the oldest books of the Pāli Canon and occurs in identical description at the foll. passages under the tittle of **devâsura-saṅgāma**: D II.285; S I.222 (cp. 216 sq.), IV.201 sq., V.447; M I.253; A IV.432. — Rebirth as an Asura is considered as one of the four umhappy rebirths or evil fates after death (apāyā; viz. niraya, tiracchāna-yoni, petā or pettivisaya, asurā), e. g. at It 93; J V.186; Pv IV.11[1], see also apāya. — Other passages in general: S I.216 sq. (fight of Devas & Asuras); IV.203; A II.91; IV.198 sq., 206; Sn 681; Nd[1] 89, 92, 448; DhA I.264 (°kaññā); Sdhp 366, 436.

-inda Chief or king of the Titans. Several Asuras are accredited with the rôle of leaders, most commonly Vepacitti (S I.222; IV.201 sq.) and Rāhu (A II.17, 53; III.243). Besides these we find Pahārāda (gloss Mahābhadda) at A IV.197. **-kāya** the body or assembly of the asuras A I.143; J V.186; ThA 285. **-parivāra** a retinue of Asuras A II.91. **-rakkhasā** Asuras and Rakkhasas (Rakṣasas) Sn 310 (defined by Bdhgh at SnA 323 as pabbata-pāda-nivāsino dānava-yakkha-saññitā).

Asuropa [probably a haplological contraction of asura-ropa. On various suggestions as to etym. & meaning see Morris's discussion at *JPTS.* 1893, 8 sq. The word is found as āsulopa in the Asoka inscriptions] anger, malice, hatred; abruptness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, 1115, 1341 (an°); DhsA 396.

Asussūsaṇ [ppr. of a + susūsati, Desid. of **śru**, cp. Sk. śuśrūṣati] not wishing to hear or listen, disobedient J V.121.

Asūyaka see **anasūyaka**.

Asūra (adj.) [a + sura[1]] — 1. not brave, not valiant, cowardly Sn 439. — 2. uncouth, stupid J VI.292 (cp. Kern. *Toev.* p. 48).

Asekha (& Asekkha) (adj. n.) [a + °sekha] not requiring to be trained, adept, perfect, m. one who is no longer a learner, an expert; very often meaning an Arahant (cp. B.Sk. aśaikṣa occurring only in phrase śaikṣâśaikṣāḥ those in training & the adepts, e.g. Divy 261, 337; Av. Ś I.269, 335; II.144) Vin I.62 sq.; III.24; S I.99; D III.218, 219; It 51 (**asekho** sīlakkhandho; v. l. asekkha); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kvu 303 sq.

-muni the perfectly Wise DhA III.321. **-bala** the power of an Arahant, enumd. in a set of 10 at Ps II.173, cp. 176.

Asecanaka (adj.) [a + secana + ka, fr. **sic** to sprinkle, cp. B.Sk. asecanaka-darśana in same meaning e. g. Divy 23, 226, 334] unmixed, un adulterated, i. e. with full and unimpaired properties, delicious, sublime, lovely M I.114; S I.213 (a. ojava "that elixir that no infusion needs" Mrs Rh. D.) = Th 2, 55 (expld. as anāsittakaṁ pakatiyā 'va mahātasaṁ at ThA 61) = Th 2, 196 (= anāsittakaṁ ojavantaṁ sabhāva-madhuraṁ ThA 168); S V.321; A III. 237 sq. Miln 405.

Asevanā (f.) [a + sevanā] not practising, abstinence from Sn 259 (= abhajanā apayirupāsanā KhA 124).

Asesa (adj.) [a + sesa] not leaving a remnant, without a remainder, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sabba Nd[2] 113). As °— (adv.) entirely, fully, completely Sn p. 141 (°virāga-nirodha); Miln 212)°vacana inclusive statement).

Asesita (adj.) [pp. of a + Caus. of **śiṣ**, see seseti & sissati] leaving nothing over, having nothing left, entire, whole, all J III.153.

Asoka[1] (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 (= nissoka abbūḷha-soka-salla KhA 153); Dh 412; Th 2, 512.

Asoka[2] [Sk. aśoka] the Asoka tree, Jonesia Asoka J V.188; Vv 35[4], 35[9] (°rukkha); Vism 625 (°ankura); VvA 173 (°rukkha).

Asoṇḍa (adj.) [a + soṇḍa] not being a drunkard, abstaining from drink J V.116. — f. **asoṇḍī** A III.38.

Asotata (nt.) [abstr. a + sota + ta, having no ears, being earless J VI.16.

Asnāti [Sk. aśnāti to eat, to take food; the regular Pāli forms are asati (as base) and asanāti] to eat; imper. asnātu J V.376.

Asman (nt.) [Vedic aśman; the usual P. forms are amha and asama[2]] stone, rock; only in instr. **asmanā** SnA 362.

Asmasati [spurious form for the usual assasati = Sk. āśvasati] to trust, to rely on J V.56 (Pot. asmase).

Asmi (I am) see **atthi**.

Asmimāna [asmi + māna] the pride that says "I am", pride of self, egotism (same in B.Sk. e.g. Divy 210, 314) Vin I.3; D III.273; M I.139, 425; A III.85; Ps I.26; Kvu 212; DhA I.237. Cp. ahaṁ asmi.

Asmiye 1 sg. ind. pres. med. of **aś** to eat, in sense of a fut. "I shall eat" J v.397, 405 (C. bhuñjissāmi). The form is to be expld. as denom. formn. fr. -āśa food, = aṇsiyati and with metathesis **asmiyati**. See also **añhati** which would correspond either to *aṇśyati or aśnāti (see **asati**).

Assa[1] [for aṇsa[1], q. v. for etym.] shoulder; in cpd. **assapuṭa** shoulder-bag, knapsack i. e. a bag containing provisions, instr. **assapuṭena** with provisions. Later exegesis has interpreted this as a bag full of ashes, and vv. ll. as well as Commentators take assa = bhasma ashes (thus also Morris *J P T S.* 1893, 10 without being able to give an etymology). The word was already misunderstood by Bdhgh. when he explained the Dīgha passage by bhasmapuṭena, sīse chārikaṃ okiritvā ti attho DA I.267. After all it is the same as **puṭaṇsa** (see under **aṇsa**[1]). — D I 98, cp. A II.242 (v. l. bhasma°); DA I.267 (v. l. bhassa°).

Assa[2] [for aṇsa[2] = Sk. aśra point, corner, cp. Sk. aśri, Gr. ἄκρος & ὀξύς sharp, Lat. acer] corner, point; occurs only in cpd. **caturassa** four-cornered, quadrangular, regular (of symmetrical form, Vin II.316; J IV.46, 492; Pv II.1[10]. Perhaps also at Th 2, 229 (see under assa[3]). Occurs also in form **caturaṇsa** under catur).

Assa[3] [Vedic aśva, cp. Av. aspō; Gr. ἵππος, dial. ἴκκος; Lat. equus; Oir. ech; Gall. epo-; Cymr. ep, Goth. aíhva; Os. ehu; Ags. eoh] a horse; often mentioned alongside of and comb[d]. with **hatthi** (elephant) Vin III.6 (pañcamattehi assa-satehi), 52 (enumd. under catuppadā, quadrupeds, with hatthi oṭṭha goṇa gadrabha & pasuka); A II.207; V.271; Sn 769 (gavâssa). At Th II.229 the commentary explains **caturassa** as 'four in hand'; but the context shows that the more usual sense of caturassa (see **assa**[2]) was probably what the poet meant; Dh 94, 143, 144 (bhadra, a good horse), 380 (id.); Vv 20[3] (+ assatarī); VvA 78; DhA I.392 (hatthi-assâdayo); Sdhp 367 (duṭṭh°).

-ājānīya [cp. BSk. aśvājāneya Divy 509, 511] a thoroughbred horse, a blood horse A I.77, 244; II.113 sq., 250 sq.; III.248, 282 sq.; IV.188, 397; V.166, 323; PvA 216. See also **ājānīya**. **-âroha** one who climbs on a horse, a rider on horseback, N. of an occupation "cavalry" D I.51 (+ hatthâroha; expld. at DA I,156 by sabbe pi assācariya-assavejja-assabhaṇḍādayo). **-kaṇṇa** N. of a tree, Vatica Robusta, lit. "horse-ear" (cp. similarly Goth. aíhva-tundi the thornbush, lit. horse-tooth) J II.161; IV.209; VI.528. **-khalunka** an inferior horse ("shaker"), opp. sadassa. A I.287 = IV.397. **-ttharā** a horse cover, a horse blanket Vin I.192; D I.7. **-damma** a horse to be tamed, a fierce horse, a stallion A II.112; °*sārathi* a horse trainer A II. 112, 114; V.323 sq.; DhA IV.4. **-potaka** the young of a horse, a foal or colt J II.288. **-bandha** a groom J II. 98; V.449; DhA I.392. **-bhaṇḍa** (for °bandha? or should we read °paṇḍaka?) a groom or horse-trainer, a trader in horses Vin I.85 (see on form of word Kern, *Toev.* p. 35). **-bhaṇḍaka** horse-trappings J II.113. **-maṇḍala** circus Vism 308, cp. M I.446. **-maṇḍalika** exercising-ground Vin III.6. **-medha** N. of a sacrifice: the horse-sacrifice [Vedic aśvamedha as Np.] S I.76 (v. l. sassa°); It 21 (+ purisamedha); Sn 303. **-yuddha** a horse-fight D I.7. **-rūpaka** a figure of a horse, a toy horse DhA II.69 (+ hatthi-rūpaka). **-lakkhaṇa** (earning fees by judging) the marks on a horse D I.9. **-laṇḍa** horse-manure, horse-dung DhA IV.156 (hatthi-laṇḍa +). **-vāṇija** a horse-dealer Vin III.6. **-sadassa** a noble steed of the horse kind A I.289 = IV.397 (in comparison with purisa°).

Assa[4] is gen. dat. sg. of **ayaṃ**, this.

Assa[5] 3. sg. Pot. of asmi (see **atthi**).

Assaka[1] (—°) [assa[3] + ka] with a horse, having a horse; an° without a horse J VI.515 (+ arathaka).

Assaka[2] (adj.) [a + saka; Sk. asvaka] not having one's own, poor, destitute M I.450; II.68; A III.352; Ps I.126 (v. l. asaka).

Assatara [Vedic aśvatara, aśva + compar. suffix tara in function of "a kind of", thus lit. a kind of horse, cp. Lat. matertera a kind of mother. i. e. aunt] a mule Dh 322 = DhA I.213; DhA IV.4 (= vaḷavāya gadrabhena jāta); J IV.464 (kambojake assatare sudante: imported from Cambodia); VI.342. — f. **assatarī** a she-mule Vin II.188; S I.154; II.241; A II.73; Miln 166. — **assatarī-ratha** a chariot drawn by she-mules Vv 20[3], 20[8] (T. assatarī ratā) = 43[8]; Pv I.11[1] (= assatariyutta ratha PvA 56); J VI.355.

Assattha[1] [Vedic aśvattha, expld. in *K Z* I.467 as aśva-ttha dial. for aśva-stha "standing place for horses, which etym. is problematic; it is likely that the Sk. word is borrowed from a local dialect.] the holy fig-tree, Ficus Religiosa; the tree under which the Buddha attained enlightenment, i. e. the Bo tree Vin IV.35; D II.4 (sammā-sambuddho assatthassa mūle abhisambuddho); S V.96; J I.16 (V.75, in word-play with assattha[2] of V.79).

Assattha[2] [pp. of assasati; cp. BSk. āśvasta Av. Ś I.210] encouraged, comforted A IV.184 (v. l. as gloss assāsaka); Ps I.131 (loka an°; v. l. assaka); J I.16 (V.79 cp. assattha[1]); VI.309 (= laddhassasa C.), 566.

Assaddha (adj.) [a + saddhā] without faith, unbelieving, Sn 663; Pug 13, 20; Dhs 1327; DhA II.187.

Assaddhiya (nt.) [a + saddhiya, in form, but not in meaning a grd. of saddahati, for which usually saddheyya; cp. Sk. aśradheyya incredible] disbelief S I.25; A III.421; V.113 sq., 146, 148 sq., 158, 161; Vbh 371; DA I.235; Sdhp 80.

Assama [ā + **śram**] a hermitage (of a brahmin ascetic esp. a jaṭila) Vin I.24 = IV.108; I.26, 246; III.147; Sn 979; Sn p. 104, 111; J I.315 (°pada) V.75 (id.) 321. VI.76 (°pada). The word is not found anywhere in the Canon in the technical sense of the later Sanskrit law books, where "the 4 āśramas" is used as a t. t. for the four stages in the life of a brahmin priest (not of a brahmin by birth). See *Dial.* I.211—217.

Assamaṇa [a + samaṇa] not a true Samaṇa Vin I.96; Sn 282; Pug 27 (so read for asamaṇa); Pug A 207. — f. **assamaṇī** Vin IV.214.

Assaya [ā + sayati, **śri**] resting place, shelter, refuge, seat DA I.67 (puñ°). Cp. BSk. rājāśraya Jtm 31[56]; āśraya also in meaning "body": see Av. Ś. I.175 & Index II.223.

Assava (adj.) [ā + sunāti, **śru**] loyal D I.137; Sn 22, 23, 32; J IV.98; VI.49; Miln 254; **an°** inattentive, not docile DhA I.7.

Assavati [ā + **sru**] to flow J II.276 (= paggharati C.). Cp. also āsavati.

Assavanatā (f.) [abstr. fr. assavana] not listening to, inattention M I.168.

Assavanīya (adj.) [a + savanīya] not pleasant to hear Sdhp 82.

Assasati [ā + **śvas**, on semantical inversion of ā & pa see under **ā**[1] 3] 1. to breathe, to breathe out, to exhale, J I 163; VI.305 (gloss assāsento passāsento susu ti saddaṃ karonto); Vism 272. Usually in combn. with **passasati** to inhale, i. e. to breathe in & out, D II.291 = M I.56, cp. M I.425; J II.53, cp. V.36. — 2. to breathe freely or quietly, to feel relieved, to be comforted, to have courage S IV.43; J IV.93 assasitvāna ger. = vissamitvā c.); VI.100 (assāsa imper., with mā soci); med. assase J IV.57 (C. for asmase T.; expld. by vissase), III (°itvā). — 3. to enter by the breath, to bewitch, enchant, take possession J IV.495 (= assāsa-vātena upahanati āvisati C.). — Caus. **assāseti**. — pp. **assattha**[2]. See also assāsa-passāsa.

Assāda [ā + sādiyati, **svad**] taste, sweetness, enjoyment, satisfaction D I.22 (vedanānaṃ samudaya atthangama assāda etc.); M I.85; S II.84 sq. (°ânupassin), 170 sq.; III.27 sq. (ko rūpassa assādo), 62, 102; IV.8 sq., 220; V.193, 203 sq.; A I.50 (°ânupassin), 258, 260; II.10; III.447 (°diṭṭhi) J I.508; IV.113, Sn 448; Ps I.139 sq., (°diṭṭhi), 157; cp. I.10[11]; Pv IV.6[2] (kām°); Vbh 368 (°diṭṭhi); Nett 27 sq.; Miln 388; Visn 76 (paviveka-ras°); Sdhp 37, 51. • See also **appassāda** under **appa**.

Assādanā (f.) [cp. assāda] sweetness, taste, enjoyment S I.124; Sn 447 (= sādubhāva SnA 393).

Assādeti [Denom. fr. assāda] to taste S II.227 (lābha-sakkāra-silokaṃ); Visn 73 (paviveka-sukha-rasaṃ); DhA I.318.

Assāraddha v. l. at It 111 for **asāraddha**.

Assāvin (adj.) [ā + **sru**] only in **an°** not enjoying or finding pleasure, not intoricated Sn 853 (sātiyesu a. = sāta-vatthusa kāmaguṇesu taṇhā-santhava-virahita SnA 549). See also **āsava**.

Assāsa [Sk. āśvāsa, ā + **śvas**] 1. (lit.) breathing, esp. breathing out (so Visn 272), exhalation, opp. to **passāsa** inhalation, with which often combd. or contrasted; thus as cpd. **assāsa-passāsa** meaning breathing (in & out), sign of life, process of breathing, breath D II.157 = S I.159 = Th 1, 905; D III.266; M I.243; S I.106; IV.293; V.330, 336; A IV.409; V.135; J II.146; VI.82; Miln 31, 85; Visn 116, 197. — **assāsa** in contrast with passāsa at Ps I.95, 164 sq., 182 sq. — 2. (fig.) breathing easily, freely or quietly, relief, comfort, consolation, confidence M I.64; S II.50 (dhamma-vinaye); IV.254 (param-assāsa-ppatta); A I.192; III.297 sq. (dhamma-vinaye); IV.185; J VI.309 (see assattha[2]); Miln 354; PvA 104 (°matta only a little breathing space); Sdhp 299 (param°), 313.

Assāsaka (adj. n.) [fr. assāsa] 1. (cp. assāsa 1) having breath, breathing, in **an°** not able to draw breath Vin III.84; IV.111. — 2. (cp. assāsa[2]) (m. & nt.) that which gives comfort & relief, confidence, expectancy J I.84; VI. 150. Cp. next.

Assāsika (adj.) [fr. assāsa in meaning of assāsa 2, cp. assāsaka 2] only in neg. **an°** not able to afford comfort, giving no comfort or security M I.514; III.30; J II.298 (= aññaṃ assāsetuṃ asamatthataṃ na assāsika). Cp. BSk. anāśvāsika in ster. phrase anitya adhruva anāśvāsika vipariṇāmadharman Divy 207; Av. Ś. 139, 144; whereas the corresp. Pāli equivalent runs anicca addhuva asassata (= appāyuka) vipariṇāma-dhamma thus inviting the conjecture that BSk. āśvāsika is somehow destorted out of P. **asassata**.

Assāsin (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, happy S IV.43 (an°).

Assāseti [Caus. of assasati] to console, soothe, calm, comfort, satisfy J VI.190, 512; DhA I.13.

Assita (adj.) [Sk. aśrita, ā + pp. of **śri**] dependent on, relying, supported by (acc.); abiding, living in or on D II.255 (tad°); Vv 50[16] (sīho va guhaṃ a.); Th 1, 149 (janaṃ ev' assito jano); Sdhp 401.

Assirī (adj.) [a + sirī] without splendour, having lost its brightness, in **assirī viya khāyati** Nett 62 = Ud 79 (which latter has sassar' iva, cp. C. on passage l. c.).

Assu[1] (nt.) [Vedic aśru, Av. asrū, Lith aszarà, with etym. not definitely clear: see Walde, *Lat. Wtb.* under lacrima] a tear Vin I.87 (**assūni pavatteti** to shed tears); S II.282 (id.); Dh 74; Th 2, 496 (cp. ThA 289); KhA 65; DhA I.12. (°puṇṇa-netta with eyes full of tears); II.98; PvA 125. **-dhārā** a shower of tears DhA IV.15 (pavatteti to shed). **-mukha** (adj.) with tearful face [cp. BSk. aśrumukha e. g. Jtm 31[16]] D I.115, 141; Dh 67; Pug 56; DA I.284; PvA 39. **-mocana** shedding of tears PvA 18.

Assu[2] is 3rd pl. pot. of **atthi**.

Assu[3] (indecl.) [Sk. sma] expletive part. also used in emphatic sense of "surely, yes, indeed" Sn 231 (according to Fausböll, but preferably with P. T. S. ed. as tayas su for tay' assu, cp. KhA 188); Vv 32[4] (assa v. l. SS) = VvA 135 (**assū** ti nipāta-mattaṃ). Perhaps we ought to take this **assu**[3] together with the foll. **assu**[4] as a modification of ssu (see **su**[2]). Cp. āsu.

Assu[4] part. for Sk. svid (and sma?) see under **su**[2]. According to this view Fausbölls reading **ken' assu** at Sn 1032 is to be emended to **kena ssu**.

Assuka (nt.) [**assu**[1] + ka] a tear Vin II.289; Sn 691; Pv IV.5[3].

Assutavant (adj.) [a + sutavant] one who has not heard, ignorant M I.1, 8, 135; Dhs 1003, 1217, cp. Dhs trsl. 258.

Aha[1] (indecl.) [cp. Sk. aha & P. aho; Germ. aha; Lat. ehem etc.] exclamation of surprise, consternation, pain etc. "oh! alas! woe!". Perhaps to be seen in cpd. **°kāmā** miserable pleasures lit. "woe to these pleasures!") gloss at ThA 292 for T. kāmakāmā of Th 2, 506 (expld. by C. as **"ahā** ti lāmaka-pariyāyo"). See also **ahaha**.

Aha[2] (—°) & **Aho** (°—) (nt.) [Vedic ahan & ahas] a day. (1) **°aha** only in foll. cpds. & cases: *instr.* ekâhena in one day J VI. 366; *loc.* tadahe on that (same) day PvA 46; *acc.* katipâhaṃ (for) some or several days J I.152 etc. (kattpâha); sattâhaṃ seven days, a week Vin I.1; D II. 14; J IV.2, and freq.; anvahaṃ daily Dāvs IV.8. — The initial **a** of **ahaṃ** (*acc.*) is elided after **i**, which often appears lengthened: kati 'haṃ how many days? S I.7; ekâha-dvī 'haṃ one or two days J I.292; dvīha-tī 'haṃ two or three days J II.103; VvA 45; ekâha-dvī 'h' accayena after the lapse of one or two days J I.253. — A doublet of aha is **anha** (through metathesis from ahan), which only occurs in phrases **pubbanho** & **sāyanha** (q. v.); an adj. der. fr. aha is **°ahika**: see pañcâhika (consisting of 5 days). — (2) **aho°** in cpd. **ahoratta** (m. & nt.) [cp. BSk. ahorātraṃ Av. Ś. I.209] & **ahoratti** (f.) day & night, occurring mostly in oblique cases and adverbially in *acc.* **ahorattaṃ**: M I.417 (°ânusikkhin); Dh 226 (id.; expld. by divā ca rattiṃ ca tisso sikkhā sikkhamāna DhA III. 324); Th 1, 145 (ahorattā accayanti); J IV.108 (°āṇaṃ accaye); Pv II.13[1] (°ṇ); Miln 82 (ena). — **ahorattiṃ** Dh 387; J VI.313 (v. l. BB for T. aho va rattiṃ).

Ahaṃ (pron.) [Vedic ahaṃ = Av. azəm; Gr. *ἐγώ(ν)*; Lat. ego; Goth. ik, Ags. ic, Ohg. ih etc.] pron. of 1st person "I". — nom. sg. **ahaṃ** S III.235; A IV.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J I.61; II.159. — In pregnant sense (my ego, myself, I as the one & only, i. e. egotistically) in foll. phrases: yaṃ vadanti mama . . na te ahaṃ S I.116, 123; ahaṃ asmi "I am" (cp. ahaṃkāra below) S I.129; III.46, 128 sq.; IV.203; A II.212, 215 sq.; Visn 13; ahaṃ pure ti "I am the first" Vv 84[30] (= ahamahaṃkārā ti VvA 351). — gen. dat. **mayhaṃ** Sn 431, 479; J I.279; II.160, **mama** S I.115; Sn 22, 23, 341, 997; J II.159, & **mamaṃ** S I.116; Sn 253 (= mama C.), 694, 982. — instr. **mayā** Sn 135, 336, 557, 982; J I.222, 279. — acc. **maṃ** Sn 356, 366, 425, 936; J II. 159; III.26, & **mamaṃ** J III.55, 394. — loc. **mayi** Sn 559; J III 188. The enclitic form the sg. is **me**, & functions in diff. cases, as gen. (Sn 983; J II.159), acc. (Sn 982), instr. (J I.138, 222), & abl. — Pl. nom. **mayaṃ** (we) Sn 31, 91, 167, 999; J II.159; VI.365, **amhe** J II. 129, & **vayaṃ** (q. v.). — gen. **amhākaṃ** J I.221; II.159 & **asmākaṃ** Sn p. 106. — acc. **amhe** J I.222; II.415 & **asme** J III.359. — instr. **amhehi** J I.150; II.417 & **asmābhi** ThA 153 (Ap. 132). — loc. **amhesu** J I.222. — The enclitic form for the pl. is **no** (for acc. dat & gen.): see under **vayaṃ**.

-kāra selfishness, egotism, arrogance (see also **mamaṃkāra**) M III.18, 32; S II.253; III.80, 136, 169 sq.; IV.41, 197, 202; A I.132 sq.; III.444; Ud 70; Nett 127, and freq. passim.

Ahaha [onomat. after exclamation ahahā: see aha¹] 1. exclamation of woe J III.450 (ahahā in metre). — 2. (nt.) N. of a certain division of Purgatory (Nirāya), lit. oh [illegible]! A V.173 = Sn p. 126.

Ahāsa [a + hāsa, cp. Sk. ahāsa & aharṣa] absence of exultancy, modesty J III.466 (= an-ubbillāvitattaṇ C.).

Ahāsi 3rd sg. aor. of **harati** (q. v.).

Ahi [Vedic ahi, with Av. aži perhaps to Lat. anguis etc., see Walde *Lat. Wtb.* s. v.] a snake Vin II.109; D I.77; S IV.198; A III.306 sq.; IV.320; V.289; Nd¹ 484; Vism 345 (+ kukkura etc.); VvA 100; PvA 144.

-**kuṇapa** the carcase of a snake Vin III.68 = M I.73 = A IV.377. -**gāha** a snake catcher or trainer J VI.192. -**guṇṭhika** (? reading uncertain, we find as vv. ll. °guṇḍika, °guṇṭika & °kuṇḍika; the BSk. paraphrase is °tuṇḍika Divy 497. In view of this uncertainty we are unable to pronounce a safe etymology; it is in all probability a dialectical, may be Non-Aryan, word. See also under kuṇḍika & guṇṭhika & cp. Morris in *J A P S* 1886, 153) a snake charmer J I.370 (°guṇḍ°); II.267; [illegible] (°guṇḍ°); IV.456 (T. °guṇṭ; v. l. BB °kuṇḍ°) 30[illegible] (T. °guṇḍ°, v. l. SS °guṇṭh°), 456 (T. °guṇṭ°; v. l. BB °kuṇḍ°); VI.171 (T. °guṇḍ°; v. l. BB °kuṇḍ°); Miln 23, 305. -**chattaka** (nt.) "a snake's parasol", a mushroom D III.87; J II.95; Ud 81 (C. on VIII.5, 1). -**tuṇḍika** = °guṇṭhika Vism 304, 500. -**peta** a Peta in form of a snake DhA II.63. -**mekhalā** "snake-girdle", i. e. outfit or appearance of a snake DhA I.139. -**vātaka** (-roga) N. of a certain disease ("snake-wind-sickness") Vin I.78; J II.79; IV.200; DhA I.169, 187, 231; III.437. -**vijjā** "snake-craft", i. e. fortune-telling or sorcery by means of snakes D I.9 (= sappa-daṭṭha-tikicchana-vijjā c' eva sapp' avhāyana-vijjā ca "the art of healing snake bites as well as the invocation of snakes (for magic purposes)" DA I.93).

Ahiṃsaka (adj.) [fr. ahiṃsā] not injuring others, harmless, humane, S I.165; Th 1, 879; Dh 225; J IV.447.

Ahiṃsā (f.) [a + hiṃsā] not hurting, humanity, kindness D III.147; A I.151; Dh 261, 270; J IV.74; Miln 402.

Ahita (adj.-n.) [a + hita] not good or friendly, harmful, bad; unkindliness D III.246; Dh 163; Sn 665, 692; Miln 199 (°kāma).

Ahirika & **Ahirīka** (adj.) [fr. a + hirī] shameless, unscrupulous D III.212, 252, 282; A II.219; Dh 244; [illegible] (°īka); It 27 (°īka); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, 126; DhA III.352.

Ahīnindriya see discussed under **abhiññindriya**.

Ahuvāsiṃ 1st sg. pret. of hoti (q. v.) I was Vv 82[6] (= ahosiṃ VvA 321).

Ahuhāliya (nt.) [onomat.] a hoarse & loud laugh J III.223 (= danta-vidaṃsaka-mahā-hasita C.).

Ahe (indecl.) [= aho, cp. aha¹] exclamation of surprise or bewilderment: alas! woe etc., perhaps in cpd. **ahevana** a dense forest (lit. oh! this forest, alas! the forest (i. e. how big it is) J V.63 (uttamāhevanandaho, if reading is correct, which is not beyond doubt. C. on p. 64 expls. as "ahevanaṃ vuccati vanasaṇḍo").

Aho (indecl.) [Sk. aho, for etym. see **aha¹**] exclamation of surprise, astonishment or consternation: yea, indeed, well; I say! for sure! VvA 103 (aho ti acchariy' atthena nipāto); J I.88 (aho acchariyaṃ aho abbhutaṃ), 140. Usually comb[d] with similar emphatic particles, e. g. aho vata DhA II.85; PvA 131 (= sādhu vata); aho vata re D I. 107; Pv II.9[45]. Cp. **ahe**.

Ahosi-kamma (nt.) an act or thought whose kamma has no longer any potential force: *Cpd* 145. At p. 45 ahosi-kamma is said to be a kamma inhibited by a more powerful one. See Buddhaghosa in Vism. Chap. XIX.

LIST OF CORRECTIONS.

p. 15, col. 2, l. 21 fr. b. read symmetry for summetry.

p. 19, col. 2, l. 9 fr. t. read atidūra for atidura.

p. 45, col. 2, l. 22 fr. t. read anūpaghāta for anūpghāta.

p. 54, col. 2, l. 22 fr. t. read vowels for vorvels.

Ā[1] (indecl.) [Vedic ā, prep. with acc., loc., abl., mean[illegible] "to, towards", & also "from". Orig. an emphatic-deictic part. (Idg. *ō) = Gr. ἦ surely, really; Ohg. -ā etc., increment of a (Idg. *e), as in Sk. a-sau; Gr. ἠτεῖ (cp. a[3]), see Brugmann, *Kurze Vergl. Gr.* 464, 465] a frequent prefix, used as well-defined simple base-prefix (with root-derivations), but not as modification (i. e. first part of a double prefix cpd. like sam-ā-dhi) except in one case ā-ni-saṃsa (which is doubtful & of diff. origin, viz. from combn. āsaṃsa-nisaṃsa, see below 3[b]). It denotes either *touch* (contact) or a personal (close) relation to the object (ā ti anussaraṇ' atthe nipāto PvA 165), or the *aim* of the action expressed in the verb. — (1.) As *prep.* c. abl. only in J in meaning "up to, until, about, near" J VI.192 (ā sahassehi = yāva s. C.), prob. a late development. As *pref.* in meaning "forth, out, to, towards, at, on" in foll. applications: — (a) *aim* in general or *touch* in particular (lit.), e. g. ākaḍḍhati pull to, along or up; °kāsa shining forth; °koṭeti knock *at*; °gacchati go towards; °camati rinse over; °neti bring towards, *ad*-duce; °bhā shining forth; °bhujati bend in; °masati touch at; °yata stretched out; °rabhati *at*-tempt; °rohana a-scending; °laya hanging on; °loketi look at; °vattati ad-vert; °vahati bring to; °vāsa dwelling at; °sādeti touch; °sīdati sit by; °hanati strike at. — (b) in *reflexive* function: close relation to *subject* or person actively concerned, e. g. ādāti take on or up (to oneself); °dāsa looking at, mirror; °dhāra support; °nandati rejoice; °nisaṃsa subjective gain; °bādha being affected; °modita pleased; °rakkha guarding; °rādhita satisfied; °rāma (personal) delight in; °lingati embrace (to oneself); °hāra taking to (oneself). — (c) in *transitive* function: close relation to the *object* passively concerned, e. g. āghātana killing; °carati indulge in; °cikkhati point ont, explain; °jīva living on; °ṇāpeti give an order to somebody; °disati point out to some one; °bhindati cut; °manteti ad-dress; °yācati pray to; °roceti speak to; siñcati besprinkle; °sevati indulge in. — (d) out of meaning (a) develops that of an intensive-frequentative prefix in sense of "all-round, completely, very much", e. g. ākiṇṇa strewn all over; °kula mixed up; °dhuta moved about; °rāva shouting out or very much; °luḷati move about; °hiṇḍāti roam about. — 2. *Affinities.* Closely related in meaning and often interchanging are the foll. prep. (prefixes): anu (°bhati), abhi (°saṃsati), pa (°tapati), paṭi (°kankhati) in meaning 1 a—c; and vi (°kirati, °ghāta, °cameti, °lepa, °lopa), sam (°tapati, °dassati) in meaning 1 d. See also 3[b]. — 3. *Combinations*: (a) Intensifying combns. of other modifying prefixes with **ā** as base: anu + ā (anvā-gacchati, °disati, °maddaṭi, °rohati, °visati, °sanna, °hata), paṭi + ā (paccā-janati, °ttharati, °dāti, °savati), pari + ā (pariyā-ṇāta, °dāti, °pajjati, °harati), sam + ā (samā-disati, °dāna, °dhi, °pajjati, °rabhati). — (b) Contrast-combns. with other pref. in a double cpd. of noun, adj. or verb (cp. above 2) in meaning of "up & down, in & out, to & fro"; **ā + ni**: āvedhika-nibbedhika, āsaṃsa-nisaṃsa (contracted to ānisaṃsa), āsevita-nisevita; **ā + pa**: assasati-passasati (where both terms are semantically alike; in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning, viz. assasati is taken as "breathing *out*", passasati as "breathing *in*": see Vism 271), assāsa-passāsa, āmodita-pamodita, āhuna-pāhuna, āhuneyya-pāhuneyya; **ā + paccā**: ākoṭita-paccākoṭita; **ā + pari**: ākaḍḍhana-parikaḍḍhana, āsankita-parisankita; **ā + vi**: ālokita-vilokita, āvāha-vivāha, āveṭhana-viniveṭhana; **a + sam**: allāpa-sallāpa: **ā + samā**: āciṇṇa-samāciṇṇa. — 4. Before double consonants **ā** is shortened to **a** and words containing **ā** in this form are to be found under a°, e. g. akkamaṇa, akkhitta, acchādeti, aññāta, appoṭeti, allāpa, assāda.

Ā°[2] guṇa or increment of a° in connection with such suffixes as -ya, -iya, -itta. So in āyasakya fr. ayasaka; āruppa from arūpa; ārogya fr. aroga; ālasiya fr. ālasa; ādhipacca fr. adhipati; ābhidosika fr. abhidosa etc.

Ā°[3] of various other origins (guṇa e. g. of ṛ or lengthening of ordinary root a°), rare, as ālinda (for alinda), āsabha (fr. usabha).

Ā°[4] infix in repetition-cpds. denoting accumulation or variety (by contrast with the opposite, cp. ā[1] 3[b]), constitutes a guṇa- or increment-form of neg. pref. a (see a[2]), as in foll.: **phalâphala** all sorts of fruit (lit. what is fruit & not fruit) freq. in Jātakas, e. g. I.416; II.160; III.127; IV.220, 307, 449; V.313; VI.520; **kāraṇâkāraṇāni** all sorts of duties J VI.333; DhA I.385; **khaṇḍâkhaṇḍa** pêle-mêle J I.114; III.256; **gaṇḍâgaṇḍa** a mass of boils DhA III.297; **cirâciraṇ** continually Vin IV.261; **bhavâbhava** all kinds of existences Sn 801, cp. Nd[1] 109; Nd[2] 664; Th 1, 784 (°esu = mahant-âmahantesu bh. C., see *Brethren* 305); rūpârūpa the whole aggregate ThA 285; etc.

Ākankhati [ā + **kāṅkṣ**, cp. **kankhati**] to wish for, think of, desire; intend, plan, design Vin II.244 (°amāna); D I.78, 176; S I.46; Sn 569 (°amāna); Sn p. 102 (= icchati SnA 436); DhA I.29; SnA 229; VvA 149; PvA 229.

Ākankhā f. [fr. ā + **kāṅkṣ**] longing, wish; as adj. at Th 1, 1030.

Ākaḍḍhati [ā + kaḍḍhati] to pull along, pull to (oneself), drag or draw out, pull up Vin II.325 (Bdhgh. for apakassati, see under apakāsati); IV.219; J I.172, 192, 417; Miln 102, 135; ThA 117 (°eti); VvA 226; PvA 68. — Pass. **ākaḍḍhiyati** J II.122 (°amāna-locana with eyes drawn away or attracted); Miln 102; Vism 163; VvA 207 (°amāna-hadaya with torn heart). — pp. **ākaḍḍhita**.

Ākaḍḍhana (nt.) [fr. ākaḍḍhati] drawing away or to, pulling out, distraction VvA 212 (°parikaḍḍhana pulling about); DhsA 363; Miln 154 (°parikaḍḍhana), 352. — As f. Vin III.121.

Ākaḍḍhita [pp. of akaḍḍheti] pulled out, dragged along; upset, overthrown J III.256 (= akkhitta[2]).

Ākantana (?) a possible reading, for the dūrakantana of the text at Th 1, 1123, for which we might read durākantana.

Ākappa [cp. Sk. ākalpa ā + kappa] 1. attire, appearance, Vin I.44 (an°) = II.213; J I.505. — 2. deportment Dhs 713 (ā° gamanādi-ākāro DhsA 321).

-sampanna, suitably attired, well dressed, A III.78; J IV.542; **an° saṃpanna**, ill dressed, J I.420.

Ākampita [pp. of ākampeti, Caus. of ā + **kamp**] shaking, trembling Miln 154 (°hadaya).

Ākara [cp. Sk. ākara] a mine, usually in cpd. **ratan-ākara** a mine of jewels Th 1, 1049; J II.414; VI. 459; Dpvs I.18. — Cp. also Miln 356; VvA 13.

Ākassati [ā + kassati] to draw along, draw after, plough, cultivate Nd[1] 428.

Ākāra [a + karoti, **kṛ**] "the (way of) making", i. e. (1) state, condition J I.237 (avasan° condition of inhabitability); II.154 (patan° state of falling, labile equilibrium), cp. paṇṇ°. — (2) property, quality, attribute D I.76 (anāvila sabb°-sampanna endowed with all good qualities, of a jewel); II.157 (°varūpeta); J II.352 (sabb° paripuṇṇa altogether perfect in qualities). — (3) sign, appearance, form, D I.175; J I.266 (chātak° sign of hunger); Miln 24 (°ena by the sign of..); VvA 27 (therassa ā. form of the Th.); PvA 90, 283 (rañño ā. the king's person); Sdhp 363. — (4) way, mode, manner, **sa-ākāra** in all their modes D I.13 = 82 = III.111; J I.266 (āgaman° the mode of his coming). Esp. in instr. sg. & pl. with *num.* or *pron.* (in this way, in two ways etc.): chah'ākārehi in a sixfold manner Nd[2] 680 (cp. kāraṇehi in same sense); Nett 73, 74 (dvādasah'ākārehi); Vism 613 (navah'ākārehi

indriyāni tikkhāni bhavanti); PvA 64 (yen'ākārena āgato ten'ākārena gato as he came so he went), 99 (id.). — (5) reason, ground, account D I.138, 139; Nett 4, 8 sq., 38; DhA I.14; KhA 100 (in expln. of evaṇ). In this meaning freq. with **dass** (dasseti, dassana, nidassana etc.) in commentary style "what is meant by", the (statement of) reason why or of, notion, idea PvA 26 (dātabb°-dassana), 27 (thoman°-dassana), 75 (kāruñ°ṇ dassesi), 121 (pucchan°-nidassanaṇ what has been asked); SnA 135 (°nidassana).

-parivitakka study of conditions, careful consideration, examination of reasons S II.115; IV.138; A II.191 = Nd² 151.

Ākāraka (nt.) [ākāra + ka] appearance; reason, manner (cp. ākāra⁴) J I.369 (ākārakena = kāraṇena C.).

Ākāravant (adj.) [fr. ākāra] having a reason, reasonable, founded M I.401 (saddha).

Ākāsa¹ [Sk. ākāśa fr. ā + **kāś**, lit. shining forth, i. e. the illuminated space] air, sky, atmosphere; space. On the concept see *Cpd.* 5, 16, 226. On a fanciful etym. of ākāsa (fr. ā + kassati of **kṛṣ**) at DhsA 325 see *Dhs trsl.* 194. — D I.55 (°ṇ indriyāni sankamanti the sense-faculties pass into space); III.224, 253, 262, 265; S III.207; IV.218; V.49, 264; J I.253; II.353; III.52, 188; IV.154; VI.126; Sn 944, 1065; Nd¹ 428; Pv II.1¹⁸; SnA 110, 152; PvA 93; Sdhp 42, 464. **-ākāsena** gacchati to go through the air PvA 75 (āgacch°), 103, 105, 162; °ena carati id. J II.103; °e gacchati id. PvA 65 (cando). — Formula **"ananto ākāso"** freq.; e. g. at D I.183; A II.184; IV. 40, 410 sq.; V.345.

-anta "the end of the sky", the sky, the air (on °anta see anta¹ 4) J VI.89. **-ānañca** (or **ânañca**) the infinity of space, in cpd. °āyatana the sphere or plane of the infinity of space, the "space-infinity-plane", the sphere of unbounded space. The consciousness of this sphere forms the first one of the 4 (or 6) higher attainments or recognitions of the mind, standing beyond the fourth jhāna, viz. (1) ākās°, (2) viññāṇ'ānañc-āyatana (3) ākiñcaññ°, (4) n'eva saññānâsaññ°, (5) nirodha, (6) phala. — D I.34, 183; II.70, 112, 156; III.224, 262 sq.; M I.40, 159; III. 27, 44; S V.119; Ps I.36; Dhs 205, 501, 579, 1418; Nett 26, 39; Vism 326, 340, 453; DA I.120 (see Nd² under ākāsa; Dhs 265 sq.; *Dhs trsl.* 71). As classed with jhāna see also Nd² 672 (sādhu-vihārin). **-kasiṇa** one of the kasiṇ'āyatanas (see under kasiṇa) D III.268; A I.41. **-gangā** N. of the celestial river J I.95; III.344. **-gamana** going through the air (as a trick of elephants) Miln 201. **-cārika** walking through the air J II.103. **-cārin** = °cārika VvA 6. **-ṭṭha** living in the sky (of devatā) Bu I.29; Miln 181, 285; KhA 120; SnA 476. **-tala** upper story, terrace on the top of a palace SnA 87. **-dhātu** the element of space D III.247; M I.423; III.31; A I.176; III.34; Dhs 638.

Ākāsa² (nt.?) a game, playing chess 'in the air' (*sans voir*) Vin II.10 = D I.6 (= aṭṭhapada-dasapadesu viya ākāse yeva kiḷanaṇ DA I.85).

Ākāsaka (adj.) [ākāsa + ka] being in or belonging to the air or sky J VI.124.

Ākāsati [fr. ākāsa¹] to shine J VI.89.

Ākiñcañña (nt.) [abstr. fr. akiñcana] state of having nothing, absence of (any) possessions; nothingness (the latter as philosophical t. t.; cp. below °āyatana & see *Dhs trsl.* 74). — Sn 976, 1070, 1115 (°sambhava, cp. Nd² 116); Th 2, 341 (= akiñcanabhāva ThA 240; trsl. "cherish no wordly wishes whatsoëer"); Nd² 115, see ākāsa; Miln 342.

-āyatana realm or sphere of nothingness (cp. ākāsa°) D I.35, 184; II.156; III.224, 253, 262 sq.; M I.41, 165; II.254, 263; III.28, 44, S IV.217; A I.268; IV.40, 401; Ps I.36; Nett 26, 39; Vism 333. See also jhāna & vimokkha.

Ākiṇṇa [pp. of ākirati] 1. strewn over, beset with, crowded, full of, dense, rich in (°—) Vin III.130 (°loma with dense hair); S I.204 (°kammanta "in motley tasks engaged"); IV.37 (gāmanto ā. bhikkhūhi etc.); A III.104 (°vihāro); IV.4; V.15 (an° C. for appakiṇṇa); Sn 408 (°varalakkhaṇa = **vipula**-varalakkh° SnA 383); Pv II.12⁴ (nānā-dijagaṇ° = āyutta PvA 157); Pug 31; PvA 32 (= parikiṇṇa); Sdhp 595. — Freq. in idiomatic phrase describing a flourishing city "iddha phīta bahujana ākiṇṇa-manussa", e. g. D I.211; II.147 (°yakkha for °manussa; full of yakkhas, i. e. under their protection); A III.215; cp. Miln 2 (°jana-manussa). — 2. (uncertain whether to be taken as above 1 or as equal to avakiṇṇa fr. avakirati 2) dejected, base, vile, ruthless S I.205 = J III.309 = 539 = SnA 383. At *A. S.* 261, Mrs. Rh. D. translates "ruthless" & quotes C. as implying twofold exegesis of (a) impure, and (b) hard, ruthless. It is interesting to notice that Bdhgh. explains the same verse differently at SnA 383, viz. by **vipula**°, as above under Sn 408, & takes ākiṇṇaludda as vipulaludda, i. e. beset with cruelty, very or intensely cruel, thus referring it to ākiṇṇa 1.

Ākirati [ā + kirati] to strew over, scatter, sprinkle, disperse, fill, heap Sn 665; Dh 313; Pv II.4⁹ (dānaṇ vipulaṇ ākiri = vippakirati PvA 92); Miln 175, 238, 323 (imper. ākirāhi); Sn 383. — pp. ākiṇṇa.

Ākiritatta (nt.) [ākirita + tta; abstr. fr. ākirita, pp. of ākirati Caus.] the fact or state of being filled or heaped with Miln 173 (sakataṇ dhaññassa ā).

Ākilāyati v. l. at KhA 66 for āgilāyati.

Ākucca (or °ā?) [etym. unknown, prob. non-Aryan] an iguana J VI.538 (C. godhā; gloss amatt'ākuccā).

Ākurati [onomat. to sound-root ***kur** = ***kor** as in Lat. cornix, corvus etc. See gala note 2 B and cp. kukkuṭa kokila, khaṭa etc., all words expressing a rasping noise in the throat. The attempts at etym. by Trenckner (Miln p. 425 as Denom. of ākula) & Morris (*J P T S.* 1886, 154 as contr. Denom. of ankura "intumescence", thus meaning "to swell") are hardly correct] to be hoarse Miln 152 (kaṇṭho ākurati).

Ākula (adj.) [ā + ***kul*** of which Sk.-P. kula, to Idg *quel to turn round, cp. also cakka & carati; lit. meaning "revolving quickly", & so "confused"] entangled, confused, upset, twisted, bewildered J I.123 (salākaggaṇ °ṇ karoti to upset or disturb); Vv 84⁹ (andha°); PvA 287 (an° clear). Often reduplicated as **ākulākula** thoroughly confused Miln 117, 220; PvA 56; **ākula-pākula** Ud 5 (so read for akkula-pakkula); **ākula-samākula** J VI.270. — On phrase **tantākula-jātā gulā-guṇṭhika-jātā** see **guḷā**.

Ākulaka (adj.) [fr. ākula] entangled D II.55 (tant° for the usual tantākula, as given under guḷā).

Ākulanīya (adj.) [grd. of ā + ***kulāyati**, Denom. of kula] in **an°** not to be confounded or upset PvA 118.

Ākulī (-puppha) at KhA 60 (milāta°) read (according to Index p. 870) as milāta-**bakula**-puppha. Vism 260 (id. p.) however reads ākulī-puppha "tangle-flower" (?), cp. Ud 5, gāthā 7 bakkula, which is preferably to be read as pākula.

Ākoṭana¹ (nt.) [fr. ākoṭeti] beating on, knocking M I.385; Miln 63, 306; DhsA 144.

Ākoṭana² (adj.) [= ākoṭana¹] beating, driving, inciting, urging J VI.253 (f. ākoṭanī of paññā, expld. by "nivāraṇapatoda-laṭṭhi viya paññā koṭinī hoti" p. 254).

Ākoṭita [pp. of ākoṭeti] — 1. beaten, touched, knocked against J I.303; Miln 62 (of a gong). — 2. pressed, beaten down (tight), flattened, in phrase **ākoṭita-paccākoṭita** flattened & pressed all round (of the cīvara) S II. 281; DhA I.37.

Ākoṭeti [ā + koṭṭeti, Sk. kuṭṭayati; BSk. ākoṭayati e.g. Divy 117· dvāraṇ trir ā°, Cowell "break" (?); Av. Ś. Index p. 222 s. v.] — 1. to beat down, pound, stamp J I.264. — 2. to beat, knock, thrash Vin II.217; J II.274; PvA 55 (aññamaññaṇ); Sdhp 159. — 3. Esp. with ref. to knocking at the door, in phrases **aggaḷaṇ koṭeti** to beat on the bolt D I.89; A IV.359; V.65; DA I.252 (cp. aggaḷa); dvāraṇ ā. J V.217; DhA II.145; or simply ākoṭeti Vv 81[17] (ākoṭayitvāna = appoṭetvā VvA 316). — 4. (intrs.) to knock against anything J I.239. — pp. **ākoṭita** (q. v.). Caus. II. **ākoṭapeti** J III.361.

Ākhu [Vedic ākhu, fr. ā + **khan,** lit. the digger in, i. e. a mole; but given as rat or mouse by Halāyudha] a mouse or rat Pgdp 10.

Āgacchati [ā + gacchati, **gam**] to come to or towards, approach, go back, arive etc.

I. *Forms* (same arrangement as under gacchati): (1) √**gacch**: *pres.* āgacchati D I.161; J II.153; Pv IV.I[51]; *fut.* āgacchissati J III.53; *aor.* āgacchi Pv II.13[3]; PvA 64. — (2) √**gam**: *aor.* āgamāsi PvA 81, āgamā D I.108; J III.128, and pl. āgamiṇsu J I.118; *fut.* āgamissati VvA 3; PvA 122; *ger.* āgamma (q. v.) & āgantvā J I.151; Miln 14; *Caus.* āgameti (q. v.). — (3) √**gā**: *aor.* āgā Sn 841; Pv I.12[3] (= āgacchi PvA 64). — pp. **āgata** (q. v.).

II. *Meanings*: (1) to come to, approach, arrive D I.108; Pv I.11[3]; II.13[3]; Miln 14; to return, to come back (cp. āgata) PvA 81, 122. — (2) to come into, to result, deserve (cp. āgama[2]) D I.161 (gārayhaṇ ṭhānaṇ deserve blame, come to be blamed); Pv IV.I[51] (get to, be a profit to = upakappati PvA 241). — (3) to come by, to come out to (be understood as), to refer or be referred to, to be meant or understood (cp. āgata 3 & āgama 3) J I.118 (tiṇi piṭakāni āgamiṇsu); SnA 321; VvA 3. See also **āgamma.**

Āgata [pp. of āgacchati] (1) come, arrived Miln 18 (°kāraṇa the reason of his coming); VvA 78 (°ṭṭhāna); PvA 81 (kiṃ āgat'attha why have you come here) come by, got attained (°—) A II.110 = Pug 48 (°visa); Mhvs XIV. 28 (°phala = anāgānuphala) **-āgat'āgatā** (pl.) people coming & going, passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of sangha). **-sv'āgata** "wel-come", greeted, hailed; nt. welcome, hail Th 2, 337; Pv IV.3[15], opp. **durāgata** not liked, unwelcome, A II.117, 143, 153; III. 163; Th 2, 337. — (2) come down, handed down (by memory, said of texts) D I.88; DhA II.35; KhA 229; VvA 30; āgatāgamo, one to whom the āgama, or the āgamas, have been handed down, Vin I.127, 337; II 8; IV.158; A II.147; Miln 19, 21. — (3) **anāgata** not come yet, i. e. future; usually in combn. with atīta (past) & paccuppanna (present): see **atīta** and **anāgata.**

Āgati (f.) [ā + gati] coming, coming back, return S III.53; J II.172. Usually opp. to **gati** going away. Used in special sense of rebirth and re-death in the course of saṇsāra. Thus in āgati gati cuti upapatti D I.162; A III.54 sq., 60 sq., 74; cp. also S II.67; Pv II.9[22] (gatiṇ āgatiṇ vā).

Āgada (m.) & **Āgadana** (nt.) [ā + **gad** to speak] a word; talk, speech DA I.66 (= vacana).

Āgantar [N. ag. fr. āgacchati] one who is coming or going to come A I.63; II.159; It 4, 95 (nom. āgantā only one MS, all others āgantvā). **an°** A I.64; II.160.

Āgantu (adj.) [Sk. āgantu] — 1. occasional, incidental J VI.358. — 2. an occasional arrival, a new comer, stranger J VI.529 (= āgantuka-jana C.); ThA 16.

Āgantuka (adj.-n.) [āgantu + ka; cp. BSk. āgantuka in same meaning as P. viz. āgantukā bhikṣavaḥ Av. Ś I.87, 286; Divy 50] — 1. coming, arriving, new comer, guest, stranger, esp. a newly arrived bhikkhu; a visitor (opp. **gamika** one who goes away) Vin I.132, 167; II.170; III. 65, 181; IV.24, A I.10; III.41, 366; J VI.333; Ud 25; DhA II.54, 74; VvA 24; PvA 54. — 2. adventitions, incidental (= āgantu[1]) Miln 304 (of megha & roga). — 3. accessory, superimposed, added Vism 195.

-bhatta food given to a guest, meal for a visitor Vin I.292 (opp. gamika°); II.16.

Āgama [fr. ā + **gam**] — 1. coming, approach, result, D I.53 (āgamanaṇ pavattatī ti DA I.160; cp. Sdhp 249 dukkh°). — 2. that which one goes by, resource, reference, source of reference, text, Scripture, Canon; thus a designation of(?) the Pātimokkha, Vin II.95 = 249, or of the Four Nikāyas, DA I.1, 2 (dīgh°). A def. at Vism 442 runs "antamaso opamma-vagga-mattassa pi buddhavacanassa pariyāpuṇanaṇ". See also āgata 2, for phrase **āgat'āgama,** handed down in the Canon, Vin *loc. cit.* Svāgamo, versed in the doctrine, Pv IV.I[33] (sv° = suṭṭhu āgat'āgamo, PvA 230); Miln 215. BSk. in same use and meaning, e. g. Divy 17, 333, āgamāni = the Four Nikāyas. — 3. rule practice, discipline, obedience, Sn 834 (āgamā parivitakkaṇ), cp. Davs V.22 (takk°, discipline of right thought) Sdhp 224 (āgamato, in obedience to). — 4. meaning, understanding, KhA 107 (vaṇṇ°). — 5. repayment (of a debt) J. VI.245. — 6. as gram. tt. "augment", a consonant or syllable added or inserted SnA 23 (sa-kār'āgama).

Āgamana (nt.) [fr. āgacchati, Sk. same] oncoming, arrival, approach A III.172; DA I.160; PvA 4, 81; Sdhp 224, 356. **an°** not coming or returning J I.203, 264.

Āgameti [caus of āgacchati] to cause somebody or something to come to one, i. e. (1) to wait, to stay Vin II. 166, 182, 212; D I.112, 113; S IV.291; PvA 4, 55. — (2) to wait for, to welcome Vin II.128 (ppr. āgamayamāna); M I.161 (id.) J I.69 (id. + kālaṇ).

Āgamma (adv.) [orig. ger. of āgacchati, q. v. under I.2 for form & under II.3 for meaning. BSk. āgamya in meaning after the Pāli form, e. g. Divy 95, 405 (with gen.); Av. Ś I.85, 210 etc.; M Vastu I.243, 313]. With reference to (c. acc.), owing to, relating to; by means of, thanks to. In meaning nearly synonymous with ārabbha, sandhāya & paṭicca (see *K. S.* 318 s. v.) D I.229; It 71; J I.50; VI.424; Kh VIII.14 (= nissāya KhA 229); PvA 5, 21 etc.

Āgāmitā found only in neg. form **anāgāmitā.**

Āgāmin (adj. n.) [ā + gāmin] returning, one who returns, esp. one who returns to another form of life in saṇsāra (cp. āgati), one who is liable to rebirth A I.63; II.159; It 95. See **anāgāmin.**

Āgāra (—°) see **agāra.**

Āgāraka & **°ika** (adj.-n.) (—°) [cp. BSk. āgārika Divy 275, & agārika] belonging to the house, viz. (1) having control over the house, keeping, surveying, in cpds. **koṭṭh°** possessor or keeper of a storehouse Vin I.209; **bandhan°** prison-keeper A II.207; **bhaṇḍ°** keeper of wares, treasurer PvA 2 (see also bhaṇḍ°). — (2) being in the house, sharing (the house), companion S III.190 (paṇsv° playmate).

Āgāḷha (adj.) (ā + gāḷha 1; cp. Sk. samāgāḍhaṇ] strong, hard, harsh, rough (of speech), usually in instr. as adv. **āgāḷhena** roughly, harshly A I.283, 295; Pug 32 (so to be read for agāḷhena, although Pug A 215 has a°, but expl[s]. by atigāḷhena vacanena); instr. f. **āgāḷhāya** Vin V. 122 (ceteyya; Bdhgh. on p. 230 reads āgaḷāya and expl[s].

by daḷhabhāvāya). See also Nett 77 (āgāḷhā paṭipadā a rough path), 95 (id.; v. l. agāḷhā).

Āgilāyati [ā + gilāyati; Sk. glāyati, cp. gilāna] to be wearied, exhausted or tired, to ache, to become weak or faint Vin II.200; Ð III.209; M I.354; S IV.184; KhA 66 (hadayaṇ ā.). Cp. **āyamati.**

Āgu (nt.) [for Vedic āgas nt.] guilt, offence, S I.123; A III.346; Sn 522 = Nd² 337 (in expln. of nāga as āguṇ na karotī ti nāgo); Nd¹ 201. *Note.* A reconstructed **āgas** is found at Sdhp 294 in cpd. akatāgasa not having committed sin.

-cārin one who does evil, D II.339; M II.88; III.163; S II.100, 128; A II.240; Miln 110.

Āghāta [Sk. āghāta only in lit. meaning of striking, killing, but cp. BSk. āghāta in meaning "hurtfulness" at M Vastu I.79; Av. Ś II.129; cp. ghāta & ghāteti] anger, ill-will, hatred, malice D I.3, 31; III.72 sq.; S I.179; J I.113; Dhs 1060, 1231; Vbh 167, 362, 389; Miln 136; Vism 306; DA I.52; VvA 67; PvA 178. **-anāghāta** freedom from ill will Vin II.249; A V.80.

-paṭivinaya repression of ill-will; the usual enumn. of ā-° paṭivinayā comprises *nine*, for which see D III.262, 289; Vin V.137; A IV.408; besides this there are sets of *five* at A III.185 sq.; SnA 10, 11, and one of *ten* at Vin V.138. **-vatthu** occasion of ill-will; closely connected with °paṭivinaya & like that enumd. in sets of *nine* (Vin V.137; A IV.408; Ps I.130; J III.291, 404; V.149; Vbh 389; Nett 23; SnA 12), and of *ten* (Vin V.138; A V. 150; Ps I.130; Vbh 391).

Āghātana (nt.) [ā + ghāta(na), cp. āghata which has changed its meaning] — 1. slaying, striking, destroying, killing Th 1, 418, 711; death D I.31 (= maraṇa DA I.119). — 2. shambles, slaughter-house Vin I.182 (gav°); A IV.138; J VI.113. — 3. place of execution Vin III.151; J I.326, 439; III.59; Miln 110; DhA IV.52; PvA 4, 5.

Āghāteti [Denom. fr. āghāta, in form = ā + ghāteti, but diff. in meaning] only in phrase **cittaṇ a.** (with loc.) to incite one's heart to hatred against, to obdurate one's heart Sdhp. 126 = S I.151 = A V.172.

Ācamati [ā + **cam**] to take in water, to resorb, to rinse J III.297; Miln 152, 262 (+ dhamati). — Caus. I. **ācāmeti** (a) to purge, rinse one's mouth Vin II.142; M II. 112; A III.337; Pv IV.1⁵³ (ācamayitvā = mukhaṇ vikkhāletvā PvA 241); Miln 152 (°ayamāna). — (b) to wash off, clean oneself after evacuation Vin II.221. — Caus. II. **ācamāpeti** to cause somebody to rinse himself J VI.8.

Ācamana (nt.) [ā + camana of **cam**] rinsing, washing with water, used (a) for the mouth D I.12 (= udakena mukha siddhi-karaṇa DA I.98); (b) after evacuation J III.486.

-kumbhī water-pitcher used for rinsing Vin I.49, 52; II.142, 210, 222. **-pādukā** slippers worn when rinsing Vin I.190; II.142, 222. **-sarāvaka** a saucer for rinsing Vin II.142, 221.

Ācamā (f.) [fr. ā + **cam**] absorption, resorption Nd¹ 429 (on Sn 945, which both in T. and in SnA reads **ājava**; expld. by taṇhā in Nidd.). *Note.* Index to SnA (Pj III) has **ācāma.**

Ācaya [ā + caya] heaping up, accumulation, collection, mass (opp. **apacaya**). See on term *Dhs trsl.* 195 & *Cpd.* 251, 252. — S II.94 (kāyassa ācayo pi apacayo pi); A IV.280 = Vin II.259 (opp. apacaya); Dhs 642, 685; Vbh 319, 326, 330; Vism 449; DhA II.25.

-gāmin making for piling up (of rebirth) A V.243, 276; Dhs 584, 1013, 1397; Kvu 357.

Ācarati [ā + aarati] — 1. to practice, perform, indulge in Vin I.56; II.118; Sn 327 (ācare dhamma-sandosa-vādaṇ), 401; Miln 171, 257 (pāpaṇ). Cp. pp. **ācarita** in BSk. e. g. Av. Ś I.124, 153, 213 in same meaning. — pp. **āciṇṇa.** — 2. to step upon, pass through J V.153.

Ācarin (adj.-n.) [fr. ā + **car**] treaching, f. **ācarinī** a female teacher Vin IV.227 (in contrast to gaṇa & in same sense as ācariya m. at Vin IV.130), 317 (id.).

Ācariya [fr. ā + **car**] a teacher (almost syn. with **upajjhāya**) Vin I.60, 61, 119 (°upajjhāya); II.231; IV.130 (gaṇo vā ācariyo a meeting of the bhikkhus or a single teacher, cp. f. ācarinī); D I.103, 116 (gaṇ°) 238 (sattamācariya-mahāyuga seventh age of great teachers); III.189 sq.; M III.115; S I.68 (gaṇ°), 177; IV.176 (yogg°); A I.132 (pubb°); Sn 595; Nd¹ 350 (upajjhāya vā āc°); J II.100, 411; IV.91; V.501; Pv IV.3²³, 3⁵¹ (= ācāra-samācāra-sikkhāpaka PvA 252); Miln 201, 262 (master goldsmith?); Vism 99 sq.; KhA 12, 155; SnA 422; VvA 138. — For contracted form of ācariya see **ācera.**

-kula the clan of the teacher A II.112. **-dhana** a teacher's fee S I.177; A V.347. **-pācariya** teacher upon teacher, lit. "teacher & teacher's teacher" (see ā¹ 3ᵇ) D I.94, 114, 115, 238; S IV.306, 308; DA I.286; SnA 452 (= ācariyo c'eva ācariya-ācariyo ca). **-bhariyā** the teacher's fee J V.457; VI.178; DhA I.253. **-muṭṭhi** "the teacher's fist" i. e. close-fistedness in teaching, keeping things back, D II.100; S V.153; J II.221, 250; Miln 144; SnA 180, 368. **-vaṇsa** the line of the teachers Miln 148. **-vatta** serving the teacher, service to the t. DhA I.92. **-vāda** traditional teaching; later as heterodox teaching, sectarian teaching (opp. theravāda orthodox doctrine) Miln 148; Dpvs V.30; Mhbv 96.

Ācariyaka [ācariya + ka, diff. from Sk. ācariyaka nt. art of teaching] a teacher Vin I.249; III.25, 41; D I.88, 119, 187; II.112; M I.514; II.32; S V.261; A II.170; IV. 310. See also **sācariyaka.**

Ācāma [Sk. ācāma] the scum or foam of boiling rice D I.166; M I.78; A I.295; J II.289; Pug 55; VvA 99 sq.; DhA III.325 (°kuṇḍaka).

Ācāmeti [for ācameti? cp. Sk. ācāmayati, Caus. of ā + **cam**] at M II.112 in imper. **ācāmehi** be pleased or be thanked (?); perhaps the reading is incorrect.

Ācāra [ā + **car**] way of behaving, condāct, practice, esp. right conduct, good manners; adj. (—°) practising, indulging in, or of such & such a conduct. — Sn 280 (pāpa°); J I.106 (vipassana°); II.280 (°ariya); VI.52 (ariya°); SnA 157; PvA 12 (sīla°), 36, 67, 252; Sdhp 441. **-an°** bad behaviour Vin II.118 (°ṇ ācarati indulge in bad habits); DhA II.201 (°kiriyā). Cp. sam°.

-kusala versed in good manners Dh 376 (cp. DhA IV.111). **-gocara** pasturing in good conduct; i. e. practice of right behaviour D I.63 = It 118; M I.33; S V.187; A I.63 sq.; II.14, 39; III.113, 155, 262; IV.140, 172, 352; V.71 sq., 89, 133, 198; Vbh 244, 246 (cp. Miln 368, 370, quot. Vin III.185); Vism I.8. **-vipatti** failure of morality, a slip in good conduct Vin I.171.

Ācārin (adj. n.) [fr. ācāra] of good conduct, one who behaves well A I.211 (anācārī viratā l. 4 fr. bottom is better read as ācārī virato, in accordance with v. l.).

Ācikkhaka (adj. n.) [ā + cikkha + ka of cikkhati] one who tells or shows DhA I.71.

Ācikkhati [Freq. of ā + **khyā**, i. e. akkhāti] to tell, relate, show, describe, explain D I.110; A II 189 (atthaṇ ā to interpret); Pug 59; DhA I.14; SnA 155; PvA 121, 164 (describe). — imper. pres. **ācikkha** Sn 1097 (= brūhi Nd² 119 & 455); Pv I.10⁹; II.8¹; and **ācikkhāhi** DhA II.27. — aor. **ācikkhi** PvA 6, 58, 61, 83. — ācikkhati often occurs

in stock phrase ācikkhati deseti paññāpeti paṭṭhapeti vivarati etc., e. g. Nd[1] 271; Nd[2] 465; Vism 163. — attānaṃ ā. to disclose one's identity PvA 89, 100. — pp. **ācikkhita** (q. v.). — Caus. II. **ācikkhāpeti** to cause somebody to tell DhA II.27.

Ācikkhana (adj.-nt.) [ā + cikkhana of cikkhati] telling, announcing J III.444; PvA 121.

Ācikkhita [pp. of acikkhati] shown, described, told PvA 154 (°magga), 203 (an° = anakkhāta).

Ācikkhitar [n. ag. fr. ācikkhati] one who tells or shows DhA II.107 (for pavattar).

Āciṇa [pp. of ācināti? or is it distorted from āciṇṇa?] accumulated; practised, performed Dh 121 (pāpaṃ = pāpaṃ āciṇanto karonto DhA III.16). It may also be spelt **ācina.**

Āciṇṇa [ā + ciṇṇa, pp. of ācarati] practiced, performed, (habitually) indulged in M I.372 (kamma, ep. Miln 226 and the expln. of āciṇṇaka kamma as "chronic karma" at *Cpd.* 144); S IV.419; A V.74 sq.; J I.81; DA I.91 (for aviciṇṇa at D I.8), 275; Vism 269; DhA I.37 (°samāciṇṇa thoroughly fulfilled); VvA 108; PvA 54; Sdhp 90.

-kappa ordinance or rule of right conduct or customary practice (?) Vin I.79; II.301; Dpvs IV.47; cp. V.18.

Ācita [pp. of ācināti] accumulated, collected, covered, furnished or endowed with J VI.250 (= nicita); Vv 41[1]; DhsA 310. See also **āciṇa.**

Ācināti [ā + cināti] to heap up, accumulate S III.89 (v. l. ācinati); IV.73 (ppr. ācinato dukkhaṃ); DhsA 44. — pp. **ācita** & **āciṇa** (ācina). — Pass. **ācīyati** (q. v.).

Ācīyati (& **Āceyyati**) [Pass. of ācināti, cp. cīyati] to be heaped up, to increase, to grow; ppr. āceyyamāna J V.6 (= ācīyanto vaḍḍhanto C.).

Ācera is the contracted form of **ācariya**; only found in the *Jātakas*, e. g. J IV.248; VI.563.

Ācela in kañcanāccela-bhūsita "adorned with golden clothes" Pv II.12[7] stands for **cela°.**

Ājañña is the contracted form of **ājāniya.**

Ājava see **ācamā.**

Ājāna (adj.) [ā + jāna from **jñā**] understandable, only in cpd. **durājāna** hard to understand S IV.127; Sn 145, 162; J I.295, 300.

Ājānana (nt.) [ā + jānana, cp. Sk. ajñāna] learning, knowing, understanding; knowledge J I.181 (°sabhāva of the character of knowing, fit to learn); PvA 225.

Ājānāti [ā + jānāti] to understand, to know, to learn D I.189; Sn 1064 (°amāna = vijānamāna Nd[2] 120). As **aññāti** at Vism 200. — pp. **aññāta.** Cp. also **āṇāpeti.**

Ājāniya (**ājānīya**) (adj. n.) [cp. BSk. ājāneya & Sk. ājāti birth, good birth. Instead of its correct derivation from **ā + jan** (to be born, i. e. well-born) it is by Bdhgh. connected with **ā + jñā** (to learn, i. e. to be trained). See for these popular etym. e. g. J I.181: sārathissa cittarucitaṃ kāraṇaṃ ājānana-sabhāvo ājañño, and DhA IV.4: yaṃ assadamma-sārathi kāraṇaṃ kāreti tassa khippaṃ jānanasamatthā ājāniyā. — The contracted form of the word is **ājañña**] of good race or breed; almost exclusively used to denote a thoroughbred horse (cp. **assājāniya** under **assa**[3]). (a) **ājāniya** (the more common & younger Pāli form) Sn 462, 528, 532; J I.178, 194; Dpvs IV.26; DhA I.402; III.49; IV.4; VvA 78; PvA 216. — (b) **ājānīya**: M I.445; A V.323; Dh 322 = Nd[2] 475. — (c) **ājañña** = (mostly in poetry): Sn 300 = 304; J I.181; Pv IV.1[54]; purisājañña "a steed of man", i. e. a man of noble race) S III.91 = Th 1, 1084 = Sn 544 = VvA 9; A V.325. **-anājāniya** of inferior birth M I.367.

-susu the young of a noble horse, a noble foal M I. 445 (°ûpamo dhamma-pariyāyo).

Ājānīyatā (f.) [abstr. fr. ājāniya] good breed PvA 214.

Ājira [= ajira with lengthened initial a] a courtyard Mhvs 35, 3.

Ājīva [ā + jīva; Sk. ājīva] livelihood, mode of living, living, subsistence, D I.54; A III.124 (parisuddha°); Sn 407 (°ṇ = parisodhayi = micchājīvaṃ hitvā sammājīvaṃ eva pavattayi SnA 382), 617; Pug 51; Vbh 107, 235; Miln 229 (bhinna°); Vism 306 (id.); DhsA 390; Sdhp 342, 375, 392. Esp. freq. in the contrast pair **sammā-ājīva** & **micchā-ā°** right mode & wrong mode of gaining a living, e. g. at S II.168 sq.; III.239; V.9; A I.271; II 53, 240, 270; IV.82; Vbh 105, 246. See also **magga** (ariyaṭṭhangika).

-pārisuddhi purity or propriety of livelihood Miln 336; Vism 22 sq., 44; DhA IV.111. **-vipatti** failure in method of gaining a living A I.270. **-sampadā** perfection of (right) livelihood A I.271; DA I.235.

Ājīvaka (& °**ika**) [ājīva + ka, orig. "one finding his living" (scil. in a peculiar way); cp. BSk. ājivika Divy 393, 427] an ascetic, one of the numerous sects of non-buddhist ascetics. On their austerities, practice & way of living see esp. DhA II.55 sq. and on the whole question Barua, B. M. *The Ājivikas*, Univ. of Calcutta 1920. — (a) **ājīvika**: Vin I.291; II.284; IV.74, 91; M I.31, 483; S I. 217; A III.276, 384; J I.81, 257, 390. — (b) **ājīvika**: Vin I.8; Sn 381 (v. l. BB. °aka).

-sāvaka a hearer or lay disciple of the ājīvaka ascetics Vin II 130, 165; A I.217.

Ājīvika (nt.) (or **ajīvikā** f.?) [fr. ajīva] sustenance of life, livelihood, living Vbh 379 (°bhaya) Miln 196 (id.); PvA 274, and in phrase **ājīvik'āpakata** being deprived of a livelihood, without a living M I.463 = S III.93 (T. reads jīvikā pakatā) = It 89 (reads ājīvikā pakatā) = Miln 279.

Ājīvin (adj.-n.) [fr. ājīva] having one's livelihood, finding one's subsistence, living, leading a life of (—°) D III.64; A V.190 (lūkha°).

Āṭa [etym.? Cp. Sk. āṭi Turdus Ginginianus, see Aufrecht, Halāyudha p. 148] a kind of bird J VI.539 (= dabbimukha C.).

Āṭaviya is to be read for **aṭaviyo** (q. v.) at J VI.55 [= Sk. āṭavika].

Āṭhapanā (f.) at Pug 18 & v. l. at Vbh 357 is to be read **aṭṭhapanā** (so T. at Vbh 357).

Āṇañja see **ānejja.**

Āṇaṇya see **ānaṇya.**

Āṇatti (f.) [ā + ñatti (cp. āṇāpeti), Caus. of **jñā**] order, command, ordinance, injunction Vin I.62; KhA 29; PvA 260; Sdhp 59, 354.

Āṇattika (adj.) [āṇatti + ka] belonging to an ordinance or command, of the nature of an injunction KhA 29.

Āṇā (f.) [Sk. ājñā, ā + **jñā**] order, command, authority Miln 253; DA I.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. **rāj'āṇā** the king's command or authority J I.433; III.351; PvA 242. **āṇaṃ deti** to give an order J I.398; °ṇ **pavatteti** to issue an order Miln 189, cp. āṇāpavatti J III.504; IV.145.

Āṇāpaka (adj. n.) [fr. āṇāpeti] 1. (adj.) giving an order Vism 303. — 2. (n.) one who gives or calls out orders, a town-crier, an announcer of the orders (of an authority) Miln 147.

Āṇāpana (nt.) [abstr. fr. āṇāpeti] ordering or being ordered, command, order PvA 135.

Āṇāpeti [ā + ñāpeti, Caus. of ā + jānāti fr. **ñā**, cp. Sk. ājñāpayati] to give an order, to enjoin, command (with acc. of person) J III.351; Miln 147; DhA II.82; VvA 68 (dāsiyo), 69; PvA 4, 39, 81.

Āṇi (Vedic āṇi to aṇu fine, thin, flexible, in formation an *n*-enlargement of Idg. *olenā, cp. Ohg. lun, Ger. lünse, Ags. lynes = E. linch; further related to Lat. ulna elbow, Gr. ὠλένη, Ohg. elina, Ags. eln = E. el-bow. See Walde, *Lat. Wtb.* under ulna & lacertus]. — 1. the pin of a wheel-axle, a linch-pin M I.119; S II.266, 267; A II.32; Sn 654; J VI.253, 432; SnA 243; KhA 45, 50. — 2. a peg, pin, bolt, stop (at a door) M I.119; S II 266 (drum stick); J IV.30; VI.432, 460; Th 1, 744; Dh I.39. — 3. (fig.) (°—) peg-like (or secured by a peg, of a door), small, little in °**colaka** a small (piece of) rag Vin II.271, cp. I.205 (vaṇabandhana-colaka); °**dvāra** Th 1, 355; C. khuddaka-dvāra, quoted at *Brethren* 200, trsl. by Mrs. Rh. D. as "the towngate's sallyport" by Neumann as "Gestöck" (fastening, enclosure) āṇi-gaṇṭhikāhato ayopatto at Vism 108; DA I.199 is apparently a sort of brush made of four or fire small pieces of flexible wood.

Ātanka [etym. uncertain; Sk. ātanka] illness, sickness, disease M I.437; S III.1; Sn 966 (°phassa, cp. Nd¹ 486). Freq. in cpd. **appātanka** freedom from illness, health (cp. appābādha) D I.204; III.166; A III.65, 103; Miln 14. — f. abstr. **appātankatā** M I.124.

Ātankin (adj.) [fr. ātanka] sick, ill J V.84 (= gilāna C.).

Ātata [fr. ā + tan, pp. tata; lit. stretched, covered over] generic name for drums covered with leather on one side Dpvs XIV.14; VvA 37 (q. v. for enumn. of musical instruments), 96.

Ātatta [ā + tatta¹, pp. of ā-tapati] heated, burnt, scorched, dry J V.69 (°rūpa = sukkha-sarīra C.).

Ātapa [ā + tapa] — 1. sun-heat Sn 52; J I.336; Dhs 617; Dpvs I.57; VvA 54; PvA 58. — 2. glow, heat (in general) Pv I.7⁴; Sdhp 396. — 3. (fig.) (cp. tapa²) ardour, zeal, exertion PvA 98 (viriyā-tapa; perhaps better to be read °ātāpa q. v.). Cp. ātappa.

-vāraṇa "warding off the sun-heat", i. e. a parasol, sun-shade Dāvs I.28; V.35.

Ātapatā (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp 122.

Ātapati [ā + **tap**] to burn J III.447.

Ātappa (nt.) [Sk. *ātāpya, fr. ātāpa] ardour, zeal, exertion D I.13; III.30 sq., 104 sq., 238 sq.; M III.210; S II.132, 196 sq.; A I.153; III.249; IV.460 sq.; V.17 sq.; Sn 1062 (= ussāha ussoḷhi thāma etc. Nd² 122); J III.447; Nd¹ 378; Vbh 194 (= vāyāma); DA I.104.

Ātāpa [ā + tāpa fr. **tap**; cp. tāpeti] glow, heat; fig. ardour, keen endeavour, or perhaps better "torturing, mortification" Miln 313 (cittassa ātāpo paritāpo); PvA 98 (viriya°). Cp. **ātappa** & **ātāpana**.

Ātāpana (nt.) [ā + tāpana] tormenting, torture, mortification M I.78; A I.296 (°paritāpana); II.207 (id.); Pug 55 (id.); Vism 3 (id.).

Ātāpin (adj.) [fr. ātāpa, cp. BSk. ātāpin Av. Ś I.233; II. 194 = Divy 37; 618] ardent, zealous, strenuous, active D III.58, 76 sq., 141 (+ sampajāna), 221, 276; M I.22, 56, 116, 207, 349; II.11; III.89, 128, 156; S I 13, 117 sq., 140, 165; II.21, 136 sq.; III.73 sq.; IV.37, 48, 54, 218; V.165, 187, 213; A II.13 sq.; III 38, 100 sq.; IV. 29, 177 sq., 266 sq., 300, 457 sq.; V.343 sq.; Sn 926; Nd¹ 378; It 41, 42; Vbh 193 sq.; Miln 34, 366; Vism 3 (= viriyavā); DhA I.120; SnA 157, 503. — Freq. in the formula of Arahantship "eko vūpakaṭṭho appamatto ātāpī pahitatto": see arahant II. B. See also satipaṭṭhāna. — Opp. **anātāpin** S II.195 sq.; A II.13; It 27 (+ anottappin).

Ātāpeti [ā + tāpeti] to burn, scorch; fig. to torment, inflict pain, torture M I.341 (+ paritāpeti); S IV.337; Miln 314, 315.

Ātitheyya (nt.) [fr. ati + theyya] great theft (?) A I.93; IV. 63 sq. (v. l. ati° which is perhaps to be preferred).

Ātu [dialectical] father M I.449 (cp. Trenckner's note on p. 567: the text no doubt purports to make the woman speak a sort of patois).

Ātuman [Vedic ātman, diaeretic form for the usual contracted attan; only found in poetry. Cp. also the shortened form tuman] self. nom. sg. **ātumo** Pv IV.5² (= sabhāvo PvA 259), **ātumā** Nd¹ 69 (ātumā vuccati attā), 296 (id.), & **ātumāno** Nd¹ 351; acc. **ātumānaṃ** Sn 782 (= attānaṃ SnA 521), 888, 918; loc. **ātume** Pv II.13¹¹ (= attani C.).

Ātura (adj.) [Sk. ātura, cp. BSk. ātura, e. g. Jtm 31¹⁰] ill, sick, diseased; miserable, affected S III.1 (°kāya); A I. 250; Sn 331; Vv 83¹⁴ (°rūpa = abhitunna-kāya VvA 328); J I.197 (°anna "food of the miserable", i. e. last meal of one going to be killed; C. expls. as maraṇabhojana), 211 (°citta); II.420 (°anna, as above); III.201; V.90, 433; VI.248; Miln 139, 168; DhA I.31 (°rūpa); PvA 160, 161; VvA 77; Sdhp 507. Used by Commentators as syn. of **aṭṭo**, e. g. at J IV.293; SnA 489. **-anātura** healthy, well, in good condition S III.1; Dh 198.

Āthabbaṇa (nt.) [= athabbaṇa, q. v.] the Atharva Veda as a code of magic working formulas, witchcraft, sorcery Sn 927 (v. l. ath°, see interpreted at Nd¹ 381; expld. as āthabbaṇika-manta-ppayoga at SnA 564).

Āthabbaṇika (adj. n.) [fr. athabbana] one conversant with magic, wonder-worker, medicine-man Nd¹ 381; SnA 564.

Ādapeti [Caus. of ādāti] to cause one to take, to accept, agree to M II.104; S I.132.

Ādara [Sk. ādara, prob. ā + dara, cp. semantically Ger. ehrfurcht awe] consideration of, esteem, regard, respect, reverence, honour J V.493; SnA 290; DA I.30; DhsA 61; VvA 36, 61, 101, 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. **-anādara** lack of reverence, disregard, disrespect; (adj.) disrespectful S I.96; Vin IV.218; Sn 247 (= ādara-virahita SnA 290; DA I.284; VvA 219; PvA 3, 5, 54, 67, 257.

Ādaratā (f.) [abstr. fr. ādara] = ādara, in neg. **an°** want of consideration J IV.229; Dhs 1325 = Vbh 359 (in expln. of dovacassatā).

Ādariya (nt.) [abstr. fr. ādara] showing respect of honour; neg. an° disregard, disrespect Vin II.220; A V.146, 148; Pug 20; Vbh 371; miln 266.

Ādava [ā + dava²?] is gloss at VvA 216 for maddava Vv 51²³; meaning: excitement, adj. exciting. The passage in VvA is somewhat corrupt, & therefore unclear.

Ādahati¹ [ā + dahati¹] to put down, put on, settle, fix Vism 289 (samaṃ ā. = samādahati). Cp. sam° and ādhiyati.

Ādahati[2] [ā + dahati[2]] to set fire to, to burn J VI.201, 203.

Ādā [ger. of ādāti from reduced base *da of dadāti 1[b]] taking up, taking to oneself Vin IV.120 (= anādiyitvā C.; cp. the usual form ādāya).

Ādāti (Ādadāti) [ā + dadāti of dadāti base 1 dā] to take up, accept, appropriate, grasp, seize; grd. **ādātabba** Vin I.50; inf. **ādātuṃ** D III.133 (adinnaṃ theyyasankhātaṃ ā.). — ger. **ādā** & **ādāya** (see sep.); grd. **ādeyya**, Caus. **ādapeti** (q. v.). — See also **ādiyati** & **ādeti**.

Ādāna (nt.) [ād + āna, or directly from ā + **dā**, base 1 of dadāti] taking up, getting, grasping, seizing; fig. appropriating, clinging to the world, seizing on (worldly objects). (1) (lit.) taking (food), pasturing M III.133; J V.371 (& °esana). — (2) getting, acquiring, taking, seizing S II.94; A IV.400 (daṇḍ°); PvA 27 (phal°); esp. freq. in **adinn°** seizing what is not given, i. e. theft: see under adinna. — (3) (fig.) attachment, clinging A V.233, 253 (°paṭinissagga); Dh 89 (id.; cp. DhA II.163); Sn 1103 (°taṇhā), 1104 (°satta); Nd[1] 98 (°gantha); Nd[2] 123, 124. **-an°** free from attachment S I.236 (sādānesu anādāno "not laying hold mong them that grip" trsl.); A II.10; It 109; J IV.354; Miln 342; DhA IV.70 (= khandhādisu niggahaṇo). Cp. upa°, pari°.

Ādāya [ger. of ādāti, either from base 1 of dadāti (dā) or base 2 (dāy). See also ādiya] having received or taken, taking up, seizing on, receiving; freq. used in the sense of a prep. "with" (c. acc.) Sn 120, 247, 452; J V.13; Vbh 245; DhA II.74; SnA 139; PvA 10, 13, 38, 61 etc. — At Vin I.70 the form ādāya is used as a noun f. ādāyā in meaning of "a casually taken up belief" (tassa ādāyassa vaṇṇe bhaṇati). Cp. upa°, pari°.

Ādāyin (adj.-n.) [fr. ā + dadāti base 2, cp. ādāya] taking up, grasping, receiving; one who takes, seizes or appropriates D I.4 (dinn°); A III.80; V.137 (sār°); DA I.72.

Ādāsa [Sk. ādarśa, ā + **dṛś**, P. dass, of dassati[1] 2] a mirror Vin II.107; D I.7, 11 (°pañha mirror-questioning, cp. DA I.97: "ādāse devataṃ otaretvā pañha-pucchanaṃ"), 80; II.93 (dhamma'-ādāsaṃ nāma dhamma-pariyāyaṃ desessāmi); S V.357 (id.); A V.92, 97 sq., 103; J I.504; Dhs 617 (°maṇḍala); Vism 591 (in simile); KhA 50 (°daṇḍa) 237; DhA I.226.

-tala the surface of the mirror, in similes at Vism 450, 456, 489.

Ādāsaka = ādāsa Th 2, 411.

Ādi [Sk. ādi, etym. uncertain] — 1. (m.) starting-point beginning Sn 358 (acc. ādiṃ = kāraṇaṃ SnA 351); Dh 375 (nom. ādi); Miln 10 (ādimhi); J VI.567 (abl. ādito from the beginning). For use as nt. see below 2 b. — 2. (adj. & adv.) (a) (°—) beginning, initially, first, principal, chief: see cpds. — (b) (°—) beginning with, being the first (of a series which either is supposed to be familiar in its constituents to the reader or hearer or is immediately intelligible from the context), i. e. and so on, so forth (cp. adhika); e. g. rukkha-gumb-ādayo (acc. pl.) trees, jungle etc. J I.150; amba-panas' ādīhi rukkehi sampanno (and similar kinds of fruit) J I.278; amba-labuj'ādīnaṃ phalānaṃ anto J II.159; asi-satti-dhāmi-ādīni āvudhāni (weapons, such as sword, knife, bow & the like) J I.150; kasi-gorakkh' ādīni karonte manusse J II.128; ... ti ādinā nayena in this and similar ways J I.81; PvA 30. Absolute as nt. pl. **ādinī** with ti (evaṃ) (ādīni), closing a quotation, meaning "this and such like", e. g. at J II.128, 416 (ti ādīni vjravitvā). — In phrase **ādiṃ katvā** meaning "putting (him, her, it) first", i. e. beginning with, from ... on, from ... down (c. acc.) e. g. DhA I.393 (rājānaṃ ādiṃ K. from the king down); PvA 20 (vihāraṃ ādikatvā), 21 (pañcavaggiye ādiṃ K.).

-kammika [cp. BSk. ādikarmaka Divy 544] a beginner Vin III.116; IV.100; Miln 59; Vism 241; DhsA 187. **-kalyāṇa** in phrase ādikalyāṇa majjhe-kalyāna pariyosāna-kalyāna of the Dhamma, "beautiful in the beginning, the middle & the end" see references under dhamma C. 3 and cp. DA I.175 (= ādimhi kalyāṇa etc.); SnA 444; abstr. **°kalyāṇatā** Vism 4. **-pubbangama** original Dpvs IV.26. **-brahmacariyaka** belonging to the principles or fundaments of moral life D I.189; III.284; M I.431; II.125, 211; III. 192; S II.75, 223; IV.91; V.417, 438; f. **°ikā** Vin I.64, 68; A I.231 sq. **-majjhaparlyosāna** beginning, middle & end Miln 10; cp. above **ādikalyāṇa**.

Ādika (adj.) [ādi + ka] from the beginning, initial (see adhika); instr. **ādikena** in the beginning, at once, at the same time M I.395, 479; II.213; S II.224; J VI.567. Cp. **ādiya**[3].

Ādicca [Vedic āditya] the sun S I.15, 47; II.284; III.156; V.44, 101; A I.242; V.22, 263, 266 sq.; It 85; Sn 550, 569, 1097 ("ādicco vuccati suriyo" Nd[2] 125); DhA IV. 143; Sdhp 14, 17, 40.

-upaṭṭhānā sun-worship D I.11 (= jīvikatthāya ādiccaparicariyā DA I.97); J II.72 (°jātaka; ādiccaṃ upatiṭṭhati p. 73 = suriyaṃ namassamāno tiṭṭhati C.). **-patha** the path of the sun, i. e. the sky, the heavens Dh 175 (= ākāsa DhA III.177). **-bandhu** "kinsman of the sun", Ep. of the Buddha Vin II.296; S I.186, 192; A II.54; Sn 54, 915, 1128; Nd[1] 341; Nd[2] 125[b]; Vv 42[5], 78[10]; VvA 116.

Ādiṇṇa [Sk. ādīrṇa, pp. of ā + **dṛ**, see ādiyati[2]] broken, split open S IV.193 (= sipātikā with burst pod); cp. M I.306.

Ādiṇṇata (ṅt.) [abstr. fr. ādiṇṇa] state of being broken or split I's I.49.

Āditta [ā + ditta[1], Sk. ādīpta, pp. of ā + **dīp**] set on fire, blazing, burning Vin I.34; Kv 209 (sabbaṃ ādittaṃ); S III.71; IV.19, 108; A IV.320 (°cela); Sn 591; J IV.391; Pv I.8[5] (= paditta jalita PvA 41); Kvu 209; DA I.264; PvA 149; Sdhp 599.

-pariyāya the discourse or sermon on the fire (lit. being in flames) S IV.168 sq.; Vin I.34; DhA I.88.

Ādina only at D I.115 (T. reading ādīna, but v. l. S id. ādina, B p. abhinna) in phrase ādina-khattiya-kula primordial. See note in *Dial.* I.148.

Ādiya[1] (adj.) grd. of admi, **ad**, Sk. ādya] edible, eatable A III.45 (bhojanāni).

Ādiya[2] in **°mukha** is uncertain reading at A III.164 sq. (vv. ll. ādeyya° & ādheyya), meaning perhaps "grasp-month", i. e. gossip; thus equal to ger. of ādiyati[1]. Perhaps to be taken to ādiyati[2]. The same phrase occurs at Pug 65 (T. ādheyya°, C. has v. l. ādheyya°) where Pug A 248 expln. "ādito dheyyamukho, paṭhama-vacanasmiṃ yeva ṭhapita-mukho ti attho" (sticking to one's word?). See **ādheyya**.

Ādiya[3] = ādika, instr. **ādiyena** in the beginning J VI.567 (= ādikena C.).

Ādiya[4] ger. of ādiyati.

Ādiyati [ā + diyati, med. pass. base of dadāti[4], viz. di° & di°; see also ādāti & ādeti] to take up; take to oneself, seize on, grasp, appropriate, fig. take notice of, take to heart, heed. — pres. **ādiyati** A III.46; Sn 119, 156, 633, 785, Nd[1] 67; Nd[2] 123, 124; J III.296: V.367. — pot. **ādiye** Sn 400; imper. **ādiya** M III.133 (so read for ādissa?). — aor. **ādiyi** D III.65; A III.209, **ādiyāsi** Pv IV.1[48] (sayaṃ daṇḍaṃ ā. = acchinditvā gaṇhasi PvA 241), & **ādapayi** (Caus. formation fr. ādāti?) to take heed S I.132 (v. l. ādiyi, trsl. "put this into thy mind"). — ger. **ādiyitvā** Vin IV.120 (= ādā); J II.224 (C. for ādiya T.); III.104; IV.352 (an° not heeding; v. l. anāditvā, cp. anādiyanto not attending J III.196); DhA III.32 (id.); PvA

13 (T. anādayitva not heeding), 212 (vacanaṃ anādiyitvā not paying attention to his word), **ādiya** S III.26 (v. l. an° for anādiya); J II.223 (= ādiyitvā C.); see also ādiya², & **ādīya** S III.26 (an°). See also upādiyati & pariyādiyati.

Ādiyati [ā + diyati, Sk. ādīryate, Pass. of **dṛ** to split: see etym. under **darī**] to split, go asunder, break Ps I.49. — pp. **ādiṇṇa**. See also **avadīyati**. Cp. also upādiṇṇa.

Ādiyanatā (f.) [abstr. formation ādiyana (fr. ādiya ger. of ādiyati) + ta] in **an°** the fact of not taking up or heeding SnA 516.

Ādisati [ā + disati] (a) to announce, tell, point out, refer to. — (b) to dedicate (a gift, dakkhiṇaṃ or dānaṃ). — pres. ind. **ādisati** D I.213 = A I.170 (tell or read one's character); Sn 1112 (atītaṃ); Nd¹ 382 (nakkhattaṃ set the horoscope); Miln 294 (dānaṃ); pot. **ādiseyya** Th 2, 307 (dakkhiṇaṃ); Pv IV.1³⁰ (id. = uddiseyya PvA 228), & **ādise** Vin I.229 = D II.88 (dakkhiṇaṃ); imper. **ādisa** PvA 49. — fut. **ādissati** Th 2, 308 (dakkhiṇaṃ) PvA 88 (id.). — aor. **ādisi** Pv II.2⁸; PvA 46 (dakkhiṇaṃ); pl. ādisiṃsu ibid. 53 (id.) & ādisuṃ Pv I.10⁶ (id.). — ger. **ādissa** Vin III.127; Sn 1018; Pv II.1⁶ (dānaṃ), & **ādisitvāna** Th 2, 311. — grd. **ādissa** (adj.) to be told or shown M I.12.

Ādiso (adv.) [orig. abl. of ādi, formed with °saḥ] from the beginning, i. e. thoroughly, absolutely D I.180; M III.208.

Ādissa at M III.133 is an imper. pres. meaning "take", & should probably better be read **ādiya** (in corresponsion with ādāna). It is not grd. of ādisati, which its form might suggest.

Ādīna at D I.115 & S V.74 (vv. ll. ādina, & abhinna) see ādina. See **diṇṇa**.

Ādīnava [ā + dīna + va (nt.), a substantivised adj., orig. meaning "full of wretchedness", cp. BSk. ādīnava M Vastu III.297 (misery); Divy 329] disadvantage, danger (in or through = loc.) D I.38 (vedanānaṃ assādaṃ ca ādīnavaṃ ca etc.), 213 (iddhi-pāṭihāriye M I.318; S I.9 (ettha bhīyo); II.170 sq. (dhātūnaṃ); III.27, 62, 102 (rūpassa etc.); IV.7, 168; A I.57 (akaraṇīye kayīramāne) 258 (ko loke assādo); III.250 sq.; 267 sq. (duccarite), 270 (puggala-ppasāde); IV.439 sq.; V.81; J I.146; IV.2; It 9 = A II.10 = Nd² 172ª; Sn 36, 50 (cp. Nd² 127), 69, 424, 732; Th 2, 17 (kāye ā. = dosa ThA 23), 485 (kāmesu ā. = dosa ThA 287); Pv III.10¹ (= dosa PvA 214); IV.6¹ (= dosa PvA 263); Ps I.192 sq.; II.9, 10; PvA 12, 208. — There are several sets of sources of evil or danger, viz. five **dussīlassa sīla-vipattiyā ā.** at D II.85 = III.235 = A III.252; five **akkhantiyā ā.** at Vbh 378; six of six each at D III.182 sq. — In phrase **kāmānaṃ ā. okāro sankileso** D I.110, 148; M I.115; Nett 42; DhA I 6.

-ânupassin realising the danger or evil of S II.85 (upādāniyesu dhammesu) abstr. °ânupassanā Vism 647 sq., 695. **-dassāvin** same as °ânupassin D I.245 (an°); A V.178 (id.); D III.46; S II.194, 269; A III.146; V.181 sq.; Nd² 141. **-pariyesanā** search for danger in (—°) S II.171; III.29; IV.8 sq. **-saññā** consciousness of danger D I.79; III.253, 283; A III.79.

Ādīpanīya (adj.) [grd. of ā + dīpeti] to be explained Miln 270.

Ādīpita [pp. of ādīpeti, ā + caus. of **dīp**, cp. dīpeti] ablaze, in flames S I.31 (loka; v. l. āditta) 108; J V.366; DhA III 32 (v. l. āditta).

Ādu (indecl.) [see also **adu**] emphatic (adversative) part. (1) of affirmation & emphasis: but, indeed, rather J III. 499 = VI.443; V.180; VI.552. — (2) as 2nd component of a disjunctive question, mostly in corresponsion udāhu ... ādu (= kiṃ ... udāhu SnA 350), viz. is it so ... or" Th 1, 1274 = Sn 354; Pv IV.3¹⁷ = DhA I.31; J V.384; VI.382; without udāhu at J V.460 (adu). The close connection with udāhu suggesto an explⁿ. of ādu as a somehow distorted abbreviation of udāhu.

Ādeti [a + deti, base² of dadāti (day° & de°), cp. also ādiyati] to take, receive, get Sn 121 (= gaṇhāti SnA 179), 954 (= upādiyati gaṇhāti Nd¹ 444); cp. I.4³; J III. 103, 296; V.366 (= gaṇhāti C.; cp. ādiyati on p. 367); Miln 336.

Ādeyya (adj.) [grd. of ādāti (q. v.)] to be taken up, acceptable, pleasant, welcome, only in phrase °**vacana** welcome or acceptable speech, glad words Vin II.158; J VI.243; Miln 110; ThA 42.

Ādeva, Ādevanā [ā + **div.** devati] lamenting, deploring, crying etc. in ster. phrase (explaining parideva or paridadava) **ādevo paridevo ādevanā pari° ādevitattaṃ pari°** Nd¹ 370 = Nd² 416 = Ps I.38.

Ādesa [fr. ādisati, cp. Sk. ādeśa] information, pointing out; as tt. g. characteristic, determination, substitute, e. g. kuto-nidānā is at SnA 303 said to equal kiṃ-nidānā, the to of kuto (abl.) equalling or being substituted for the acc. case: paccatta-vacanassa to-ādeso veditabbo.

Ādesanā (f.) [a + desanā] pointing out, guessing, prophesy; only in phrase °**pāṭihāriya** trick or marvellous ability of mind-reading or guessing other peoples character Vin II. 200; D I.212, 213; III.220; A I.170, 292; V.327; Ps II. 227. For pāṭihāriya is subsiituted °vidhā (lit. variety of, i. e. act or performance etc.) at D III.103.

Ādhāna (nt.) [ā + dhāna] — 1. putting up, putting down, placing, laying A IV.41 (aggissa ādhānaṃ, v. l. of 6 MSS ādānaṃ). — 2. receptacle M I.414 (udak°), cp. ādheyya. — 3. enclosure, hedge Miln 220 (kaṇṭak° thorny brake, see under kaṇṭaka).

-gāhin holding one's own place, i. e. obstinate (?), reading uncertain & interchanging with ādāna, only in one ster. phrase, viz. sandiṭṭhi-parāmāsin ādhāna-gāhin duppaṭinissaggin Vin II.89; M I.43, 96; A III.335 (v. l. ādāna°, C. expl⁸ by daḷhagāhin); D III.247 (adhāna°).

Ādhāra [ā + dhāra] — 1. a container, receptacle, basin, lit. holder A III.27; J VI.257. — 2. „holding up", i. e. support, basis, prop. esp. a (round) stool or stand for the alms-bowl (patta) Vin II.113 (an° patto); M III.95; S V.21; J V.202. — fig. S V.20 (an° without a support, cittaṃ); Vism 8, 444. — 3. (tt. g.) name for the loc. case ("resting on") Sn 211.

Ādhāraka (m. & nt.) [ā + dhāraka, or simply ādhāra + ka] — 1. a stool or stand (as ādhāra²) (always m., except at J I.33 where °āni pl. nt.) J I.33; DhA III.290 = VvA 220; DhA III.120 = 186 (one of the four priceless things of a Tathāgata, viz.: setacchattaṃ, nisīdanapallanko, ādhārako pādapīṭhaṃ). — 2. a reading desk, pulpit J III.235; IV.299.

Ādhāraṇatā (f.) [ā + dhāraṇatā] concentration, attention, mindfulness SnA 290 (+ daḷhīkaraṇa), 398 (id.).

Ādhārita [pp. of ā + dhāreti, cp. dhāreti¹] supported, held up Miln 68.

Ādhāvati [ā + dhavati¹] to run towards a goal, to run after M I.265 (where id. p. S II.26 has upadh°); DA I. 39. Freq. in combⁿ. **ādhāvati paridhāvati** to run about, e. g. J I.127, 134, 158; II.68.

Ādhāvana (nt.) [fr. ādhāvati] onrush, violent motion Miln 135.

Ādhipacca (& **Ādhipateyya**) (nt.) [fr. adhi + pati + ya "being over-lord"; see also adhipateyya] supreme rule, lordship, sovereignty, power S V.342 (issariy°); A I.62 (id.), 147, 212; II.205 (id.); III.33, 76; IV.252 sq.; Pv II.9⁵⁹ (one of the ṭhānas, cp. ṭhāna II.2b; see also D III.

146, where spelt ādhipateyya; expld. by issariya at PvA 137); J I.57; Dāvs v.17; VvA 126 (gehe ā = issariya). The three (att°, lok°, dhamm°) at Vism 14.

Ādhuta [ā + dhuta¹] shaken, moved (by the wind, i. e. fanned Vv 39⁴ (v. l. adhuta which is perhaps to be preferred, i. e. not shaken, cp. vātadhutaṇ Dāvs v.49; VvA 178 explˢ. by saṇikaṇ vidhūpayamāna, i. e. gently fanned).

Ādheyya (adj.) [grd. of ā + dadhāti cp. ādhāna²] to be deposited (in one's head & heart Pug A), to be heeded, to be appropriated [in latter meaning easily mixed with **ādheyya**, cp. vv. ll. under **ādiya²**]; nt. depository (= ādhātabbatā ṭhapetabbatā Pug A 217) Pug 34 (°ṇ gacchati is deposited); Miln 359 (sabbe tass' ādheyya² honti they all become deposited in him, i. e. his deposits or his property).

-**mukha** see **ādiya²**.

Ānaka [Sk. ānaka, cp. Morris *J P T S.* 1893, 10] a kind of kettledrum, beaten only at one end S II.266; J II. 344; Dpvs XVI.14.

Ānañca see **ākāsa°** and **viññāṇa°**.

Ānañja see **āneñja**.

Ānaṇya (nt.) [Sk. ānṛṇya, so also BSk. e. g. Jtm 31¹⁸; from a + ṛṇa, P. iṇa but also aṇa in composition, thus an-aṇa as base of ānaṇya] freedom from debt D I.73; A III.354 (Ep. of Nibbāna, cp. **anaṇa**); Nd¹ 160; Vism 44; DA I.3.

Ānadati [ā + nadati] to trumpet (of elephants) J IV.233.

Ānana (nt.) [Vedic āna, later Sk. ānana from **an** to breathe] the mouth; adj. (—°) having a mouth Sdhp 103; Pgdp 63 (vikaṭ°).

Ānantarika (& °**ya**) [fr. an + antara + ika] without an interval, immediately following, successive Vin I.321; II. 12; Pug 13; Dhs 1291.

-**kamma** "conduct that finds retribution without delay" (*Kvu trsl.* 275 n. 2) Vin II.193; J I.45; Kvu 480; Miln 25 (cp. *Dhs trsl.* 267); Vism 177 (as prohibiting practice of kammaṭṭhāna).

Ānanda [Vedic ānanda, fr. ā + **nand**, cp. BSk. ānandī joy Divy 37] joy, pleasure, bliss, delight D I.3; Sn 679, 687; J I.207 (°maccha Leviathan); VI.589 (°bheri festive drum); DA I 53 (= pītiyā etaṇ adhivacanaṇ).

Ānandati [ā + nandati] to be pleased or delighted J VI. 589 (aor. ānandi in T. reading ānandi vittā, expld. by C. as nandittha was pleased; we should however read **ānandi-cittā** with gladdened heart). See also **ānandiya**.

Ānandin (adj.) [fr. ā + **nand**] joyful, friendly Th I, 555; J IV.226.

Ānandiya (adj.-.) [grd. of ānandati] enjoyable, nt. joy, feast J VI.589 (°ṇ acarati to celebrate the feast = ānanda-chaṇa C.).

Ānandī (f.) [ā + nandī, cp. ānanda] joy, happiness in cpd. ānandi-citta J VI.589 (so read probably for **ānandi vitta**: see ānandati).

Ānaya (adj.) [ā + naya] to be brought, in **suvānaya** easy to bring S I.124 = J I.80.

Ānayati see **āneti**.

Ānāpāna (nt.) [āna + apāna, cpds. of **an** to breathe] inhaled & exhaled breath, inspiration & respiration S V.132, 311 sq.; J I.58; Ps I.162 (°kathā); usually in cpd. °**sati** concentration by in-breathing & out-breathing (cp. *Man. of Mystic* 70) M I.425 (cp. D II.291); III.82; Vin III.70; A I.30; It 80; Ps I.166, 172, 185 (°samādhi); Nd² 466 B (id.); Miln 332; Vism 111, 197, 266 sq.; SnA 165. See detail under **sati**.

Ānāpeti see **āneti**.

Ānāmeti [ā + nāmeti, Caus. of namati, which is usually spelt nameti] to make bend, to bend, to bring toward or under J V.154 (doubtful reading fut ānāmayissasi, v. l. ānayissati, C. ānessasi = lead to).

Ānisaṇsa [ā + ni + saṇsa, BSk. distorted to anuśaṇsa] praise i. e. that which is commendable, profit, merit, advantage, good result, blessing in or from (c. loc.). — There are *five* ānisaṇsā sīlavato sīla-sampadāya or blessings which accrue to the virtuous enumd. at D II.86, viz. **bhogakkhandha** great wealth, **kittisadda** good report, **visārada** self-confidence, **asammūlho kālaṇ karoti** an untroubled death, **saggaṇ lokaṇ uppajjati** a happy state after death. — D I.110, 143; III.132 (four), 236 (five); M I.204; S I.46, 52; III.8, 93 (mahā°); V.69 (seven), 73, 129, 133, 237 (seven), 267, 276; A I.58 (karaṇīye kariyamāne); II.26, 185, 239, 243 (sikkhā°); III.41 (dāne), 248 (dhammasavane), 250 (yāguyā), 251 (upaṭṭhita-satissa), 253 sq. (sīlavato sīlasampadāya etc., as above), 267 (sucarite), 441; IV.150 (mettāya ceto-vimuttiyā), 361 (dhammasavane), 439 sq. (nekkhamme avitakke nippītike), 442, 443 sq. (ākās'ānañcāyatane); V.1, 106 (mahā°), 311; It 28, 29, 40 (sikkhā°); Sn 256 (phala°), 784, 952; J I.9, 94; V.491 (v. l. anu°); Nd¹ 73, 104, 441; Kvu 400; Miln 198; VvA 6, 113; PvA 9 (dāna°) 12, 64 (= phala), 208, 221 (= guṇa); Sdhp 263. — *Eleven* ānisaṇsas of *mettā* (cp. Ps II.130) are given in detail at Vism 311—314; on another *eight* see pp. 644 sq.

Ānisada (nt.) [a + **sad**] "sit down", bottom, behind M I. 80 = 245; J III.435 (gloss asata) Vism 251 = KhA 45 (°ttaca), 252 (°maṇsa).

Ānuttariya (nt.) [see also anuttariya which as —° probably represents ānutt°] incomparableness, excellency, supreme ideal D III.102 sq.; A V.37.

Ānīta [pp. of āneti] fetched, brought (here), brought back adduced J I.291; III.127; IV.1.

Ānupuṭṭha metri causa for **anupuṭṭha** (q. v.).

Ānupubba (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, 727 (cp. M Vastu II.224 ānupubbā).

Ānupubbatā (f.) (or °**ta** nt.?) [fr. last] succession; only in tt. g. padānu-pubbatā word sequence, in expln. of **iti** Nd¹ 140; Nd² 137 (v. l. °ka).

Ānupubbikathā [for anupubbi° representing its isolated composition form, cp. ānubhāva & see also anupubbi°] regulated exposition, graduated sermon D I.110; II.41 sq.; M I.379; J I.8; Miln 228; DA I.277, 308; DhA IV.199.

Ānubhāva [the dissociated composition form of anubhāva, q. v. for details. Only in later language] greatness, magnificence, majesty, splendour J I.69 (mahanto); II.102 (of a jewel) V.491; DhA II.58.

Āneja and **Āñāja** [abstr. fr. an + *añja or *ejja = *ijja. The Sanskritised equivalent would be *iñjya or *iñgya of **ing** to stir, move, with a peculiar substitution of ***ang** in Pāli, referring it to a base with ṛ (probably Sk. **rj**, ṛñjati) in analogy to a form like Sk. ṛṇa = Pāli aṇa & iṇa, both a & i representing Sk. ṛ. The form **añja** would thus correspond to a Sk. *añjya (*añgya). The third P. form **ān-eñja** is a direct (later, and probably re-instituted) formation from Sk. iñjya, which in an interesting way became in BSk. re-sanskritised to **āñijya** (which on the other hand may represent āñejja & thus give the latter the feature of a later, but more specifically Pāli form).

The editions of P. Texts show a great variance of spelling, based on MSS. vacillation, in part also due to confusion of derivation] immovability, imperturbability, impassibility. The word is *n.* but occurs as *adj.* at Vin III. 109 (ānañja samādhi, with which cp. BSk. ānijyā śāntiḥ at Av. Ś I.199. — The term usually occurs in cpd. ānejja-ppatta (adj.) immovable lit. having attained impassibility, expld. by Bdhgh. at Vin III.267 (on Pār. I.1, 6) as **acala, niccala,** i. e. motionless. This cpd. is indicated below by (p.) after the reference. — The various spellings of the word are as follows: — 1. **ānejja** D I.76 (v. l. ānañja-p.) A II.184 (p.); III.93 (p.), 100 (p.), 377 sq. (p.); Nd² 471 (v. l. aneja, ānañja) = Vbh 137 (āneñja); Nd² 569ᵃ (v. l. ānañja), 601 (v. l. anejja & aneñja); Pug 60 (p.); DA I.219 (v. l. BB āneñja). — 2. **ānañja** Vin III.4 (p.) (v. l. ānañca°, anañja°, ānañja°; Bdhgh. ānejja° p. 267), 109; Ud 27 (samādhi, adj. v. l. ānañca); DhA IV.46. See also below cpd. °kāraṇa. — A peculiarity of Trenckner's spelling is **āṇañja** at M II.229 (v. l. aṇañja, aneñja, āneñja), 253, 254. — 3. **āneñja** S II.82 (v. l. āṇañje, or is it āṇeñja?); D III.217 (°âbhisankhāra of imperturbable character, remaining static, cp. *Kvu trsl.* 358); Nd¹ 90 (id.), 206, 442; Ps II.206; Vbh 135, 340; Vism 377 (p.), 386 (sixteen° fold), 571; Nett 87, 99. — See also iñjati.

-kāraṇa trick of immovability, i. e. pretending to be dead (done by an elephant, but see differently Morris *J P T S.* 1886, 154) J I.415; II.325 (v. l. āṇañja, āneñca, ānañca); IV.308; V.273, 310.

Āneñjatā (f.) [fr. aneñja] steadfastness Vism 330, 386.

Āneti [ā + neti] to bring, to bring towards, to fetch, procure, convey, bring back Sn 110; PvA 54, 92. pot. 1st pl. **ānema** (or imper. 2nd pl. **ānetha** M I.371. fut. **ānayissati** S I.124; Pv II.6⁵; J III.173; V.154 (v. l.), & **ānessati** J V.154. inf. **ānayituṃ** Pv II 6¹⁰, ger. **ānetvā** PvA 42, 74. aor. **ānesi** PvA 3, & **ānayi** Pv I.7¹ (sapatiṃ). — pp. **ānīta** (q. v.). — Med. pass. **ānīyati** & **āniyyati** D II.245 (āniyyataṃ imper. shall be brought); M I. 371 (ppr. ānīyamāna). — Caus. II. **ānāpeti** to cause to be fetched J III.391; V.225.

Āpa & **Āpo** (nt.) [Vedic ap & āp, f. sg. apā, pl. āpaḥ, later Sk. also āpaḥ nt. — Idg. ***ap** & ***ab,** primarily to Lith. ùpė water, Old Prussian ape river, Gr. Ἀπία N. of the Peloponnesus; further (as ***ab**) to Lat. amnis river, Sk. abda cloud, & perhaps ambu water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), viz. **paṭhavī, āpo, tejo, vāyo:** see *Cpd.* 268 & *Dhs trsl.* 201, also below °dhātu. — D II.259; M I.327; S II.103; III.54, 207; A IV.312, 375; Sn 307, 391 (°ṇ), 392 (loc. ape), 437 (id.); J IV.8 (paṭhavi-āpa-teja°); Dhs 652; Miln 363 (gen. āpassa, with paṭhavi etc.); Sdhp 100.

-kasiṇa the water-device, i. e. meditation by (the element of) water (cp. *Mystic* 75 n.) D III.268; J I.313; Dhs 203; Vism 170; DhA I 312; III.214. **-dhātu** the flind element, the essential element in water, i. e element of cohesion (see *Cpd.* 155 n. 2; *Mystic* 9 n. 2; *Dhs trsl.* 201, 242) D III.228, 247; M I.187, 422: Dhs 652; Nett 74. See also **dhātu. -rasa** the taste of water A I.32; SnA 6. **-sama** resembling water M I.423.

Āpakā (f.) [= āpagā] river J V.452; VI.518.

Āpagā (f.) [āpa + ga of **gam**] a river Th 1, 309; Sn 319; J V.454; Dāvs I.52; VvA 41.

Āpajjati [Sk. āpadyate, ā + **pad**] to get into, to meet with (acc.); to undergo; to make, produce, exhibit Vin II.126 (saṃvaraṃ); D I.222 (pariyeṭṭhiṃ); It 113 (vuddhiṃ); J I.73; Pug 20, 33 (diṭṭh'ânugatiṃ); PvA 29 (ppr. āpajjanto); DhA II.71. — pot. **āpajjeyya** D I.119 (musāvādaṃ). — aor. **āpajji** J V.349; PvA 124 (sankocaṃ) & **āpādi** S I.37; A II.34; It 85; J II.293; 3rd pl. **āpādu** D II.273. — ger. **āpajjitva** PvA 22 (saṃvegaṃ), 151. — pp. **āpanna** (q. v.). — Caus. **āpādeti** (q. v.). — *Note.* The reading **āpajja** in āpajja naṃ It 86 is uncertain (vv. ll. āsajja & ālajja). The id. p. at Vin II.203 (CV. VII.4, 8) has āsajjanaṃ, for which Bdhgh, on p. 325 has āpajjanaṃ. Cp. pariyāpajjati.

Āpaṇa [Sk. āpaṇa, a **paṇ**] a bazaar, shop Vin I.140; J I.55; V.445; Pv II.3²²; Miln 2, 341; SnA 440; DhA I. 317; II.89; VvA 157; PvA 88, 333 (phal° fruit shop), 215.

Āpaṇika [fr. āpaṇa] a shopkeeper, tradesman J I.124; Miln 344; VvA 157; DhA II.89.

Āpatacchika at J VI.17 is C. reading for apatacchika in **khārâpat°** (q. v.).

Āpatati [ā + patati] to fall on to, to rush on to J V.349 (= upadhāvati C.); VI.451 (= āgacchati C.); Miln 371.

Āpatti (f.) [Sk. āpatti, fr. ā + **pad,** cp. apajjati & BSk. āpatti, e. g, Divy 330] an ecclesiastical offence (cp. *Kvu trsl.* 362 n. 1), Vin I.103 (°khandha), 164 (°ṇ paṭikaroti), 322 (°ṇ passati), 354 (avasesā & anavasesā); II.2 sq. (°ṇ ropeti), 59, 60 (°pariyanta), 88 (°adhikaraṇa), 259 (°ṇ paṭikaroti); IV.344; D III.212 (°kusalatā); A I.84 (id.), 87; II.240 (°bhaya); Dhs 1330 sq. (cp. *Dhs trsl.* 346). — **anāpatti** Vin III.35.

Āpattika (adj.) [āpatti + ka, cp. BSk. āpattika Divy 303] guilty of an offence M I.443; Vin IV.224. **an°** Vin I.127.

Āpatha in micchāpatha, dvedhāpatha as classified in Vbh Ind. p. 441 should be grouped under **patha** as micchā°, dvedhā°.

Āpathaka in °jjhāyin Nd² 342² is read **āpādaka°** at Nd¹ 226, and āpātaka° at Vism 26.

Āpadā (f.) [Sk. āpad, fr. ā + **pad,** cp. āpajjati & BSk. āpad, e. g. in āpadgata Jtm 31³³] accident, misfortune, distress, D III.190; A II.68 (loc. pl. āpadāsu), 187; III. 45; IV.31; Th 1, 371; J IV.163 (āpadatthā, a difficult form; vv. ll. T. aparattā, āpadatvā, C. aparatthā; expld. by āpadāya); V.340 (loc. āpade), 368; PvA 130 (quot.); Sdhp 312, 554. *Note.* For the contracted form in loc. pl. āpāsu (= ***āpatsu**) see ***āpā.**

Āpanna [pp. of āpajjati] — 1. entered upon, fallen into, possessed of, having done Vin I.164 (āpattiṃ ā.); III.90; D I.4 (dayāpanna merciful); Nd² 32 (taṇhāya). — 2. unfortunate, miserable J I.19 (V.124). Cp. pari°.

***Āpā** (& ***Āvā**) (f.) [for āpadā, q. v.] misery, misfortune J II.317 (loc. pl. āpāsu, v. l. avāsu, C. āpadāsu); III.12 (BB āvāsu); V.82 (avāgata gone into misery, v. l. apagata, C. apagata parihīna), 445 (loc. āvāsu, v. l. avāsu, C. āpadāsu), 448 (āvāsu kiccesu; v. l. apassu, read āpāsu). *Note.* Since ***āpā** only occurs in loc. pl., the form **āpāsu** is to be regarded as a direct contraction of Sk. **āpatsu.**

Āpāṇa [ā + pāṇa] life, lit. breathing, only in cpd. **°koṭi** the end of life Miln 397; Dāvs III.93; adj. **-koṭika** M II.120; Vism 10.

Āpādaka (adj.-n.) [fr. ā + **pad**] — 1. (adj.) producing, leading to (—°) VvA 4 (abhiññā° catuttha-jjhāna). — 2. (n.) one who takes care of a child, a protector, guardian A I.62 = 132 = It 110 (+ posaka). — f. **āpādikā** a nurse, foster-mother Vin II.289 (+ posikā).

Āpādā (f.) [short for āpādikā] a nursing woman, in **an°** not nursing, unmarried J IV.178.

Āpādi aor. of **āpajjati** (q. v.).

Āpādeti [Caus. of āpajjati] to produce, make out, bring, bring into M I.78; III.248; S IV.110 (addhānaṃ to live

one's life, cp. addhānaṇ āpādi J II.293 = jīvit'addhānaṇ āpādi āyuṇ vindi C.); SnA 466. — Cp. pari°.

Āpātha [etym.? Trenckner, Miln p. 428 says: "I suspect ā. to be corrupted from āpāta (cp. āpatati), under an impression that it is allied to patha; but it is scarcely ever written so"] sphere, range, focus, field (of consciousness or perception; cp. *Dhs trsl.* 199), appearance A II.67; J I.336; Vbh 321; Miln 298; Vism 21, 548; DA I.228; DhsA 308, 333; VvA 232 (°kāla); DhA IV.85; Sdhp 356. Usually in phrase **āpāthaṇ gacchati** to come into focus, to become clear, to appear M I.190; S IV.160, or °ṇ **āgacchati** Vin I.184; A III.377 sq.; IV.404; Vism 125. Cp. °gata below.
-gata come into the sphere of, appearing, visible M I.174 = Nd² jhāna (an° unapproached); PvA 23 (āpāthaṇ gata).
-gatatta abstr. fr. last: appearance Vism 617.

Āpāthaka (adj.) [fr. āpātha] belonging to the (perceptual) sphere of, visible, in °**nisādin** lying down visible D III.44, 47. Cp. āpathaka.

Āpāna (nt.) [fr. ā + **pā**] drinking; drinking party, banquet; banqueting-hall, drinking-hall J I.52 (°maṇḍala); V.292 (°bhūmi); Vism 399 (id.); DhA I.213 (id., rañño).

Āpānaka (adj.) [āpāna + ka] drinking, one who is in the habit of drinking D I.167.

Āpānīya (adj.) [fr. āpāna, ā + **pā**] drinkable, fit for drinking or drinking with, in °**kaṇsa** drinking-bowl, goblet M I. 316; S II.110.

Āpāyika (adj.-n.) [fr. apāya] one suffering in an apāya or state of misery after death Vin II.202 = It 85 (v. l. ap°); Vin II.205; D I.103; A I.265; It 42; Vism 16; PvA 60.

Āpiyati [fr. **ṛ**, cp. appāyati & appeti] to be in motion (in etym. of āpo) Vism 364.

Āpucchati [ā + pucchati] to enquire after, look for, ask, esp. to ask permission or leave; aor. **āpucchi** J I.140; PvA 110; grd. **āpucchitabba** DhA I.6; ger. **āpucchitvā** Vin IV.267 (apaloketvā +); Miln 29; PvA 111; **āpucchitūna** (cp. Geiger § 211) Th 2, 426; **āpuccha** Th 2, 416, & **āpucchā** [= āpṛcchya, cp. Vedic ācyā for ācya], only in neg. form **an°** without asking Vin II.211, 219; IV.165, 226 (= anapaloketvā); DhA I.81. — pp. **āpucchita** Vin IV.272.

Āpūrati [a + pūrati] to be filled, to become full, to increase J III.154 (cando ā. = pūrati C.); IV.26, 99, 100.

Āpeti [Caus. of **āp**, see appoti & pāpuṇāti] to cause to reach or obtain J VI.46. Cp. vy°.

Āphusati [ā + phusati] to feel, realise, attain to, reach; aor. **āphusi** Vv 16⁹ (= adhigacchi VvA 84).

Ābaddha [pp. of ābandhati] tied, bound, bound up DA I. 127; fig. bound to, attached to, in love with DhA I.88; PvA 82 (Tissāya °sineha); Sdhp 372 (sineh, °hadaya).

Ābandhaka (adj.) [ā + **bandh**, cp. Sk. ābandha tie, bond] (being) tied to (loc.) PvA 169 (sīse).

Ābandhati (ā + bandhati, Sk. ābadhnāti, **bandh**] to bind to, tie, fasten on to, hold fast; fig. to tie to, to attach to, J IV.132, 289; V.319, 338, 359. — pp. **ābaddha.**

Ābandhana (nt.) [fr. ā + **bandh**] — 1. tie, bond DA I. 181 = Pug A 236 (°atthena ñāti yeva ñāti-parivaṭṭo). — 2. tying, binding Vism 351 (°lakkhaṇa, of āpodhātu). — 3. reins (?) or harness (on a chariot) J V.319 (but cp. C. expln. "hatthi-assa-rathesu ābandhitabbāni bhaṇḍakāni", thus taking it as ā + bhaṇḍa + na, i. e. wares, loads etc.). With this cp. Sk. ābandha, according to Halāyudha 2, 420 a thong of leather which fastens the oxen to the yoke of a plough.

Ābādha [ā + **bādh** to oppress, Vedic ābādha oppression] affliction, illness, disease Vin IV.261; D I.72; II.13; A I.121; III.94, 143; IV.333, 415 sq., 440; Dh 138; Pug 28; Vism 41 (udara-vāta°) 95; VvA 351 (an° safe & sound); SnA 476; Sdhp 85. — A list of ābādhas or illnesses, as classified on grounds of aetiology, runs as follows: pitta-samuṭṭhānā, semha°, vāta°, sannipātikā, utu-pariṇāmajā, visama-parihārajā, opakkamikā, kammavipākajā (after Nd² 304 ff.), recurring with slight variations at S IV.230; A II.87; III.131; V.110; Nd¹ 17, 47; Miln 112, cp. 135). — Another list of illnesses mentioned in tha *Vinaya* is given in *Index* to Vin II., p. 351. — Five ābādhas at Vin I. 71, viz. kuṭṭhaṇ gaṇḍo kilāso soso apamāro said to be raging in Magadha cp. p. 93. — Three ābādhas at D III.75, viz. icchā anasanaṇ jarā, cp. Sn 311. — See also cpd. appābādha (health) under **appa.**

Ābādhika (adj.-n.) [fr. ābādha] affected with illness, a sick person A III.189, 238; Nd¹ 160; Miln 302; DA 212; DhA I.31; PvA 271. — f. **ābādhikinī** a sick woman A II.144.

Ābādhita [pp. of ābādheti, Caus. of ā + bādh] afflicted, oppressed, molested Th 1, 185.

Ābādheti [ā + Caus. of **bādh**, cp. ābādha] to oppress, vex, annoy, harass S IV.329.

Ābila (adj.) [Sk. āvila; see also P. āvila] turbid, disturbed, soiled J V.90.

Ābhata [pp. of ā + bharati from **bhṛ**] brought (there or here), carried, conveyed, taken D I.142; S I.65; A II.83 (for yathābhūtaṇ?); Pv III.5⁴ (ratt° = rattiyaṇ ā. PvA 199); DhA II.57, 81; IV.89; VvA 65.

Ābhataka (adj.) = ābhata; DA I.205 (v. l. ābhata).

Ābharaṇa (nt.) [Sk. ābharaṇa, ā + **bhṛ**] that which is taken up or put on, viz. ornament, decoration, trinkets D I. 104; Vv 80²; J III.11, 31; DhA III.83; VvA 187.

Ābharati [ā + **bhṛ**] to bring, to carry; ger. ābhatvā J IV.351.

Ābhassara (adj.-n.) [etym. uncertain; one suggested in *Cpd.* 138 n. 4 is ā + *°**bha** + *°**sar**, i. e. from whose bodies are emitted rays like lightning, more probably a combn. of ābhā + **svar** (to shine, be bright), i. e. shining in splendour] shining, brilliant, radiant, N. of a class of gods in the Brahma heavens "the radiant gods", usually referred to as the representatives of supreme love (pīti & mettā); thus at D I.17; Dh 200; It 15; DhA III.258 (°loka). In another context at Vism 414 sq.

Ābhā (f.) [Sk. ābhā, fr. ā + **bhā**, see ābhāti] shine, splendour, lustre, light D II.12; M III.147 (aḍj. —°); S II.150 (°dhātu); A II.130, 139; III.34; Mhvs XI.11; VvA 234 (of a Vimāna, v. l. pabhā); DhA IV.191; Sdhp 286.

Ābhāti [ā + **bhā**] to shine, shine forth, radiate Dh 387 (= virocati DhA IV.144); J V.204. See also **ābheti.**

Ābhāveti [ā + bhāveti] to cultivate, pursue Pv II.13¹⁹ (mettacittaṇ; gloss & v. l. abhāvetvā; expld. as vaḍḍhetvā brūhetvā PvA 168).

Ābhāsa [Sk. ābhāsa, fr. ā + bhās] splendour, light, appearance M II.215; III.215.

Ābhicetasika (adj.) See abhicetasika. This spelling, with guṇa of the first syllable, is probably more correct; but the short a is the more frequent.

Ābhidosika (adj.) [abhidos + ika] belonging to the evening before, of last night Vin III.15 (of food; stale); M I.170 (°kālakata died last night); Miln 291.

Ābhidhammika (adj.) [abhidhamma + ika] belonging to the specialised Dhamma, versed in or studying the Abhidhamma Miln 17, 341; Vism 93. As abhi° atKhA 151; J IV.219.

Ābhindati [ā + bhindati] to split, cut, strike (with an axe) S IV.160 (v. l. a°).

Ābhisekika (adj.) [fr. abhiseka] belonging to the consecration (of a king) Vin V.129.

Ābhujati [ā + bhujati, **bhuj**[1]] to bend, bend towards or in, contract; usually in phrase **pallankaṇ** ā° "to bend in the round lap" or "bend in hookwise", to sit cross-legged (as a devotee with straightened back), e. g. at Vin I.24; D I.71; M I.56 (v. l. ābhuñjitvā), 219; A III. 320; Pug 68; Ps I.176; J I.71, 213; Miln 289; DA I. 58, 210. In other connection J I.18 (v.101; of the ocean "to recede"); Miln 253 (kāyaṇ).

Ābhujana (nt.) [fr. abhujati] crouching, bending, turning in, in phrase pallank'ābhujana sitting cross-legged J I 17 (v.91); PvA 219.

Ābhujī (f.) [lit. the one that bends, prob. a poetic metaphor] N. of a tree, the Bhūrja or Bhojpatr J V.195 (= bhūjapatta-vana C.), 405 (= bhūjapatta C.).

Ābhuñjati [ā + **bhuj**[2], Sk. bhunakti] to enjoy, partake of, take in, feel, experience J IV.456 (bhoge; Rh. D. "hold in its hood"?); DhsA 333.

Ābhuñjana (nt.) [fr. ābhuñjati] partaking of, enjoying, experiencing DhsA 333.

Ābheti [*ābhayati = ābhāti, q. v.] to shine Pv II.12[6] (ppr. °entī); Vv 8[2] (°antī, v. l. °enti; = obhāsentī VvA 50).

Ābhoga [fr. ābhuñjati, **bhuj**[2] to enjoy etc. The translators of Kvu derive it from **bhuj**[1] to bend etc. (*Kvu trsl.* 221 n. 4) which however is hardly correct, cp. the similar meaning of gocara "pasturing", fig. perception etc.] ideation, idea, thought D I.37 (= manasikāro samannāhāro DA I.122; cp. semantically āhāra = ābhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dāvs 62; KhA 42 (°paccavekkhana), 43 (id.) 68.

Āma[1] (indecl.) [a specific Pāli formation representing either amma (q. v.) or a gradation of pron. base amu° "that" (see asu), thus deictic-emphatic exclamn. Cp. also BSk. āma e. g. Aśv. Ś I.36] affirmative part. "yes, indeed, certainly" D I.192 sq. (as v. l. BB.; T. has āmo); J I.115, 226 (in C. explⁿ. of T. amā-jāta which is to be read for āmajata); II.92; V.448; Miln 11, 19, 253; DhA I.10, 34; II.39, 44; VvA 69; PvA 12, 22, 56, 61, 75, 93 etc.

Āma[2] (adj.) [Vedic āma = Gr. ὠμός, connected with Lat. amārus. The more common P. form is **āmaka** (q. v.)] raw, viz. (a) unbaked (of an earthen vessel), unfinished Sn 443; (b) uncooked (of flesh), nt. raw flesh, only in foll. cpds.: **°gandha** "smell of raw flesh", verminous odour, a smell attributed in particular to rotting corpses (cp. similarly BSk. āmagandha M Vastu III.214) D II.242 sq.; A I.280; Sn 241, 242 (= vissagandha kuṇapagandha SnA 286), 248, 251; Dhs 625; and **°giddha** greedy after flesh (used as bait) J VI.416 (= āmasankhāta āmisa C.).

Āmaka (adj.) [= āma[2]] raw, uncooked D I.5 = Pug 58 (°maṇsa raw flesh); M I.80 (titta-kalābu āmaka-cchinno). **-dhañña** "raw" grain, corn in its natural, unprepared state D I.5 = Pug 58 (see DA I.78 for definition); Vin IV.264; V.135. **-sāka** raw vegetables Vism 70. **-susāna** "cemetery of raw flesh" charnelgrove (cp. āmagandha under ama[2]), i. e. fetid smelling cremation ground J I.264, 489; IV.45 sq.; VI.10; DhA I.176; VvA 76; PvA 196.

Āmaṭṭha [Sk. āmṛṣṭa, pp. of āmasati; cp. āmasita] touched, handled J I.98 (an°); DA I.107 (= parāmaṭṭha); Sdhp 333.

Āmaṇḍaliya [ā + maṇḍala + iya] a formation resembling a circle, in phrase **°ṇ karoti** to form a ring (of people) or a circle, to stand closely together M I 225 (cp. Sk. āmaṇḍalikaroti).

Āmata in anāmata at J II.56 is metric for **amata.**

Āmattikā (f.) [ā + mattikā] earthenware, crockery; in **°āpaṇa** a crockery shop, chandler's shop Vin IV.243.

Āmaddana (nt.) [ā + maddana of **mṛd**] crushing VvA 311.

Āmanta (adj.-adv.) [either ger. of āmanteti (q. v.) or root der. fr. ā + **mant,** cp. āmantaṇā] asking or asked, invited, only as **an°** without being asked, unasked, uninvited Vin I.254 (°cāra); A III.259 (id.).

Āmanṭana (nt.) & **°nā** (f., also **°ṇā**) [from āmanteti] addressing, calling; invitation, greeting Sn 40 (ep. Nd[2] 128); **°vacana** the address-form of speech i. e. the vocative case (cp. Sk. āmantritaṇ id.) SnA 435; KhA 167.

Āmantanaka (adj.-n.) [fr. āmantana] addressing, speaking to, conversing; f. **°ikā** interlocutor, companion, favourite queen Vv 18[8] (= allāpa-sallāpa-yoggā kiṇanakāle vā tena (i. e. Sakkena) āmantetabbā VvA 96).

Āmantaṇīya (adj.) [grd. of āmanteti] to be addressed J IV.371.

Āmantita [pp. of āmanteti] addressed, called, invited Pv II.3[13] (= nimantita PvA 86).

Āmanteti [denom. of ā + *mantra] to call, address, speak to, invite, consult J VI.265; DA I.297; SnA 487 (= ālapati & avhayati); PvA 75, 80, 127. — aor. **āmantesi** D II.16; Sn p. 78 (= ālapi SnA 394) & in poetry **āmantayi** Sn 997; Pv II.2[7]; 3[7] (perhaps better with v. l. SS samantayi). — ger. **āmanta** (= Sk. *āmantrya) J III.209, 315 (= āmantayitvā C.), 329; IV.111; V.233; VI.511. — pp. **āmantita** (q. v.). — Caus. II. **āmantāpeti** to invite to come, to cause to be called, to send for D I.134 (v. l. āmanteti); Miln 149.

Āmaya [etym.? cp. Sk. āmaya] affliction, illness, misery; only as **an°** (adj.) not afflicted, not decaying, healthy, well (cp. BSk. nirāmaya Aśvaghoṣa II.9) Vin I.294; Vv 15[10] (= aroga VvA 74); 17[7]; 36[8]; J III.260, 528; IV. 427; VI.23. Positive only very late, e. g. Sdhp 397.

Āmalaka [cp. Sk. āmalaka] emblic myrobalan, Phyllanthus Emblica Vin I.201, 278; II.149 (°vaṇṭika pīthu); S I.150; A V.170; Sn p. 125 (°matti); J IV.363; V.380 (as v. l. for T. āmala); Miln 11; DhA I.319; VvA 7.

Āmalakī (f.) āmalaka Vin I.30; M I.456 (°vana).

Āmasati [ā + masati fr. **mṛś**] to touch (upon), to handle, to lay hold on Vin II.221; III.48 (kumbhiṇ); J III.319 (id.); A V.263, 266; J IV.67; Ps II.209; Miln 306; SnA 400; DhsA 302; VvA 17. — aor. **āmasi** J II.360; ger. **āmasitvā** Vin III.140 (udakapattaṇ) J II.330; grd. **āmassa** J II.360 (an°) and **āmasitabba** id. (C.). — pp. **āmaṭṭha** & **āmasita** (q. v.).

Āmasana (nt.) [fr. āmasati] touching, handling; touch Vin IV.214. Cp. III.11[8]; Miln 127, 306; DA I.78.

Āmasita [pp. of āmasati] touched, taken hold of, occupied VvA 113 (an° khetta virgin land).

Āmāya (adj.) [to be considered either a der. from amā (see amājāta in same meaning) or to be spelt amāya which metri causa may be written ā°] "born in the house" (cp. semantically Gr. ἰθαγενής > indigenous), inborn, being by birth, in cpd. **°dāsa** (dāsī) a born slave, a slave by birth J VI.117 (= gehadāsiyā kucchismiṇ jātadasī C.), 285 (= dāsassa dāsiyā kucchimhi jātadāsā).

Āmāsaya [āma² + āsaya, cp. Sk. āmāśaya & āmāśraya] receptacle of undigested food, i.e. the stomach Vism 260; KhA 59. Opp. pakkāsaya.

Āmilāka (nt.?) [etym.?] a woollen cover into which a floral pattern is woven DA I.87.

Āmisa (nt.) [der. fr. āma raw, q. v. for etym. — Vedic āmis (m.); later Sk. āmiṣa (nt.), both in lit. & fig. meaning] — 1. originally raw meat; hence prevailing notion of "raw, unprepared, uncultivated"; thus °**khāra** raw lye Vin I. 206. — 2. "fleshy, of the flesh" (as opposed to mind or spirit), hence material, physical; generally in opposition to **dhamma** (see dhamma B 1. a. and also next no.), thus at M I.12 (°dāyāda); It 101 (id.); A I.91 = It 98 (°dāna material gifts opp. to spiritual ones); Dhs 1344 (°paṭisanthāra hospitality towards bodily needs, cp. *Dhs trsl.* 350). — 3. food, esp. palatable food (cp. E. sweetmeat); food for enjoyment, dainties Vin II.269 sq.; J II.6; Miln 413 (lok°); DA I.83 (°sannidhi), — 4. bait S I.67; IV.158; J IV.57, 219; VI.416; DA I.270. — 5. gain, reward, money, douceur, gratuity, "tip" PvA 36, 46; esp. in phrase °**kiñcikkha-hetu** for the sake of some (little) gain S II.234; A I.128; V.265, 283 sq., 293 sq.; Pug 29; Pv II.8³ (= kiñci āmisaṃ patthento PvA 107); Miln 93; VvA 241 (= bhogahetu). — 6. enjoyment Pv II.8² (= kāmāmise-laggacitto PvA 107). — 7. greed, desire, lust Vin I.303 (°antara out of greed, selfish, opp. mettacitto); A III.144 (id.), 184 (id.); I.73 (°garū parisā); J V.91 (°cakkhu); Ps II.238 (mār°). See also cpds. with nir° and sa°.

Āmuñcati [ā + **muc**] to put on, take up; to be attached to, cling to DhsA 305. — pp. **āmutta** (q. v.).

Āmutta [Sk. āmukta, pp. of ā + **muc,** cp. also BSk. āmukta jewel Divy 2, 3 etc., a meaning which might also be seen in the later Pāli passages, e. g. at PvA 134. Semantically cp. ābharaṇa] having put on, clothed in, dressed with, adorned with (always °—) D I.104 (°mālābharaṇa); Vin II.156 = Vv 20⁸ (°maṇi-kuṇḍala); S I.211; J IV.460; V. 155; VI.492; Vv 72¹ (= paṭimukka); 80² (°hatthābharaṇa); Pv II.9⁷⁰ (°maṇikuṇḍala) J IV.183; VvA 182.

Āmeṇḍita (or **Ameḍita**) [Sk. āmreḍita fram ā + **mreḍ,** dialectical] — 1. (nt.) sympathy in °ṃ karoti to show sympathy (? so Morris *JPTS.* 1887, 106) DA I.228 = SnA 155 (v. l. at DA āmeḍita).

Āmo = āma D I.192, 3.

Āmoda [Sk. āmoda, fr. ā + **mud**] that which pleases; fragrance, perfume Dāvs V.51.

Āmodanā (f.) [fr. ā + **mud**] rejoicing Dhs 86, 285.

Āmodamāna (adj.) [ppr. med. of āmodeti] rejoicing, glad S I.100 (v. l. anu°) = It 66; Vv 64⁸ (= pamodamāna VvA 278); J V.45.

Āmodita [pp. fr. āmodeti] pleased, satisfied, glad J I.17 (v.80); V.45 (°pamodita highly pleased); Miln 346.

Āmodeti [Sk. āmodayati; Caus. of ā + **mud**] to please, gladden, satisfy Th 1, 649 (cittaṃ); J V.34. — pp. **āmodita** (q. v.).

Āya [Sk. āya; ā + **i**] 1. coming in, entrance M III.93. — 2. tax J V.113. — 3. income, earning, profit, gain (opp. **vaya** loss) A IV.282 = 323; Sn 978; J I.228; KhA 38 (in expln. of kāya), 82 (in etym. of āyatana); PvA 130. — 4. (āyā f.?) a lucky dice ("the incomer") J VI.281.

-kammika a treasurer DhA I.184. **-kusala** clever in earnings Nett 20. **-kosalla** proficiency in money making D III.220 (one of the three kosallas); Vbh 325. **-pariccāga** expediture of one's income PvA 8. **-mukha** (lit.) entrance, inflow, going in D I.74 (= āgamana-magga DA I.78); M II.15; A II.166; (fig.) revenue income, money SnA 173.

Āyata [Sk. āyata, pp. of ā + **yam,** cp. āyamati] — 1. (adj.) outstretched, extended, long, in length (with numeral) D III.73 (ñātikkhaya, prolonged or heavy?); M I.178 (dīghato ā°; tiriyañ ca vitthata); J I.77, 273 (tettiṃs'-angul'āyato khaggo); III.438; Vv 84¹⁸ (°aṃsa; cp. expln. at VvA 339); SnA 447; DhsA 48; PvA 152 (dāṭhā fangs; lomā hair), 185 (°vaṭṭa); Sdhp 257. — 2. (n.) a bow J III.438.

-agga having its point (end) stretched forward, i. e. in the future (see āyati) It 15, 52. **-paṇhin** having long eye-lashes (one of the signs of a Mahāpurisa) D II.17 = III.143. **-pamha** a long eye-lash Th 2, 384 (= dīgha-pakhuma ThA 250).

Āyataka (adj.) [= āyata] — 1. long, extended, prolonged, kept up, lasting Vin II.108 (gītassara); A III.251 (id.); J I.362. — 2. sudden, abrupt, instr. °**ena** abruptly Vin II.237.

Āyatana (nt.) [Sk. āyatana, not found in the Vedas; but freq. in BSk. From ā + **yam,** cp. āyata. The pl. is **āyatanā** at S IV.70. — For full definition of term as seen by the Pāli Commentators see Bdhgh's expln at DA I. 124, 125, with which cp. the popular etym. at KhA 82: "āyassa vā tananato āyatassa vā saṃsāradukkhassa nayanato āyatanāni" and at Vism 527 "āye tanoti āyataṅ ca nayatī ti ā."] — 1. stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion (corresponding to Bdhgh's definition at DA I.124 as "samosaraṇa") D III.241, 279 (vimutti°); S II.41, 269; IV.217; V.119 sq., 318 sq.; A III.141 (ariya°); V.61 (abhibh°, q. v.) Sn 406 (rajass° "haunt of passion" = rāgādi-rajassa uppatti-deso SnA 381); J I.80 (raj°). Freq. in phrase **araññ°** a lonely spot, a spot in the forest J I.173; VvA 301; PvA 42, 54. — 2. exertion, doing, working, practice, performance (comprising Bdhgh's definition at DA I.124 as paññatti), usually —°, viz. **kamm°** Nd¹ 505; Vbh 324, 353; **kasiṇ°** A V.46 sq., 60; Ps I.28; **titth°** A I.173, 175; Vbh 145, 367; **sipp°** (art, craft) D I.51; Nd² 505; Vbh 324, 353; cp. **an°** non-exertion, indolence, sluggishness J V.121. — 3. sphere of perception or sense in general, object of thought, sense-organ & object; relation, order. — *Cpd.* p. 183 says rightly: "āyatana cannot be rendered by a single English word to cover both sense-organs (the mind being regarded as 6th sense) and sense objects". — These āyatanāni (relations, functions, reciprocalities) are thus divided into two groups, inner (ajjhattikāni) and outer (bāhirāni), and comprise the foll.: (a) **ajjhatt°**: 1. **cakkhu** eye, 2. **sota** ear, 3. **ghāna** nose, 4. **jivhā** tongue, 5. **kāya** body, 6. **mano** mind; (b) **bāh°**: 1. **rūpa** visible object, 2. **sadda** sound, 3. **gandha** odour, 4. **rasa** taste, 5. **phoṭṭhabba** tangible object, 6. **dhamma** cognizable object. — For details as regards connotation & application see *Dhs trsl.* introduction li sq. *Cpd.* 90 n. 2; 254 sq. — Approximately covering this meaning (3) is Bdhgh's definition of āyatana at DA I.124 as saññāti and as kāraṇa (origin & cause, i. e. mutually occasioning & conditioning relations or adaptations). See also Nd² under rūpa for further classifications. —. For the above mentioned *12* āyatanāni see the foll. passages: D II.302 sq.; III.102, 243; A III.400; V.52; Sn 373 (cp. SnA 366); Ps I.7, 22, 101, 137; II. 181, 225, 230; Dhs 1335; Vbh 401 sq.; Nett 57, 82; Vism 481; ThA 49, 285. Of these *6* are mentioned at S I.113, II.3; IV.100, 174 sq.; It 114; Vbh 135 sq., 294; Nett 13, 28, 30; Vism 565 sq. Other sets of *10* at Nett 69; of *4* at D II.112, 156; of *2* at D II.69. — Here also belongs **ākās' ānañc' āyatana, ākiñcaññ°** etc. (see under ākāsa etc. and s. v.), e. g. at D I.34 sq., 183; A IV.451 sq.; Vbh 172, 189, 262 sq.; Vism 324 sq. — Unclassified passages: M I.61; II.233; III.32, 216, 273; S I.196; II.6, 8, 24, 72 sq.; III.228; IV.98; V.426; A I.113, 163, 225; III.17, 27, 82, 426; IV.146, 426; V.30, 321, 351, 359;

Nd[1] 109, 133, 171, 340; J I.381 (paripuṇṇa°); Vbh 412 sq. (id.).

-uppāda birth of the āyatanas (see above 3) Vin I.185. **-kusala** skilled in the ā. M III.63. **-kusalatā** skill in the spheres (of sense) D III.212; Dhs 1335. **-ṭṭha** founded in the sense-organs Ps I.132; II.121.

Āyatanika (adj.) [fr. āyatana] belonging to the sphere of (some special sense, see āyatana 3) S IV.126 (phass° niraya & sagga).

Āyati (f.) [fr. ā + **yam**, cp. Sk. āyati] "stretching forth", extension, length (of time), future. Only (?) in acc. **āyatiṁ** (adv.) in future Vin II.89, 185; III.3; Sn 49; It 115 (T. reads āyati but cp. p. 94 where T. āyatiṁ, v. l. āyati); J I.89; V.431; DA I.236.

Āyatika (adj.) [fr. last] future S I.142.

Āyatikā (f.) [of āyataka] a tube, waterpipe Vin II.123.

Āyatta [Sk. āyatta, pp. of ā + **yat**]. — 1. striving, active, ready, exerted J V.395 (°mana = ussukkamāna C.). — 2. striven after, pursued J I.341. — 3. dependent on Vism 310 (assāsa-passāsa°); Nett 194; Sdhp 477, 605.

Āyanā (f.) [?] at DhsA 259 and Vism 26 is a grammarian's construction, abstracted from f. abstr. words ending in °**āyanā**, e. g. kankhā > kankhāyanā, of which the correct expln. is a derivation fr. caus.-formation kankhāyati > kankhāy + a + nā. What the idea of Bdhgh. was in propounding his expln. is hard to say, perhaps he related it to **i** and understood it to be the same as **āyāna.**

Āyamati [ā + **yam**] to stretch, extend, stretch out, draw out Miln 176, usually in ster. phrase **piṭṭhi me āgilāyati tam ahaṁ āyamissāmi** "my back feels weak, I will stretch it" Vin II.200; D III.209; M I.354; S IV.184; J I.491. — Besides this in commentaries e. g. J III.489 (mukhaṁ āyamituṁ).

Āyasa (adj.) [Sk. āyasa, of ayas iron] made of iron S II. 182; A III.58; Dh 345; J IV.416; V.81; Vv 84[5] (an°? cp. the rather strange expln. at VvA 335).

Āyasakya (nt.) dishonour, disgrace, bad repute A IV.96; J V.17; VvA 110; usually in phrase °**ṁ pāpuṇāti** to fall into disgrace Th 1, 292; J II.33 = 271; III.514. [Bdhgh. on A IV.96 explains it as ayasaka + ya with guṇa of the initial, cp. ārogya].

Āyasmant (adj.) [Sk. āyuṣmant, the P. form showing assimilation of u to a] lit. old, i. e. venerable; used, either as adj. or absolute as a respectful appellation of a bhikkhu of some standing (cp. the semantically identical **thera**). It occurs usually in nom. **āyāsma** and is expld. in Nd by typical formula "piya-vacanaṁ garu°, sagārava-sappaṭissâdhivacanaṁ", e. g. Nd[1] 140, 445; Nd[2] 130 on var. Sn loci (e. g. 814, 1032, 1040, 1061, 1096). — Freq. in all texts, of later passages see SnA 158; PvA 53, 54, 63, 78. — See also **āvuso.**

Āyāga [ā + yāga of **yaj**] sacrificial fee, gift; (m.) recipient of a sacrifice or gift (deyyadhamma) Sn 486 (= deyya-dhammānaṁ adhiṭṭhāna-bhūta SnA 412); Th 1, 566; J VI. 205 (°vatthu worthy object of sacrificial fees).

Āyācaka (adj.-n.) [fr. ā + **yāc**] one who begs or prays, petitioner Miln 129.

Āyācati [ā + **yāc**, cp. Buddh. Sk. āyācate Divy I.] — 1. to request, beg, implore, pray to (acc.) Vin III.127; D I.240; PvA 160. — 2. to make a vow, to vow, promise A I. 88; J I.169 = V.472; I.260; II.117. — pp. **āyācita** (q. v.).

Āyācana (nt.) [fr. āyācati] — 1. asking, adhortation, addressing (t. t. g. in expln. of imperative) SnA 43, 176, 412. — 2. a vow, prayer A I.88; III.47; J I.169 = V.472.

Āyācita [pp. of āyācati] vowed, promised J I.169 (°bhatta-jātaka, N.).

Āyāta [pp. of āyāt.; cp. BSk. āyāta in same meaning at Jtm 210] gone to, undertaken Sdhp 407.

Āyāti [ā + yāti of **yā**] to come on or here, to come near, approach, get into S I.240; Sn 669; Sn p. 116 (= gacchati SnA 463); J IV.410; Pv II.12[12] (= āgacchati PvA 158); DhA I.93 (imper. āyāma let us go). — pp. **āyāta.**

Āyāna (nt.) [fr. ā + **yā** to go] coming, arrival: see **āyanā.**

Āyāma [fr. ā + **yam**, see āyamati] — 1. (lit.) stretching, stretching out, extension Vin I.349 = J III.488 (mukh°). — 2. (appl.) usually as linear measure: extension, length (often combd. with and contrasted to **vitthāra** breadth or width & **ubbedha** height), as n. (esp. in abl. āyāmato & instr. āyāmena in length) or as adj. (—°): J I.7, 49 (°ato tiṇi yojanasatāni, vitthārato aḍḍhatiyāni); III.389; Miln 17 (ratanaṁ soḷasahatthaṁ āyāmena aṭṭhahatthaṁ vitthārena), 282 (ratanaṁ catuhatth'āyāmaṁ); Vism 205 (+ vitth°); Khb 133 (+ vitthāra & parikkhepa); VvA 188 (soḷasa-yojan°), 199 (°vitthārehi), 221 (°ato + vitth°); PvA 77 (+ vitth°), 113 (id. + ubbedha); DhA I.17 (saṭṭhi-yojan°).

Āyāsa [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. **an°** (adj.) peaceful, free from trouble A IV.98; Th 1, 1008.

Āyu (nt.) [Vedic āyus; Av. āyu, gradation form of same root as Gr. *αἰών* "aeon", *αἰέν* always; Lat. aevum, Goth. aiws. Ohg. ēwa, io always; Ger. ewig eternal; Ags. āċ eternity, ā always (cp. ever and aye)] life, vitality, duration of life, longevity D III.68, 69, 73, 77; S III.143 (usmā ca); IV.294; A I.155; II.63, 66 (addh°); III.47; IV.76, 139; Sn 694, 1019; It 89; J I.197 (dīgh°); Vv 55[5] (cp. VvA 247 with its definition of divine life as comprising 30 600 000 years); Vism 229 (length of man's āyu = 100 years); Dhs 19, 82, 295, 644, 716; Sdhp 234, 239, 258. — Long or divine life, dibbaṁ āyu is one of the 10 attributes of ādhipateyya or majesty (see **ṭhāna**), thus at Vin I.294; D III.146; S IV.275 sq.; A I.115; III. 33; IV.242, 396; Pv II.9[59] (= jīvitaṁ PvA 136).

-ūhā see āyūhā. **-kappa** duration of life Miln 141; DhA I.250. **-khaya** decay of life (cp. jīvita-kkhaya) D I.17 (cp. DA I.110); III.29. **-pamāṇa** span or measure of life time D II.3; A I.213, 267; II.126 sq.; IV.138, 252 sq., 261; V.172; Pug 16; Vbh 422 sq.; SnA 476. **-pariyanta** end of life It 99; Vism 422. **-sankhaya** exhaustion of life or lifetime Dpvs V.102. **-sankhāra** (usually pl. °ā) constituent of life, conditions or properties resulting in life, vital principle D II.106; M I.295 sq.; S II.266; A IV.311 sq.; Ud 64; J IV.215; Miln 285; Vism 292; DhA I.129; PvA 210. Cp. BSk. āyuḥ-saṃskāra Divy 203.

Āyuka (—°) (adj.) [fr. āyu] — 1. being of life; having a life or age A IV.396 (niyat°); VvA 196 (yāvatāyukā dibbasampatti divine bliss lasting for a lifetime). Esp. freq. in combn. with **dīgha** (long) and **appa** (short) as dīghāyuka A IV.240; PvA 27; appāyuka A IV.247; PvA 103; both at Vism 422. In phrase vīsati-vassasahass'āyukesu manussesu at the time when men lived 20 000 years D II.5—12 (see Table at *Dial.* II.6); DhA II.9; PvA 135; dasa-vassasahass'āyukesu manussesu (10 000 years) PvA 73; cattāḷīsa° DhA I.103; catusaṭṭhi-kapp'āyukā subhakiṇhā Vism 422.

Āyukin (adj.) [fr. āyu] = āyuka; in appāyukin short lived Vv 41[6].

Āyuta (adj.) [Sk. ayuta, pp. of ā + **yu**, yuvati] — 1. connected with, endowed, furnished with Th 1, 753 (dve pannaras'āyuta due to twice fifteen); Sn 301 (nārī-varagaṇ° = °saṃyutta SnA 320); Pv II.12[4] (nānā-saragaṇ° = °yutta PvA 157). — 2. seized, conquered, in **dur°** hard to conquer, invincible J VI.271 (= paccatthikehi durāsada C.).

Āyutta [Sk. āyukta; pp. of ā + **yuj**] — 1. yoked, to connected with, full of Pv I.10[14] (tejas°āyuta T., but PvA 52 reads °āyutta and expln. as samāyutta); PvA 157 (= ākiṇṇa of Pv II.12[4]). — 2. intent upon, devoted to S I.67.

Āyuttaka (adj.-n.) [āyutta + ka] one who is devoted to or entrusted with, a trustee, agent, superintendent, overseer J I.230 (°vesa); IV.492; DhA I.101, 103, 180.

Āyudha is the Vedic form of the common Pāli form **āvudha** weapon, and occurs only spuriously at D I.9 (v.l. āvudha).

Āyuvant (adj.) [fr. āyu] advanced in years, old, of age Th 1, 234.

Āyusmant (adj.) [Sk. āyuṣmant; see also the regular P. form āyasmant] having life or vitality PvA 63 (āyusmā-viññāṇa feeling or sense of vitality; is reading correct?).

Āyussa (adj.) [Sk. *āyuṣya] connected with life, bringing (long) life A III.145 dhamma).

Āyūhaka (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ viriyavā).

Āyūhati [ā + y + ūhati with euphonic y, fr. Vedic ūhati, **ūh**[1], a gradation of **vah** (see etym. under vahati). Kern's etym. on *Toev.* 99 = āyodhati is to be doubted, more acceptable is Morris' expln. at *JPTS.* 1885, 58 sq., although contradictory in part.] lit. to push on or forward, aim at, go for, i.e. (1) to endeavour, strain, exert oneself S I.1 (ppr. anāyūhaṃ unstriving), 48; J VI.35 (= viriyaṃ karoti C.), 283 (= vāyamati C.). — (2) to be keen on (w. acc.), to cultivate, pursue, do Sn 210 (= karoti SnA 258); Miln 108 (kammaṃ ūyūhitvā), 214 (kammaṃ āyūhi), 326 (maggaṃ). — pp. **āyūhita** (q.v.).

Āyūhana (adj.-nt.) [fr. āyūhati] — 1. endeavouring, striving, Ps I.10 sq., 32, 52; II.218; Vism 103, 212, 462, 579. f. **āyūhanī** Dhs 1059 ("she who toils" trsl.) = Vbh 361 = Nd[2] taṇhā 1. (has āyūhanā). — 2. furtherance, pursuit DA I.64 (bhavassa).

Āyūhā f. [āyu + ūha] life, lifetime, only in °**pariyosāna** at the end of (his) life PvA 136, 162; VvA 319.

Āyūhāpeti [Caus. II. fr. āyūhati] to cause somebody to toil or strive after DhsA 364.

Āyūhita [*Sk. ā + ūhita, pp. of **ūh**] busy, eager, active Miln 181.

Āyoga [Sk. āyoga, of ā + **yuj**; cp. āyutta] — 1. binding, bandage Vin II.135; Vv 33[41]; VvA 142 (°paṭṭa). — 2. yoke Dhs 1061 (avijj°), 1162. — 3. ornament, decoration Nd[1] 226; J III.447 (°vatta, for v.l. °vanta?). — 4. occupation, devotion to, pursuit, exertion D I.187; Dh 185 (= payoga-karaṇa DhA III.238). — 5. (t.t.) obligation, guarantee (?) SnA 179. — Cp. sam°.

Ārakatta (nt.) [*ārakāt + tvaṃ] warding off, keeping away, holding aloof, being far from (c. gen.); occurring only in pop. etym. of arahant at A IV.145; DhA IV.228; DA I.146 = VvA 105, 106 = PvA 7; cp. DhsA 349.

Ārakā (adv.) [Sk. ārāt & ārakāt, abl. form. fr. *āraka, see ārā[2]] far off, far from, away from, also used as prep. c. abl. and as adj. pl. keeping away from, removed, far Vin II.239 = A IV.202 (sanghamhā); D I.99, 102 (adj.) 167; M I.280 (adj.) S II.99; IV.43 sq.; A I.281; It 91; J I.272; III.525; V.451; Miln 243; VvA 72, 73 (adj. + viratā).

Ārakkha [ā + rakkha] watch, guard, protection, care D II.59; III.289; S IV.97, 175, 195; A II.120; III.38; IV. 266, 270, 281 (°sampadā), 322 (id.), 400; V.29 sq.; J I.203; II.326; IV.29 (°purisa); V.212 (°ṭṭhāna, i.e. harem), 374 (°parivāra); Pug 21 (an°), 24; Miln 154; Vism 19 (°gocara preventive behaviour, cautiousness); SnA 476 (°devatā); KhA 120 (id.), 169; DhA II.146; PvA 195; Sdhp 357, 365.

Ārakkhika [fr. ārakkha] a guard, watchman J IV.29.

Ārakkheyya see **arakkheyya.**

Āragga (nt.) [ārā + agga; Sk. ārāgra of ārā an awl, a prick] the point of an awl, the head of certain arrows, having the shape of an awl, or an arrow of that kind (see Halāyudha p. 151) A I.65; Sn 625, 631; Dh 401, 407; Vism 306; DhA II.51; IV.181.

Āracayāracayā [ā + racayā a ger. or abl. form. fr. ā + ***rac,** in usual Sk. meaning "to produce", but here as a sound-root for slashing noise, in reduplication for sake of intensification. Altogether problematic] by means of hammering, slashing or beating (like beating a hide) Sn 673 (gloss ārajayārajayā fr. ā + ***rañj** or ***raj**). — SnA 481 expln. the passage as follows: ārajayārajayā; i.e. yathā manussā allacammaṃ bhūmiyaṃ pattharitvā khīlehi ākoṭenti, evaṃ ākoṭetvā pharasūhi phāletvā ekaṃ ekaṃ koṭiṃ chinditvā vihananti, chinnachinnakoṭi punappuna samuṭṭhāti; āracayāracayā ti pi pāṭho, āviñjitvā (v.l. BB. avijjhitvā) āviñjitvā ti attho. — Cp. **ārañjita.**

Āraññaka (adj.) [fr. araññā + ka] belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits (bhikkhū). Freq. spelt **arañ-ñaka** (q.v.). — Vin I.92 (bhikkhū); II.32, 197, 217 (bh.), 265 (bh.); M I.214; A III.100 sq., 219; IV.21; V.66; J III.174 (v.l. BB. a°); Miln 342; DhA II.94 (vihāra).

Āraññakatta (nt.) [abstr. fr. āraññaka, see also araññakatta] the habit of sequestration or living in solitude M I.214; III.40; A I.38.

Āraññika (adj.) = āraññaka Vin III.15; A I.24; Pug 69; Vism 61, 71 (where defined); Miln 341.

Ārañjita [in form = Sk. *āraṇjita, ā + pp. of raṇjayati, Caus. of **rañj** or **raj,** but in meaning different. Perhaps to **rac** (as *racita) to furnish with, prepare, or better still to be regarded as an idiomatic Pāli form of sound-root ***rac** (see āracayā°) mixed with **rañj,** of which we find another example in the double spelling of āracayā (& ārajayā) q.v.] furrowed, cut open, dug up, slashed, torn (perhaps also "beaten") M I.178 (hatthipadaṃ dantehi ārañjitaṃ an elephant-track bearing the marks of tusks, i.e. occasional slashes or furrows).

Ārata [Sk. ārata, pp. of ā + **ram,** cp. ārati] leaving off, keeping away from, abstaining J IV.372 (= virata); Nd[2] 591 (+ virata paṭivirata).

Ārati (f.) [Sk. ārati, ā + **ram**] leaving off, abstinence Vv 63[9] (= paṭivirati VvA 263); in exegetical style occurring in typ. combn. with virati paṭivirati veramaṇī, e.g. at Nd[2] 462; Dhs 299.

Āratta (nt.?) [Sk. cp. ārakta, pp. of ā + **raj**] time, period (orig. affected, tinted with), only in cpd. **vassāratta** the rainy season, lent J IV.444; Dāvs II.74.

Āraddha (adj.) [pp. of ā + **rabh**] begun, started, bent on, undertaking, holding on to, resolved, firm A I.148 (āraddhaṃ me viriyaṃ It 30; PvA 73 (ṭhapetun began to place), 212 (gantuṃ). Cp. **ārādhaka** 1.

-**citta** concentrated of mind, decided, settled D I.176; M I.414; S II.21; Sn p. 102; SnA 436. Cp. ārādheti 1. -**viriya** (adj.) strenuous, energetic, resolute Vin I.182; D III.252, 268, 282, 285; A I.24; Sn 68, 344; It 71 (opp. hīna-viriya); Nd[2] 131; Ps I.171; ThA 95. Cp. **viriyārambha**; f. abstr. °*viriyatā* M I.19.

Ārabbha (indecl.) [ger. of ārabhati[2] in abs. function; cp. Sk. ārabhya meaning since, from] — 1. beginning, under-

taking etc., in cpd. °**vatthu** occasion for making an effort, concern, duty, obligation D III.256 = A IV.334 (eight such occasions enumd). — 2. (prep. with acc.) lit. beginning with, taking (into consideration), referring to, concerning, with reference to, about D I.180; A II.27 = It 103 (senāsanaṃ ā.); Sn 972 (upekhaṃ; v. l. ārambha; C. uppādetvā); Pv I.4[1] (pubbe pete ā.); DhA I.3; II.37; PvA 3 (seṭṭhiputta-petaṃ ā.), 16, and passim.

Ārabhati[1] [not with Morris *J P T S.* 1889, 202 fr. **rabh** and identical with arabhati[2], but with Kern, *Toev.* s. v. identical with Sk. ālabhate, ā + **labh** meaning to seize the sacrificial animal in order to kill it; cp. nirārambha] to kill, destroy M I.371 (pāṇaṃ).

Ārabhati[2] & **Ārabbhati** [ā + rabhati, Sk. arabhati & arambhati, a + **rabh**] to begin, start, undertake, attempt S I.156 (ārabbhatha "bestir yourselves") = Miln 245 = Th 1, 256 (bh.); Pug 64 (bh.); viriyaṃ ārabhati to make an effort, to exert oneself (cp. ārambha) A IV.334. — aor. **ārabhi** DhA II.38 & **ārabbhi** PvA 35. — ger. **ārabbha**, see sep. — pp. **āraddha** (q. v.).

Ārambha [Sk. ārambha in meaning "beginning", fr ā + **rabh** (rambh) cp. ārabhati] — 1. attempt, effort, inception of energy (cp. *Dhs trsl.* 15 & *K. S.* p. 318 giving C. def. as kicca, karaṇīya, attha, i. e. 1. undertaking & duty, 2. object) S I.76 (mah°); V.66, 104 sq. (°dhātu); III.338 (id.), 166 (°ja; T. arabbhaja, v. l. ārambhaja to be preferred) = Pug 64; Miln 244; Net 41; DhsA 145. -**viriyārambha** (cp. āraddha-viriya) zeal, resolution, energy Vin II.197; S IV.175; A I.12, 16. — 2. support, ground, object, thing Nett 70 sq., 107; **an°** unsupported, independent Sn 743 (= nibbāna SnA 507). Cp. also nirambha, upārambha, sārambha.

Ārammaṇa (nt.) [cp. Sk. ālambana, **lamb,** but in meaning confounded with **rambh** (see rabhati)] primary meaning "foundation", from this applied in the foll. senses: (1) support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i. e. basis of operation, chance Sn 1069 (= ālambana, nissaya, upanissaya Nd[2] 132); Pv I.4[1] (yaṃ kiñc' ārammaṇaṃ katvā); ārammaṇaṃ labhati (+ otāraṃ labhati) to get the chance S II.268; IV.185. — (2) condition, ground, cause, means, esp. a cause of desire or clinging to life, pl. °**ā** causes of rebirth (interpreted by taṇhā at Nd[1] 429), lust Sn 474 (= paccayā SnA 410), 945 (= Nd[1] 429); KhA 23; DhA I.288 (sappāy°); PvA 279. — (3) a basis for the working of the mind & intellect; i. e. sense-object, object of thought or consciousness, the outward constituent in the relation of subject & object, object in general. In this meaning of "relation" it is closely connected with **āyatana** (see āyatana[3]), so that it sometimes takes its place, it is also similar to **visaya.** *Cpd.* 3 distinguishes a 5 fold object, viz. citta, cetasika, pasāda- & sukhuma-rūpa, paññatti, nibbāna. See on term especially *Cpd.* 3, 14; *Dhs trsl.* XLI. & 209. — A I.82 sq.; IV.385; Sn 506; Ps I.57 sq., 84 (four ā.); II.97, 118, 143; Dhs 1 (dhamm° object of ideation), 180, 584, 1186 et passim; Vbh 12, 79, 92, 319, 332 (four); Nett 191 (six); Vism 87 sq., 375 (°sankantika), 430 sq. (in var. sets with ref. to var. objects), 533; DhsA 48, 127; VvA 11, 38. — rūpārammaṇa lit. dependence on form, i. e. object of sight, visible form, especially striking appearance, visibility, sight D III.228; S III.53; A I.82; J I.304; II.439, 442; PvA 265. — ārammaṇaṃ karoti to make it an object (of intellection or intention), to make it one's concern (cp. Pv I.4[1], above 1). — **ārammaṇa-kusala** clever in the objects (of meditation) S III.266; **ā°-paccayatā** relation of presentation (i. e. of subj. & obj.) Nett 80. — (4) (—°) (adj.) being supported by, depending on, centred in, concentrated upon PvA 8 (nissay°), 98 (ek°); VvA 119 (buddh° pīti rapture centred in the Buddha).

***Āraha** (adj.) metri causa for **araha** deserving J VI.164.

Ārā[1] (f.) [Sk. ārā; ***ēl** "pointed", as in Ohg. āla = Ger. ahle, Ags. āēl = E awl; Oicel. alr] an awl; see cp. **āragga.** Perhaps a der. of **ārā** is **āḷakā** (q. v.).

Ārā[2] (indecl.) [Vedic ārād, abl. as adv.; orig. a root der. fr. *ara remoteness, as in Sk. araṇa foreign & araṇya solitude q. v. under araṇa[1] and arañña] far from, remote (from) (adv. as well as prep. with abl.) Sn 156 (pamādamhā), 736; Dh 253 (āsavakkhayā; DhA III.377 expl. by dūragata); J II.449 (jhānabhūmiyā; = dūre ṭhita C.); V.78 (saṇyame; = dūrato C.). See also **ārakā.**

-**cāra** [in this comb[n]. by Kern, *Toev.* s. v. unecessarily expl. as ārā = ārya; cp. similar phrases under ārakā] a life remote (from evil) A IV.389. -**cārin** living far from evil leading a virtuous life D I.4; M I.179; III.33; A III. 216, 348; IV.249; V.138, 205; DA I.72 (= abrahmacariyato dūra-cārin).

Ārādhaka (adj.-n.) [fr. ā + **rādh**] 1. [perhaps for *āraddhaka because of analogy to āraddha of ā + **rabh**] successful, accomplishing or accomplished, undertaking, eager Vin I.70 (an° one who fails); M I.491; II.197 = A I.69 = Miln 243; S V.19; A V.329 (in correlation with āraddhaviriya). — 2. pleasing, propitiating Miln 227; VvA 220 (°ikā f.).

Ārādhana (nt.) & °ā (f.) (either fr. ā + **rādh** or ā + **rabh,** cp. ārādhaka] satisfying, accomplishing; satisfaction, accomplishment D II.287 (opp. virādhanā failure); M I.479; II.199; A V.211 sq.; J IV.427.

Ārādhanīya (adj.) [grd. fr. ārādheti] to be attained, to be won; successful Vin I.70 (an°); J II.233 (dur°).

Ārādhita [pp. of ārādheti; Sk. ārādhita, but BSk. ārāgita, e. g. Divy 131, 233] pleased Sdhp 510.

Ārādheti [Caus. of ā + **rādh,** in meaning 2 confused with ārabhati. In BSk. strangely distorted to ārāgayati; freq. in Divy as well as Av. Ś] — 1. to please, win favour, propitiate, convince J I.337 (dārake), 421, 452; II.72 (manusse); IV.274 (for ābhirādheti T.); Vism 73 (ārādhayanto Nāthassa vana-vāsena mānasaṃ); DhA II.71; Dāvs III.93 (ārādhayi sabbajanaṃ); Miln 352. In older literature only in phrase **cittaṃ ārādheti** to please one's heart, to gladden, win over, propitiate D I.118 sq., 175 (but cp. āraddha-citta to ārabhati); M I.85, 341; S II.107; V.109; J II.372; Miln 25. — 2. to attain, accomplish, fulfill, succeed S V.23 (maggaṃ), 82, 180, 294; It III. (v. l. ārām°); Sn 488 = 509. Cp. ārādhaka 1. — pp. **ārādhita** (q. v.). — See also parābhetvā.

Ārāma [Sk. ārāma, ā + **ram**] — 1. pleasure, fondness of (—°), delight, always as adj. (—°) delighting in, enjoying, finding pleasure in (usually comb[d]. with rata, e. g. dhammārāma dhammarata finding delight in the Dh.) S I.235; IV.389 sq. (bhav°, upādān°); A I.35, 37, 130; II.28 (bhāvan°); It 82 (dhamm°); Sn 327 (id.; expl. by SnA 333 as rati and "dhamme ārāmo assā ti"); Pug 53 (samagg°); Vbh 351. — 2. a pleasure-ground, park, garden (lit. sport, sporting); classified at Vin III.49 as pupph° and phal° a park with flowers or with fruit (i. e. orchard), def. at DhA III.246 as Veḷuvana-Jīvak' ambavan' ādayo, i. e. the park of Veḷuvana, or the park belonging to Jīvaka or mango-groves in general. Therefore: (a) (in general) a park, resort for pastime etc. Vin II.109; D I. 106; Dh 188; Vv 79[8] (amb° garden of mangoes); VvA 305 (id.); Pv II.7[8] (pl. ārāmāni = ārām' ûpavanāni PvA 102). — (b) (in special) a private park, given to the Buddha or the Sangha for the benefit of the bhikkhus, where they meet & hold discussions about sacred & secular matters; a place of recreation and meditation, a meeting place for religious gatherings. Amongst the many ārāmas given to the bhikkhus the most renowned is that of Anāthapiṇḍika (Jetavana; see J I.92—94) D I.178; Vin IV.69; others more frequently mentioned are e. g.

the park of Ambapālī (Vin I.233); of Mallikā (D I.178), etc. — Vin I.39, 140, 283, 291; II.170; III.6, 45, 162; IV.85; A II.176; Dpvs V.18.

-pāla keeper of a park or orchard, gardener Vin II. 109; VvA 288. -ropa, -ropana planter, planting of pleasure-groves S I.33; PvA 151. -vatthu the site of an Ārāma Vin I.140; II. 170; III.50, 90.

Ārāmakinī (f.) see **ārāmika**.

Ārāmatā (f.) [abstr. fr. ārāma 1] pleasure, satisfaction A II.28; III.116; Vbh 381; Miln 233.

Ārāmika (adj.) [fr. ārāma] 1. (to ārāma 1) finding delight in, fond of (c. gen.) (or servant in general?) Miln 6 (sanghassa trsl. at the service of the order). — 2. (to ārāma 2) belonging to an Ārāma, one who shares the congregation, an attendant of the Ārāma Vin I.207 sq.; II.177 (& °pesaka), 211; III.24; IV.40; V.204; A II.78 (°samaṇuddesa); III.109 (id.), 275 (°pesaka); J I.38 (°kicca) Vism 74 (°samaṇuddesa). — f. **ārāmakiṇī** a female attendant or visitor of an Ārāma Vin I.208.

Ārāva [cp. Sk. ārāva, fr. ā + **ru**] cry, sound, noise Dāvs IV.46.

Āraha (nt.) only in pl. **gihīnaṃ ārahāni**, things proper to laymen, D III.163.

Āriya in anāriya at Sn 815 is metric for anariya (q. v.).

Āruṇṇa (nt.) [orig. pp of ā + **rud**] weeping, crying, lamenting Miln 357.

Āruppa (adj.) [fr. arūpa as ā (= a²) — *rūpya] formless, incorporeal; nt. formless existence D III.275; M I.410, cp. 472; III.163; S I.131 (°ṭṭhāyin); II.123; A IV.316; It 61; Sn 754; J I.406; Dhs 1385 (cp. trsl. 57); Vism 338; DA I.224; SnA 488, 508; Sdhp 5, 10; the four: Vism 111, 326 sq.

Āruhati [ā + **ruh**] to climb, ascend, go up or on to Sn 1014 (aor. āruhaṇ); Sdhp 188; ger. āruhitvā Sn 321 & āruyha J VI.452; Sn 139 (v. l. abhiruyha); It 71. — Caus. **āropeti** (q. v.).

Ārūgya see **ārogya**.

Āruḷha [pp. of āruhati] — 1. ascended, mounted, gone up-gone on to IV.137; J VI.452 (T. āruḷha); Vism 135 (nek, khamma-paṭipadaṃ an°); VvA 64 (magga°); PvA 47 (°nāva), 56 (hatthi°). — 2. come about, effected, made, done PvA 2, 144 (cp. BSk. pratijñām ārūḍha having taken a vow Divy 26). — 3. (of an ornament) put on (to), arrayed J VI.153, 488.

Ārūha see **āroha**.

Ārogatā (f.) [abstr. fr. a + roga + tā] freedom from illness, health Miln 341.

Ārogya (nt.) [abstr. fr. aroga, i. e. ā (= a²) + roga + ya] absence of illness, health D I.11; III.220 (°mada), 235 (°sampadā); M I.451 (T. ārūgya, v. l. ārogya), 508, 509; S II.109; A I.146 (°mada); II.143; III.72; V.135 sq.; Sn 749, 257 = Dh 204 = J III.196; Nd¹ 160; Vism 77 (°mada pride of health); PvA 129, 198; Sdhp 234.

Ārocāpana (nt.) [fr. ārocāpeti, Caus. of āroceti] announcement DhA II.167.

Ārocāpeti (Caus. II. of āroceti] to make some one announce, to let somebody know, usually in phrase **kālaṃ ā.** Sn p. 111; J I.115, 125; DhA II.89; PvA 141.

Ārocita [pp. of āroceti] announced, called Vin II.213 (**kāla**).

Āroceti [ā + roceti, Caus. of **ruc**; cp. BSk. ārocayati Sp. Av. Ś I.9 etc.] to relate, to tell, announce, speak to, address D I.109, 224; Pv II.8⁹ (aor. ārocayi); PvA 4, 13 (aññamaññaṃ anārocetvā not speaking to each other), 81, 274 & freq. passim. — pp. ārocita; Caus. II. **ārocāpeti** (q. v.).

Ārodana (nt.) [fr. ā + **rud**, cp. āruṇṇa] crying, lamenting A III.268 sq.; J I.34; DhA I.184; II.100.

Āropana (nt.) [fr. āropeti] "putting on to", impaling Miln 197 (sūl°), 290 (id.).

Āropita [pp. of āropeti] — 1. produced, come forward, set up PvA 2. — 2. effected, made S III.12; PvA 92, 257. — 3. put on (to a stake), impaled PvA 220 (= āvuta).

Āropeti [Caus. of āruhati]. — 1. to make ascend, to lead up to (w. acc.) PvA 76 (pāsādaṃ), 160 (id.) — 2. to put on, take up to (w. acc. or loc.) Pv II.9² (yakkhaṃ yānaṃ āropayitvāna); PvA 62 (sarīraṃ citakaṃ ā.), 100 (bhaṇḍaṃ sakaṭesu ā.). — 3. to put on, commit to the care of, entrust, give over to (w. loc.) J I.227; PvA 154 (rajjaṃ amaccesu ā.). — 4. to bring about, get ready, make PvA 73, 257 (sangahaṃ ā. make a collection); SnA 51, 142. — 5. to exhibit, tell, show, give S I.160 (ovādaṃ); Miln 176 (dosaṃ); DhA II.75 (id.) — 6. vādaṃ āropeti to refute a person, to get the better of (gen.) Vin I.60; M II.122; S I.160. — pp. **āropita** (q. v.).

Āroha (—°) [fr. ā + **ruh**] — 1. climbing up, growth, increase, extent, in cpd. °**pariṇāha** length & circumference S II.206; A I.288; II.250; IV.397; V.19; J III.192; V. 299; VI.20; Vbh 345 (°māna + pariṇāha-māna); SnA 382. — 2. one who has climbed up, mounted on, a rider, usually in cpd. **ass°** & **hatth°** horse-rider & elephant-rider S IV.310; A II.166 = III.162 (T. ārūha); IV.107; DhsA 305. — 3. outfit, possession (or increase, as 1?) Sn 420 (vaṇṇ°).

Ārohaṇa (nt.) [fr. ā + **ruh**] climbing, ascending; ascent J I.70; VI.488; Miln 352; Vism 244; PvA 74.

Ālaka-manda [ālaya°?] at Vin II.152 is of uncertain reading and meaning ("open to view"? or "not having pegs" = āḷaka?) vv. ll. āḷakamanta & ālakamandāra; Bdhgh on p. 321 expln. āḷakamandā ti ekangaṇā manussâbhikiṇṇā, i. e. full of a crowd of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. Sk. alakā).

Ālaggeti [ā + Caus. of **lag**] to (make) hang on to (loc.), to stick on, fasten to Vin II.110 (pattaṃ veḷagge ālaggetvā).

Ālapati [ā + lapati] to address S I.177, 212; J V.201; SnA 42, 347, 383, 394 (= āmantayi of Sn 997), 487 (— avhayati); PvA 11, 13, 33, 69.

Ālapana (nt.) & °**ā** (f.) [fr. ā + **lap**] talking to, addressing, conversation Vin III.73 (with ref. to exclam. "ambho"); J V.253 (°ā); Vism 23 (°ā); SnA 396; PvA 131 (re ti ā.).

Ālapanatā (f.) [abstr. fr. ālapana] speaking to, conversing with, conversation M I.331) (an°).

Ālamba [Sk. ālamba, ā + **lamb**] anything to hang on, support S I.53 (an° without support); Sn 173 (id. + appatiṭṭha); J III.396; Miln 343; Sdhp 245, 463.

Ālambati [ā + **lamb**] to hang on to or up, to take hold of, to fasten to Vin I.28; J I.57; VI.192; Vv 84⁴⁸; ThA 34. — **ālambeti** id. VvA 32.

Ālambana (adj.-nt.) [fr. ā + **lamb**, cp. ālamba] (adj.) hanging down from, hanging up J III.396; IV.457; SnA 214. — (nt.) support, balustrade (or screen?) Vin II.117, 152 (°bāha) Miln 126.

Ālambara & **Āḷambara** (nt.) [Sk. āḍambara] a drum Vin. I.15 (l); J II.344 (l); V.390 (l); Vv 54¹⁸ (l).

Ālaya (m. & nt.) [cp. Sk. ālaya, ā + **lī,** līyate, cp. allīna & allīyati, also nirālaya] — 1. orig. roosting place, perch, i. e. abode settling place, house J I.10 (geh°); Miln 213; DhA II.162 (an° = anoka), 170 (= oka). — 2. "hanging on", attachment, desire, clinging, lust S I.136 = Vin I.4 (°rāma "devoted to the things to which it clings" K. S.); Vin III.20, 111; S IV.372 (an°); V.421 sq. (id.); A II. 34, 131 (°rāma); III.35; It 88; Sn 177 (kām° = kāmesu taṇhā-diṭṭhi-vasena duvidho ālayo SnA 216), 535 (+ āsavāni), 635; Nett 121, 123 (°samugghāta); Vism 293 (id.), 497; Miln 203 (Buddh °ṃ akāsi?); DhA I.121; IV.186 (= taṇhā); SnA 468 (= anoka of Sn 366). — 3. pretence, pretext, feint [cp. BSk. ālaya M Vastu III.314] J I.157 (gilān°), 438; III.533 (mat°); IV.37 (gabbhinī); VI.20, 262 (gilān°).

Ālayati see **allīyati.**

Ālassa (nt.) [Der. fr. alasa] sloth, idleness, laziness S I.43; D III.182; A IV.59; V.136; Sdhp 567. Spelling also **ālasya** S I.43 (v. l. BB); Vbh 352; Miln 289, and **ālasiya** J I.427; DA I.310; DhA I.299; VvA 43.

Ālāna & **Āḷāna** (nt.) [for ānāhana with substitution of l for n (cp. apilandhana for apinandh° and contraction of °āhana to °āna originally meaning "tying to" then the thing to which anything is tied] a peg, stake, post, esp. one to which an elephant is tied J I.415; IV.308; DhA I.126 (ḷ) where all MSS. have āḷāhana, perhaps correctly.

Āḷi[1] (m. or f.? [Sk. āḷi] a certain kind of fish J V.405.

Āḷi[2] & **Āḷī** (f.) [Sk. āḷī] a dike, embankment Vin II.256; M III.96; A II.166 (°pabbheda); III.28; J I.336; III.533, 334.

Ālika in saccālika at S IV.306 is sacc'alika distortion of truth, falsehood S IV.306.

Ālikhati [ā + likhati] to draw, delineate, copy in writing or drawing J I.71; Miln 51.

Ālinga [ā + ling] a small drum J V.156 (suvaṇṇ°-tala).

Ālingati [ā + **ling**] to embrace, enfold D I.230; III.73; J I.281; IV.21, 316, 438; V.8; Miln 7; DhA I.101; VvA 260.

Ālitta [pp. of ālimpati; Sk. ālipta] besmeared, stained Th I, 737.

Ālinda (& **Āḷinda**) [Sk. alinda] a terrace or verandah before the house-door Vin I.248; II.153; D I.89; M II.119; S IV.290 (ḷ); A V.65 (ḷ); J VI.429; DA I.252; DhA I. 26; IV.196; SnA 55 (°ka-vāsin; v. l. alindaka); Mhvs 35, 3. As **ālindaka** at J III.283.

Ālippati Pass. of **ālimpeti** (q. v.).

Ālimpana (nt.) [for āḷimp° = Sk. ādīpana, see **ālimpeti**[2]] conflagration, burning, flame Miln 43.

Ālimpita [pp. of ālimpeti[2]] ignited, lit. A IV.102 (v. l. ālepita).

Ālimpeti[1] [Sk. ālimpayati or ālepayati. ā + **lip** or **limp**] to smear, anoint Vin II.107; S IV.177 (vaṇaṃ). — Caus. II. **ālimpāpeti** Vin IV.316. — Pass. **ālimpīyati** Miln 74 & **ālippati** DhA IV.166 (v. l. for lippati). — pp. **ālitta** (q. v.).

Ālimpeti[2] [for Sk. ādīpayati, with change of d to l over ḷ and substitution of limp for ḷip after analogy of roots in °mp, like lup > lump, lip > limp] to kindle, ignite, set fire to Vin II.138 (dayo ālimpetabbo); III.58; D II.163 (citakaṃ); A I.257; DhA I.177 (āvāsaṃ read āvāpaṃ), 225; PvA 62 (kaṭṭhāni). — pp. **ālimpita** (q. v.).

Āḷu (nt.) [Sk. āḷu & °ka; cognate with Lat. ālum & alium, see Walde Lat. Wtb. under alium] a bulbous plant, Radix Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J IV.371 = VI.578; IV.373.

Āḷuka[1] = āḷu J IV.46 (C. for āḷupa).

Āḷuka[2] (adj.) [etym.?] susceptible of, longing for, affected with (—°) Vin I.288 (sīt°); DA I.198 (id.); J II.278 (taṇh° greedy).

Āḷupa (nt.) [etym.? Kern, *Toev.* s. v. suggests āḷu-a > āḷuva > āḷupa] = āḷuka the edible root of Amorphophallus Campanulatus J IV.46 (= āḷuka-kaṇḍa C.).

Āḷumpakāra [reading not sure, to āḷumpati or āḷopa] breaking off, falling off (?) or forming into bits (?) DhA II.55 (°gūtha).

Āḷumpati [ā + **lup** or **lump,** cp. āḷopa] to pull out, break off M I.324.

Āḷuḷa (adj. [fr. ā + **luḷ**] being in motion, confusion or agitation, disturbed, agitated J VI.431.

Āḷuḷati [ā + **luḷ;** Sk. ālolati, cp. also P. āloḷeti] to move here & there, ppr. med. **āḷuḷamāna** agitated, whirling about DhA IV.47 (T. āḷūl°; v. l. āḷul°) confuse DhsA 375. Caus. **āḷuḷeti** to set in motion, agitate, confound J II.9, 33. — pp. **āḷuḷita** (q. v.).

Āḷuḷita [pp. of āḷuḷeti] agitated, confused J II.101; Miln 397 (+ khalita).

Ālepa [cp. Sk. ālepa, of ā + **lip**] ointment, salve, liniment Vin I.274; Miln 74; DhsA 249.

Ālepana (nt.) [fr. ā + **lip**] anointing, application of salve D I.7 (mukkh°).

Āloka [ā + **lok,** Sk. āloka] seeing, sight (obj. & subj.), i. e. — 1. sight, view, look S IV.128 = Sn 763; A III. 236 (āloke nikkhitta laid before one's eye). **anāloka** without sight, blind Miln 296 (andha +). — 2. light A I. 164 (tamo vigato ā. uppanno) = It 100 (vihato); A II. 139 (four lights, i. e. canda°, suriya°, agg°, pañña°, of the moon, sun, fire & wisdom); J II 34; Dhs 617 (opp. andhakāra); VvA 51 (dīp°). — 3. (clear) sight, power of observation, intuition, in combn. with vijjā knowledge D II.33 = S II.7 = 105, cp. Ps II.150 sq. (obhāsaṭṭhena, SA. on II.7). — 4. splendour VvA 53; DvA 71.

-kara making light, bringing light, n. light-bringer It 108. **-karaṇa** making light, illumining It 108. **-da** giving light or insight Th 1, 3. **-dassana** seeing light, i. e. perceiving Th 1, 422. **-pharaṇa** diffusing light or diffusion of light Vbh 334; Nett 89. **-bahula** good in sight, fig. full of foresight A III.432. **-bhūta** light J VI.459. **-saññā** consciousness or faculty of sight or perception D III.223; A II.45; III.93 **-saññin** conscious of sight, i. e. susceptible to sight or insight D III.49; M III.3; A II.211; III.92, 323; IV.437; V.207; Pug 69. **-sandhi** "break for the light", a slit to look through, an opening, a crack or casement Vin I.48 = II.209 = 218; II.172; III.65; IV.47; J IV.310; PvA 24.

Ālokana (nt.) [fr. ā + **lok**] looking at, regarding DA I.194.

Ālokita (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitaṃ looking behind or backward), always in combn. **ālokita-vilokita** in ster. phrase at D I.70 = e. g. A II.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA I.193 (ālokitaṃ purato pekkhanaṃ vil° anudisā p.).

Āloketar [n. ag. to āloketi] one who looks forward or before, a beholder DA I.194 (opp. viloketar).

Āloketi [Sk. ālokayati, ā + **lok**] to look before, look at, regard, see DA I.193, 194. — pp. **ālokita** (q. v.).

Ālopa [ā + **lup,** cp. ālumpati; BSk. ālopa, e. g. Av. Ś I. 173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D I.5 = A V.206; III.176; A II.209; III.304; IV.318; Th 1, 1055; It 18; Pv II.1[1]; Pug 58; Miln 231, 406; Vism 106; DA I.80 (= vilopa-karaṇaṇ).

Ālopati [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plunder, violate Th 1, 743.

Ālopika (adj.) [ālopa + ika] getting or having, or consisting of pieces (of food) A I.295; II.206; Pug 55.

Āloḷa [fr. ā + **luḷ,** cp. āluḷati & āloḷeti] confusion, uproar, agitation DhA I.38.

Āloḷī (f.) [a + **luḷ**] that which is stirred up, mud, in cpd. sītāloḷī mud or loam from the furrow adhering to the plough Vin I.206.

Āloḷeti [Caus. of āluḷati, cp. āluḷeti] to confuse, mix, shake together, jumble S I.175; J II.272, 363; IV.333; VI.331; Vism 105.

Āḷaka (or °ā f.) [Dimin of aḷa (?) or of ārā 1 (?). See Morris *J P T S.* 1886, 158] — 1. a thorn, sting, dart, spike, used either as arrow-straightener Miln 418; DhA I.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 (°sandhāpana = comb; how Hardy got the meaning of "alum" in Ind. to VvA is incomprehensible). — 2 a peg, spike, stake or post (to tie an elephant to, cp. ālāna). Cp. II,1[3].

Āḷamba = āḷambara Vv 18[9] = 50[24]. See °**ālambara.**

Āḷavaka (& °**ika**) (adj.-n.) [= āṭavika] dwelling in forests, a forest-dweller S II.235. As Np. at Vism 208.

Āḷādvāraka (adj.) at J V.81, 82 is corrupt & should with v. l. perhaps better be read **advāraka** without doors. Cp. Kern, *Toev.* 29 (ālāraka?). J V.81 has aḷāraka only.

Āḷāra (adj.) [= aḷāra or uḷāra or = Sk. arāla?] thick, massed, dense or crooked, arched (?), only in cpd. °**pamha** with thick eyelashes Vv 64[11] (= gopakhuma VvA 279); Pv III.3[5] (= vellita-dīgha-nīla-pamukha). Cp. **alāra.**

Āḷārika & °**iya** (adj.-n.) [Sk. ārālika, of uncertain etym.] a cook D I.51 (= bhattakāraka DA I.157); J V.296 (= bhattakāraka C.); 307; VI.276 (°iya, C. °ika = sūpika); Miln 331.

Āḷāhana (nt.) [fr. ā + **ḍah** or **dah,** see dahati] a place of cremation, cemetery D I.55; J I.287 (here meaning the funereal fire) 402; III.505; Pv II.12[2]; Vism 76; Miln 350; DA I.166; DhA I.26; III.276; PvA 92, 161, 163 (= sarīrassa daḍḍha-ṭṭhāna). — *Note.* For āḷāhana in meaning "peg, stake" see **ālāna.**

Āḷika at A III.352, 384 (an°) is preferably to be read **āḷhika,** see **āḷhaka.**

Āḷha (nt.) = **āḷhaka;** only at A III.52 (udak°), where perhaps better with v. l. to be read as **āḷhaka.** The id. p. at A II.55 has ālhaka only.

Āḷhaka (m. & nt.) [Sk. āḍhaka, fr. *āḍha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udaka°). Its size is given by Bdhgh. at SnA 476 as follows: "cattāro patthā āḷhakāni doṇaṇ etc." — udakāḷhaka S V.400; A II.55 = III.337; VvA 155. — In other connections at J I.419 (aḍḍh°); III.541 (mitaṇ āḷhakena = dhañña-māpaka-kammaṇ kataṇ C.); Miln 229 (patt°); DhA III.367 (aḍḍh°).

-**thālikā** a bowl of the capacity of an āḷhaka Vin I. 240; A III.369; DhA III.370 (v. l. bhatta-thālikā).

Āḷhiya (& **āḷhika**) (adj.) [fr. *āḷha, Sk. āḍhya, orig. possessing grain, rich in grain, i. e. wealth; semantically cp. dhañña[2]] rich, happy, fortunate; only in neg. **anāḷhiya** poor, unlucky, miserable M I.450; II.178 (+ daḷidda); A III.352 sq. (so read with v. l. BB. °āḷhika for T. °āḷika; combd. with daḷidda; v. l. SS. anaddhika); J V. 96, 97 (+ daḷidda; C. na āḷhika).

Āvajati [ā + vajati, **vraj**] — 1. to go into, to or towards J III.434; IV.49, 107. — 2. to return, come back J V.24, 479.

Āvajjati [not with Senart M Vastu 377 = ava + **dhyā,** but = Sk. āvṛṇakti ā + **vṛj,** with pres. act. āvajjeti = Sk. āvarjayati] — 1. to reflect upon, notice, take in, advert to, catch (a sound), listen J I.81; II.423; V.3; Miln 106. — 2. to remove, upset (a vessel), pour out Vin I.286 (kumbhiṇ); J II.102 (gloss āsiñcati). — Caus. **āvajjeti** (q. v.).

Āvajjana (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. meaning] turning to, paying attention, apprehending, adverting the mind. — See discussion of term at *Cpd.* 85, 227 (the C. derive āvajjana fr. āvaṭṭeti to turn towards, this confusion being due to close resemblance of jj and ṭṭ in writing); also *Kvu trsl.* 221 n. 4 (on Kvu 380 which has āvaṭṭanā), 282 n. 2 (on Kvu 491 āvaṭṭanā). — Ps II.5, 120; J II.243; Vbh 320; Miln 102 sq.; Vism 432; DA I.271.

Āvajjita [pp. of āvajjeti cp. BSk. āvarjita, e. g. Divy 171; Itm 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

Āvajjitatta (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps II.27 sq.

Āvajjeti [Caus. of āvajjati] 1. to turn over, incline, bend M III.96; J IV.56 (so read for āvijjhanto); DA I.10 (kāyaṇ). — 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to *Cpd.* 227 often paraphrased in C. by pariṇāmeti. — J I.69, 74, 81, 89, 108, 200; Miln 297; DhA II.96; PvA 181 (= manasikaroti). — 3. to cause to yield A III.27 (perhaps better āvaṭṭ°). — pp. **āvajjita** (q. v.).

Āvaṭa [Sk. āvṛta, pp. of ā + **vṛ**] covered, veiled, shut off against, prohibited D I.97, 246; M I.381 (°dvāra); J VI.267. -**anāvaṭa** uncovered, unveiled, exposed, open D I.137 (°dvāra); III.191 (°dvāratā); S I.55; J V.213; Pv III.6[4]; Miln 283. Cp. **āvuta**[2] & vy°.

Āvaṭṭa (adj.-n.) [Sk. āvarta, ā + **vṛt**] — 1. turning round, winding, twisting M I.382; S I.32 (dvi-r-ā° turning twice), J II.217; SnA 439 (°gangā). — 2. turned, brought round, changed, enticed M I.381; DhA II.153. — 3. an eddy, whirlpool, vortex M I.460 = A II.123 (°bhaya); Miln 122, 196, 377. — 4. circumference J V.337; Dāvs V.24; DhA III 184.

Āvaṭṭati [= āvattati] in phrase ā. vivaṭṭati to turn forward & backward Vism 504.

Āvaṭṭana (nt.) [fr. ā + **vṛt,** cp. āvaṭṭa 2 and āvaṭṭanin] turning, twisting; enticement, snare, temptation J III.494; DhA II.153.

Āvaṭṭanā (f.) [most likely for āvajjana. q. v. & see also *Kvu trsl.* 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491.

Āvaṭṭanin (adj.) [fr. āvaṭṭana] turning (away or towards), changing, tempting, enticing M I.375, 381; A II.190; J II.330 = IV.471; DA I.250. — Cp. etymologically the same, but semantically diff. **āvattanin.**

Āvaṭṭin (adj.-n.) [fr. āvaṭṭa instead of āvaṭṭana] only at M I.91 in neg. **an°** not enticed by (loc.), i. e. kāmesu. — Cp. **āvattin.**

Āvaṭṭeti [ā + vatteti, Caus. of **vṛt,** cp. BSk. āvarṭayati to employ spells Divy 438] to turn round, entice, change, convert, bring or win over M I.375, 381, 383, 505; A III.27; DA I.272.

Āvatta[1] (adj.) [pp. of āvattati] gone away to, fallen back to, in phrase **hīnāy'āvatta** (see same phrase under āvattati) M I.460; S II.50; J I.206.

Āvatta[2] (nt.) [Sk. āvarta, of ā + **vṛt,** cp. āvaṭṭa[winding, turn, bent J I.70 (in a river); Nett 81 (v.l. āvaṭṭa?), 105 (°hārasampāta).

Āvattaka (adj.) [āvatta + ka] turning, in **dakkhiṇ°** turning to the right, dextrorsal D II.18; cp. dakkhiṇâvatta at DA I.259.

Āvattati [ā + vattati, of **vṛt**] to turn round, come to, go back, go away to, turn to; only in phrase **hīnaya āvattati** to turn to "the low", i. e. to give up orders & return to the world Vin I.17; M I.460; S II.231; IV.191; Sn p. 92 (= osakkati SnA 423); Ud 21; Pug 66; Miln 246. — pp. **āvatta** (q. v.). Cp. āvaṭṭati.

Āvattana (adj.-nt.) [Sk. āvartana] turning; turn, return Nett 113; Miln 251.

Āvattanin (adj.) [fr. āvattana] turning round or back Th 1, 16 (cp. **āvaṭṭanin**).

Āvattin (adj.-n.) [fr. āvatta, cp. āvaṭṭin in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with āgāmin (an°), only in neg. **anāvattin** not returning, a non-returner, with **°dhamma** not liable to return at D I. 156; III.132; S V.346, 357, 376, 406; M I.91; DA I.313.

Āvatthika (adj.) [ā + vatthika] befitting, original, inherent (one of the 4 kinds of nomenclature) Vism 210 = KhA 107.

Āvapati [a + **vap**] to give away to offer, to deposit as a pledge Miln 279.

Āvapana (nt.) [fr. āvapati] sowing, dispersing, offering depositing, scattering J I.321.

Āvara (adj.) [fr. ā + **vṛ**] obstructing, keeping off from J V.325 (so to be read in ariya-magg-âvara).

Āvaraṇa (adj.-n.) [fr. ā + **vṛ,** cp. āvarati; BSk. āvaraṇa in pañc' āvaraṇāni Divy 378] shutting off, barring out, withstanding; nt. hindrance, obstruction, bar Vin I.84 (°ṇ karoti to prohibit, hinder); II.262 (id.); D I.246 (syn. of pañca nīvaraṇāni); S V.93 sq.; A III.63; J I.78 (an°); V.412 (nadiṇ °ena bandhāpeti to obstruct or dam off the river); Sn 66 (pahāya pañc' āvaraṇāni cetaso, cp. Nd[2] 379), 1005 (an°-dassāviṇ); Ps I.131. sq.; II.158 (an°); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur° hard to withstand or oppose). — dant° "screen of the teeth", lip J IV.188; VI.590.

Āvaraṇatā (f.) [abstr. fr. āvaraṇa] keeping away from, withholding from A III 436.

Āvaraṇīya (adj.) [grd. fr. āvarati], only neg. **an°** not to be obstructed, impossible to obstruct M III.3; Miln 157.

Āvarati [ā + **vṛ,** cp. āvuṇāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M I.380 (dvāraṇ); Sn 922 (pot. °aye, cp. Nd[1] 368); DA I.235 (dvāraṇ); Dpvs I.38. — pp. **āvaṭa** and **āvuta**[2] (q. v.).

Āvalī (f.) [cp. Sk. āvalī & seg valī] a row, range J V.69; DA I.140.

Āvasati [ā + **vas**] to live at or in, to inhabit, reside, stay M II.72; S I.42; Sn 43, 805, 1134; Nd[1] 123, 127; Nd[2] 133; J VI.317. — pp. **āvuttha** (q. v.).

Āvasatha [Sk. āvasatha, fr. ā + **vas**] dwelling-place, habitation; abode, house, dwelling Vin I 226 (°āgāra resting-house); IV.304 (= kavāṭabaddha); S I.94, 229; IV.329; Sn 287, 672; J IV.396; VI.425; Pug 51; Miln 279.

Āvaha (adj.) (--°) [fr. ā + **vah**] bringing, going, causing Pv II.9[24] (sukh°); Vv 22[11] (id); Dāvs II.37; PvA 86 (upakār°), 116 (anatth°); Sdhp 15, 98, 206.

Āvahati [ā + vahati] to bring, cause, entail, give S I.42 = Sn 181, 182 (āvahāti sukhaṇ metri causā); J III.169; V. 80; Sn 823; Nd[1] 302; PvA 6. — Pass. āvuyhati VvA 237 (ppr. **°amāna**).

Āvahana (adj) (—°) [= āvaha] bringing, causing Th 1, 519; Sn 256.

Āvahanaka (adj.-nt) [= āvahana] one who brings VvA 114 (sukhassa).

Āva (misery, misfortune) see **avā.**

Āvāṭa [etym.?] a hole dug in the ground, a pit, a well D I.142 (yañū°); J I.99, 264; II 406; III.286; IV 46 (caturassa); VI.10; DhA I.223; VvA 63; PvA 225.

Āvāpa [if correct, fr. ā + **vā**[2] to blow with caus. p. — Cp. *JRAS.* 1898, 750 sp.] a potter's furnace DhA I.177 (read for āvāsa?), 178.

Āvāra [Sk. āvāra, fr. ā + **vṛ**] warding off, protection, guard J VI 432 (yanta-yutta°, does it mean "cover, shield"?). — For cpd. khandh'āvāra see **khandha.**

Āvāreti [Sk. āvārayati, ā + Caus. of **vṛ**] to ward off, hold back, bar, S IV 298; Nett 99.

Āvāsa [Sk. āvāsa; ā + **vas**] sojourn, stay, dwelling, living; dwelling-place, residence Vin I.92; D III.234; S IV.91; A II 68, 168; III.46, 262; Sn 406; Dh 73 (cp. DhA II.77); Nd[1] 128; J VI.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; DhA I.177 (āvāsaṇ ālimpeti: read āvāpaṇ); PvA 13, 14, 36; VvA 113; Sdhp 247. **-anāvāsa** (n. & adj.) uninhabited, without a home; an uninhabited place A IV.345; J II.77; Pv II.3[33]; PvA 80 (= anāgāra); VvA 46. **-kappa** the practice of (holding Uposatha in different) residence (within the same boundary) Vin II.294, 300, 306; Dpvs IV.47, cp. V.18. **-palibodha** the obstruction of having a home (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. **-sappāyatā** suitability of residence Vism 127.

Āvāsika (adj.) [āvāsa + ika] living in, residing at home, being in (constant or fixed) residence, usually appld. to bhikkhus (opp. āgantuka) Vin I.128 sq.; II.15, 170; III. 65; V.203 sq.; M I.473; A I.236; III.261 sq., 366; J IV.310; Pv IV.8[4] (= nibaddha-vasanaka PvA 267).

Āvāha [ā + **vah**] taking in marriage, lit. carrying away to oneself, marriage D I.99; J VI.363; SnA 273, 448; DhA IV.7. Often in cpd. **ā° vivāha(ka)** lit. leading to (one's home) & leading away (from the bride's home), wedding feast D III.183 (°ka); J I.452; VvA 109, 157 (v.l. °ka).

Āvāhana (nt.) [ā + vshana, of **vah**] — 1. = āvāha, i. e. marriage, taking a wife D I.11 (= āvāha-karaṇa DA I. 96). — 2. "getting up, bringing together", i. e. a mass, a group or formation, in **senā°** a contingent of an army J IV.91.

Āvi (adv.) [Sk. āviḥ, to Gr. *ἀΐω* to hear, Lat. audio (fr. *auizdiō) to hear] clear, manifest, evident; openly, before one's eyes, in full view. Only in phrase **āvi vā. raho** openly or secret A V.350, 353; Pv II.7[16] = DhA IV.21

(āvī v. l.), expld. at PvA 103 by pakāsanaṃ paresaṃ pākaṭavasana. Otherwise in foll. cpds. (with **kar** & **bhū**): °**kamma** making clear, evidence, explanation Vin II.88; III.24; Pug 19, 23; °**karoti** to make clear, show, explain D III.121; Sn 84, 85, 349; J V.457; Pug 57; VvA 79, 150; °**bhavati** (°bhoti) to become visible or evident, to be explained, to get clear J I.136; Vism 287 (fnt. āvibhavissati); DhA II.51, 82; **bhāva** appearance, manifestation D I.78; A III.17; J II.50, 111; Vism 390 sq. (revelation, opp. tirobhāva). Cp. pātur.

Āvijjhati (**āviñjati, āviñchati**) [ā + vijjhati of **vyadh** to pierce; thus recognised by Morris *J P T S.* 1884, 72, against Trenckner, *Notes* 59 (to **piñj**) & Hardy Nett. *Ind.* = vicchāy] — 1. to encircle, encompass, comprise, go round, usually in ger. **āvijjhitvā** (w. acc.) used as prep. round about, near J I.153 (khettaṃ), 170 (pokkharaṇiṃ); DA I.245 (nagaraṃ bahi āvijjhitvā round the outer circle of the town). Ordinarily = go round (acc.) at J IV.59 (chārika-puñjaṃ). — 2. [as in lit. Sk.] to swing round, brandish, twirl, whirl round Vin III.127 (daṇḍaṃ āviñji); M III.141 (matthena āviñjati to churn); J I.313; V.291 (cakkaṃ, of a potter's wheel); SnA 481 (T. āviñj°, v. l. āvijjh°; see āracaya°); DhA II.277 (āviñchamāna T.; v. l. āsiñciy°, āvajiy°, āgañch°). — 3. to resort to, go to, approach, incline to S IV.199 (T. āviñch°; v. l. avicch° & āviñj°); Nett 13. — 4. to arrange, set in order J II.406. — 5. to pull (?) A IV.86 (kaṇṇasotani āvijjeyyāsi, v.l. āvijj°, āviñj°, āvicc°, āviñch°; cp. Trenckner, *Notes* 59 āviñjati "to pull"). — pp. **āviddha** (q. v.).

Āvijjhana (so for āviñchana & āviñjana) (adj.-n.) [fr. āvijjhati, lit. piercing through, i. e. revolving axis] — 1. (= āvijjhati 2) swinging round, hanging loose, spinning in **āvijjhana-rajju** a loose, rope, esp. in mythology the swinging or whirling rope by which Sakka holds the world's wheel or axis, in the latter sense at DhA II.143 (T. āviñch° (v. l. āvijj°) = III.97, 98 (where āviñjanaṭṭhāna for °rajju). Otherwise a rope used in connection with the opening & shutting of a door (pulling rope?) Vin II.120, 148; J V.298, 299 (T. āviñj°, v. l. āvicch° & āvij°). — 2. (cp. āvijjhati 3) going to, approach, contact with DhsA 312 (°rasa, T. āviñj°, v. l. āviñch°; or is it "encompassing"? = āvijjhati 1?); Vism 444 (āviñjanarasa). — 3. (cp. āvijjhati 5) pulling, drawing along Vin III.121 (= ākaḍḍhanā nāma).

Āvijjhanaka (nt) [fr. āvijjhati in meaning 2] whirling round, that which spins round, the whirling-round wheel (or pole) of the world (cp. the potter's wheel), the world-axis DhA II.146 (T. āviñch°).

Āviddha [pp. of āvijjhati 2, cp. BSk. āviddha in meaning curved, crooked Av. S I.87 Lal. V. 207] whirling or spinning round, revolving; swung round, set into whirling motion J IV.6 (cakkaṃ = kumbhakāra-cakkam iva bhamati C.); V.291. What does an-āviddha at PvA 135 mean?

Āvila (adj.) [is it a haplological contraction from ā + vi + **lul** to roll about?] stirred up, agitated, disturbed, stained, soiled, dirty A I.9; III.233; J V.16, 90 (ābila); Nd¹ 488 (+ luḷita), 489; ThA 251; DA I.226. More frequent as **anāvila** undisturbed, clean, pure, serene D I.76; S III. 83; IV.118; A I.9; III.236; Sn 160; Dh 82, 413; J III. 157; Miln 34; VvA 29, 30; ThA 251.

Āvilati [fr. āvila or is it a direct contraction of ā + vi + lulati?] to whirl round, to be agitated, to be in motion Miln 259 (+ luḷati).

Āvilatta (nt.) [abstr. fr. āvila] confusion, disturbance, agitation Sn 967; Nd¹ 488.

Āvisati [ā + **viś**] to approach, to enter Vin IV.334; Sn 936 (aor. āvisi); J IV.410, 496; Vism 42.

Āvuṇāti [in form = *avṛṇoti, ā + **vṛ**, cp. āvarati, but in meaning = *āvayati, ā + **vā** to weave, thus a confusion of the two roots, the latter being merged into the former] to string upon, to fix on to (c. loc.), to impale J I.430; III.35; V.145; VI.105. — Caus. II. **āvuṇāpeti** J III.218 (sūle). — pp. **āvuta**¹ (q. v.), whereas the other pp. **āvaṭa** is the true derivative of ā + **vṛ**.

Āvuta [pp. of āvuṇāti in meaning of Sk. āvayati, the corresponding Sk. form being ā + uta = ota] — 1. strung upon, tied on, fixed on to D I.76 (suttaṃ); II.13 (id.); A I.286 (tantāvutaṃ web); J III.52 (valliyā); VI.346 (suttakena); DA I.94 (°sutta). — 2. impaled, stuck on (sūle on the pale) J I.430; III.35; V.497; VI.105; PvA 217, 220.

Āvuta² = **Āvaṭa** (see āvuṇāti & āvuta¹) covered, obstructed, hindered It 8 (mohena); also in phrase **āvuta nivuta ophuta** etc. Nd¹ 24 (ṭ) = Nd² 365 = DA I.59.

Āvuttha [pp. of āvasati] inhabited D II.50 (an°); S I.33.

Āvudha (nt.) [Vedic āyudha, fr. ā + **yudh** to fight] an instrument to fight with, a weapon, stick etc. D III 219; M II.100; A IV.107, 110; Sn 1008; J I.150; II.110; III. 467; IV.160, 283, 437; Nd² on Sn 72; Miln 8, 339; DhA II.2; IV.207; SnA 225, 466 (°jīvika = issattha). See also **āyudha**.

Āvuyhamāna ppr. of āvuyhati (Pass. of āvahati), being conveyed or brought VvA 237 (reading uncertain).

Āvuso (voc. pl. m.) [a contracted form of āyusmanto pl. of āyusman, of which the regular Pāli form is āyasmant, with v for y as frequently in Pāli, e. g. āvudha for āyudha] friend, a form of polite address "friend, brother, Sir", usually in conversation between bhikkhus. The grammatical construction is with the pl. of the verb, like bhavaṃ and bhavanto. — Vin II.302; D I.151, 157; II.8; SnA 227; DhA I.9; II.93; PvA 12, 13, 38, 208.

Āveṭhana (nt.) [ā + veṭhana, **veṣṭ**] rolling up, winding up or round, fig. explanation Miln 28 (+ nibbeṭhana, lit. rolling up and rolling down, ravelling & unravelling), 231 (°viniveṭhana).

Āveṭhita [pp. of āveṭheti, ā + **veṣṭ**, cp. āvedhikā] turned round, slung round or over J IV.383 sq. (v. l. āvedhita & āveḷita, C. expls. by parivattita).

Āveṇi (adj) (—°) [according to Trenckner, *Notes* 75 fr. ā + vinā "Sine quā non", but very doubtful] special, peculiar, separate Vin II.204 (°uposatha etc.); J I.490 (°sangha-kammāni).

Āveṇika (adj) [fr. āveṇi; cp. BSk. āveṇika Av. Ś I.14, 108; Divy 2, 182, 268, 302] special, extraordinary, exceptional S IV.239; A V.74 sq.; Vism 268; VvA 112 (°bhāva peculiarity, specialty), KhA 23, 35.

Āveṇiya (adj.) = **āveṇika** Vin I.71; J IV.358; VI.128.

Āvedha [cp. Sk. āviddha, ā + pp. of **vyadh**] piercing, hole, wound J II.276 (v. l. aveddha; C. = viddha-ṭṭhāne vaṇa).

Āvedhika (adj. f. scil. paññā) [ā + vedhaka of āvedha, **vyadh**, but confused with āveṭh° of ā + **veṣṭ**, cp. āveṭhana & nibbedhaka] piercing, penetrating; or ravelling, turning, rolling up or round (cp. āvijjhati which is derived from ā + **vyadh**, but takes its meaning from āveṭheti), discrimination, thinking over J II.9 (+ nibbedhikā, v. l. for both ṭh).

Āveḷa (adj. & °ā f.) [not with Müller *P. Gr.* 10, 30, 37 = Sk. āpīḍa, but fr. ā + **veṣṭh** to wind or turn round, which in P. is represented by āveṭheti as well as āvijjhati; ḷ then standing for either ḍh (ṭh) or dh (āvedha, q. v.). There may have been an analogy influence through **veḷ** to move to and fro, cp. āveḷita. Müller refers to āveḷā

rightly the late dial. (Prk.) āmela] — 1. turning round, swinging round; diffusion, radiation; protuberance, with reference to the rays of the Buddha at J I.12, 95, 501. — 2. (f.) a garland or other ornament slung round & worn over the head Vv 36[2] (kañcan°; = āveḷa-pilandhana VuA 167). See **āveḷin.**

Āvelita (!?) [pp. of ā + **vell,** cp. āveḷa & BSk. āviddha curved, crooked Av. Ś I.87, Lal. V. 207] turned round, wound, curved J VI.354 (°singika with curved horns, v. l. āvellita).

Āveḷin (adj.) [fr. āveḷā] wearing garlands or other head-ornaments, usually in f. °**inī** J V.409 (= kaṇṇālankārehi yuttā C.); Vv 30[2] (voc. āveliní, but at id. p. 48[2] āveline), 32[3]; VvA 125 (on Vv 30[2] expls. as ratana-maya-pupph°-āveḷavatī).

Āvesana (nt.) [fr. āvisati] entrance; workshop; living-place, house Vin II.117 (°vitthaka, meaning?); M II 53; Pv II.9[15].

Āsa[1] contr.-form of aṃsa in cpd. **koṭṭhāsa** part., portion etc.: see aṃsa[1]. Can we compare BSk. āsapātrī (see next).

Āsa[3] [Sk. āśa] food, only in cpd. **pātarāsa** morning food, breakfast Sn 387 (pāto asitabbo ti pātar-āso piṇḍapātass' etaṃ nāmaṃ SnA 374); DhA IV.211; see further ref. under pātar; and **pacchā-āsa** aftermath S I.74. Can we compare BSk. āsa-pātrī (vessel) Divy 246? Der. fr. āsa is **āsaka** with abstr. ending āsakattaṃ "eating", food, in nānā° various food or na + anāsak°) Sn 249. See also nirāsa, which may be taken either as nir + *āśa or nir + *āśā.

Āsa[3] the adj. form of āsā (f.), wish, hope. See under **āsā.**

Āsa[4] archaic 3rd sg. perf. of atthi to be, only in cpd. **itihāsa** = iti ha āsa "thus it has been".

(adj.) [of *āśaṃsā, see next] hoping, expecting something, longing for A I.108 = Pug 27 (expld. by Pug A 208 as "so hi arahattaṃ āsaṃsati pattheti ti āsaṃso"); SnA 321, 336. Cp. nir°.

Āsaṃsati [for the usual āsiṃsati, ā + **śaṃs**] to expect, hope for, wish Pug A 208 (= pattheti). See also **āsamāna.**

Āsaṃsā (f.) [from ā + śaṃs] wish, desire, expectation, hope J IV.92. — Cp. **nirāsaṃsa.**

Āsaṃsuka (adj.) [fr. āsaṃsā] full of expectation, longing, hankering after, Th 2, 273 (= āsiṃsanaka ThA 217; trsl. "cadging").

Āsaka (adj.) [of āsa[2]] belonging to food, having food, only in neg. **an°** fasting S IV.118; Dh 141 (f. ā fasting = bhatta-paṭikkhepa DhA III.77); J V.17; VI.63.

Āsakatta (nt.) [abstr. fr. āsaka] having food, feeding, in an° fasting Sn 249 (= abhojana SnA 292).

Āsankati [ā + **śank**] to be doubtful or afraid, to suspect, distrust, J I.151 (pret. āsankittha), 163 (aor. āsanki); II. 203; SnA 298. — pp. **āsankita** (q v.),

Āsankā (f) [Sk. āśankā fr. ā + **śank**] fear, apprehension, doubt, suspicion J I.338; II.383; III.533; VI.350, 370; DhA III.485; VvA 110. — Cp. **sāsanka & nirāsanka.**

Āsankita (adj.) [pp. of āsankati] suspected, in fear, afraid, apprehensive, doubtful (obj. & subj.) Miln 173, 372 (°parisankita full of apprehension and suspicion); DhA I.223; VvA 110. — Cp. **ussankita & parisankita.**

Āsankin (—°) (adj.) [fr. āsankā] fearing, anxious, apprehensive Sn 255 (bhedā°); J III.192 (id.).

Āsanga [ā + sanga fr. **sañj** to hang on, cp. Sk. āsanga & āsakti] — 1. adhering, clinging to, attachment, pursuit J IV.11. — 2. that which hangs on (the body), clothing, garment, dress; adj. dressed or clothed in (—°); usually in cpd. **uttarāsanga** a loose (hanging) outer robe e. g. Vin I.289; S IV.290; PvA 73; VvA 33 (suddh°), 51 (id.).

Āsangin (adj.) [fr. āsaṅga] hanging on, attached to J IV.11.

Āsajja (indecl.) [ger. of āsādeti, Caus. of āsīdati, ā + **sad;** Sk. āsādya] — 1. sitting on, going to, approaching; allocated, belonging to; sometimes merely as prep. acc. "near" (cp. āsanna) Sn 418 (āsajja naṃ upāvisi he came up near to him), 448 (kāko va selaṃ ā. nibbijjāpema Gotamaṃ); J II.95; VI.194; Miln 271. — 2. put on to (lit. sitting or sticking on), hitting, striking S I.127 (khaṇuṃ va urasā ā. nibbijjapetha Gotamā "ye've thrust as 't were your breast against a stake. Disgusted, come ye hence from Gotama" *trsl.* p. 159; C. expls. by paharitvā, which comes near the usual paraphrase ghaṭṭetvā) — 3. knocking against or "giving one a setting-to", insulting, offending, assailing D I.107 (ā. ā. avocāsi = ghaṭṭetvā DA I.276); A III.373 (tādisaṃ bhikkhuṃ ā.); J V.267 (isiṃ ā. Gotamaṃ; C. p. 272 āsādetvā); Pv IV.7[10] (isiṃ ā. = āsādetvā PvA 266). — 4. "sitting on", i. e. attending constantly to, persevering, energetically, with energy or emphasis, willingly, spontaneously M I.250; D III.258 = A IV.236 (dānaṃ deti); Vv 10[6] (dānaṃ adāsiṃ; cp. VvA 55 samāgantvā). See āsada, āsādeti, āsīdeti, āsajjana.

Āsajjana (nt.) [fr. āsajja in meaning of no. 3] "knocking against", setting on, insult, offence Vin II.203 (°ṃ Tathāgataṃ an insult to the T.; quoted as such at VvA 55, where two meanings of ā. are given, corresponding to āsajja 1 & 3, viz. samāgama & ghaṭṭana, the latter in this quot.) = It 86 (so to be read with v. l.; T. has āpajja naṃ); S I.114 (apuññaṃ pasavi Māro āsajjanaṃ Tathāgataṃ; trsl. "in seeking the T. to assail"); J V.208.

Āsati [from **as**] to sit DA I.208; h. sg. āsi S I.130. — pp. **āsīna** (q. v.).

Āsatta[1] [pp. of ā + **sañj**] (a) lit. hanging on, in phrase kaṇṭhe āsatto kuṇapo a corpse hanging round one's neck M I.120; J I.5. — (b) fig. attached to, clinging to J I. 377 (+ satta° lagga); ThA 259 (an°).

Āsatta[2] [pp. of ā + **śap**] accursed, cursed J V.446 (an°).

Āsatti (f.) [ā + **sañj**] attachment, hanging on (w. loc.), dependence, clinging Vin II.156 = A I.138; S I.212; Sn 777 (bhavesu); Nd[1] 51, 221; Nett 12, 128. — Cp. **nirāsattin.**

Āsada [ā + **sad;** cp. āsajja & āsādeti] — 1. approach, dealing with, business with (acc.), concern, affair, means of acting or getting Vin II.195 = J V.336 (mā kuñjara nāgam āsado); M I.326 (metaṃ āsado = mā etaṃ āsado do not meddle with this, lit., be not this any affair); J I.414 (cakkaṃ āsado you have to do with the wheel; interpreted as adj. in meaning patto = finding, getting); VI.528 (interpreted as ankusa a hook, i. e. means of getting something). — 2. (as adj.) in phrase **durāsada** hard to sit on, i. e. hard to get at, unapproachable, difficult to attack or manage or conquer Sn p. 107 (cp. SnA 451); J VI.272; Vv 50[16] (= anupagamanīyato kenaci pi anāsādanīyato ca durāsado VvA 213); Miln 21; Dpvs V.21; VI.38; Sdhp 384.

Āsana (nt.) [from āsati] sitting, sitting down; a seat, throne M I.469; Vin I.272 (= pallankassa okāsa); S I.46 (ek° sitting alone, a solitary seat); A III.389 (an° without a seat); Sn 338, 718, 810, 981; Nd[1] 131; J IV.435 (āsan' ûdaka-dāyin giving seat & drink); V.403 (id.); VI.413;

DhA II.31 (dhamm° the preacher's seat or throne); SnA 401; PvA 16, 23, 141.

-âbhihara gift or distinction of the seat J I.81. **-ûpagata** endowed with a seat, sitting down Sn 708 (= nisinna SnA 495). **-paññāpaka** one who appoints seats Vin II.305. **-paṭikkhitta** one who rejects all seats, or objects to sitting down D I.167; A I.296; II.206; Pug 55. **-sālā** a hall with seating accommodation Vism 69; DhA II. 65; IV.46.

Āsanaka (nt.) [āsana + ka] a small seat Vv 1[5].

Āsanika (adj.) [fr. āsana] having a seat; in **ek°** sitting by oneself Vism 69.

Āsandi (f.) [fr. ā + **sad**] an extra long chair, a deck-chair Vin I.192; II.142, 163, 169, 170; D I.7 (= pamāṇâtikkant' āsanaṃ DA I.86), 55 = M I.515 = S III.307 (used as a bier) A I.181; J I.108. See note at *Dial.* I.11.

Āsandikā (f.) fr. āsandi] a small chair or tabouret Vin II. 149; KhA 44.

Āsanna (adj.) [pp. of ā + **sad**, see āsīdati] near (cp. āsajja[1]), opp. **dūra** J II.154; DhA II 91; PvA 42, 243.

Āsappanā (fr.) [fr. + **sṛp**] lit. "creeping on to", doubt, mistrust, always combd. with **parisappanā** Nd[3] 1; Dhs 1004 (trsl. "evasion", cp. *Dhs trsl.* p 116), 1118, 1235; DA I.69.

Āsabha [the guṇa- and compn. form of usabha, corresponding to Sk. ārṣabha > ṛṣabha, see usabha] (in compn.) a bull, peculiar to a bull, bull-like, fig. a man of strong & eminent qualities, a hero or great man, a leader, thus in tār° Sn 687; nar° Sn 684, 696; āsabha-camma bull's hide J VI. 453 (v. l. usabha°).

-ṭṭhāna (as āsabhaṇṭhāna) "bull's place", first place, distinguished position, leadership M I.69; S II.27; A II.8 (C. seṭṭha-ṭṭhāna uttama-ṭṭhāna); III.9; V.33 sq.; DA I. 31; KhA 104.

Āsabhin (adj) [fr. āsabha] bull-like, becoming to a bull, lordly, majestic, imposing, bold; only in phrase °ṃ vācaṃ bhāsati "speak the lordly word" D II.15, 82; M III.123; J I.53; DA I.91; cp. Dāvs I.28 (nicchārayi vācaṃ āsabhiṃ).

Āsamāna (adj.) [ppr. of āsaṃsati or āsiṃsati, for the usual earlier āsasāna] wishing, desiring, hoping, expecting Vv 84[6] (kiṃ ā = kiṃ paccāsiṃ santo VvA 336); Pv IV.1[24] (= āsiṃsamāna patthayamana PvA 226).

Āsaya [ā + **śī**, cp. in similar meaning & derivation anusaya. The semantically related Sk. āśraya from ā + **śri** is in P. represented by assaya. Cp. also BSk. āśayataḥ intentionally, in earnest Divy 281; Av. Ś II.161] — 1. abode, haunt, receptacle; dependence on, refuge, support, condition S I.38; Vin III.151; J II.99; Miln 257; VvA 60; PvA 210; jal° river VvA 47; Pgdp 80; adj. depending on, living in (—°) Miln 317; Nd[1] 362 (bil°, dak° etc.). See also āmāsaya, pakkāsaya. — 2. (fig.) inclination, intention, will, hope; often combd. & compared with **anusaya** (inclination, hankering, disposition), e. g. at Ps I. 133; II.158; Vbh 340; Vism 140 (°posana); PvA 197. — SnA 182 (°vipatti), 314 (°suddhi), KhA 103 (°sampatti). Cp. nirāsaya. — 3. outflow, excretion Pv III.5[3] (gabbh° = gabbha-mala PvA 198); Vism 344.

Āsayati [ā + **śī**; lit. "lie on", cp. Ger. anliegen & Sk. āśaya = Ger. Angelegenheit] to wish, desire, hope, intend J IV.291 (grd. āsāyana, gloss esamāna). See **āsaya.**

Āsava [fr. ā + **sru**, would corresp. to a Sk. *āsrava, cp. Sk. āsrāva. The BSk. āśrava is a (wrong) sankritisation of the Pāli āsava, cp. Divy 391 & kṣīṇāśrava] that which flows (out or on to) outflow & influx. 1. spirit, the intoxicating extract or secretion of a tree or flower, O. C. in Vin IV.110 (four kinds); B. on D III.182 (five kinds) DhsA 48; KhA 26; J IV.222; VI.9. — 2. discharge from a sore, A I.124, 127 = Pug 30. — 3. in psychology, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befoozle it, so that it cannot rise to higher things). Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man. On the difficulty of translating the term see *Cpd.* 227. See also discussion of term āsava (= āsavantī ti āsavā) at DhsA 48 (cp. *Expositor* pp. 63 sq.). See also *Cpd.* 227 sq., & especially *Dhs trsl.* 291 sq. — The 4 āsavas are **kām°**, **bhav°**, **diṭṭh°**, **avijj°**, i. e. sensuality, rebirth (lust of life), speculation and ignorance. — They are mentioned as such at D II.81, 84, 91, 94, 98, 123, 126; A I.165 sq., 196; II.211; III.93, 414; IV.79; Ps I.94, 117; Dhs 1099, 1448; Nd[2] 134; Nett 31, 114 sq. — The set of 3, which is probably older (kāma°, bhava°, avijjā°) occurs at M I 55; A I.165; III.414; S IV.256; V.56, 189; It 49; Vbh 364. For other connections see Vin I.14 (anupādāya āsavehi cittāni vimucciṃsu), 17, 20, 182; II.202; III.5 (°samudaya, °nirodha etc.); D I.83, 167; III.78, 108, 130, 220, 223, 230, 240, 283; M I.7 sq., 23, 35, 76, 219, 279, 445 (°ṭhāniya); II.22; III.72, 277; S II.187 sq. (°ehi cittaṃ vimucci); III.45 (id.); IV.107 (id.), 20; V.8, 28, 410; A I.85 sq. (vaḍḍhanti), 98, 165 (°samudaya, °nirodha etc.), 187; II.154 (°ehi cittaṃ vimuttaṃ), 196; III.21, 93 (°samudaya, °nirodha etc.), 245, 387 sq., 410, 414; IV.13, 146 (°pariyādāna end of the ā.), 161 (°vighāta-pariḷāha); V.70, 237; Th 2, 4, 99, 101 (pahāsi āsave sabbe); Sn 162, 374, 535 (pl. āsavāni), 546, 749, 915, 1100; Dh 93, 253, 292; Nd[1] 331 (pubb°); Vbh 42, 64, 426; Pug 11, 13, 27, 30 sq.; Miln 419; DhsA 48; ThA 94, 173; KhA 26; DA I 224; Sdhp 1; Pgdp 65 (piyāsava-surā, meaning?).

Referring specially to the *extinction* **(khaya)** of the āsavas & to Arahantship following as a result are the foll. passages: (1) **āsavānaṃ khaya** D I.156; S II.29, 214; III 57, 96 sq, 152 sq.; IV.105, 175; V.92, 203, 220, 271, 284; A I.107 sq., 123 sq., 232 sq., 273, 291; II.6, 36, 44 sq., 149 sq., 214; III 69, 114, 131, 202, 306, 319 sq.; IV.83 sq., 119, 140 sq., 314 sq.; V.10 sq., 36, 69, 94 sq, 105, 132, 174 sq., 343 sq.; It 49; Pug 27, 62; Vbh 334, 344; Vism 9; DA I.224; cp. °parikkhaya A V 343 sq. See also Arahatta formula C. — (2) **khīṇāsava** (adj.) one whose Āsavas are destroyed (see khīṇa) S I.13, 48, 53, 146; II.83, 239; III.199, 128, 178; IV.217; A I 77, 109, 241, 266; IV.120, 224, 370 sq.; V.40, 253 sq ; Ps II 173; cp. parikkhiṇā āsavā A IV.418, 434, 451 sq.; āsavakhīṇa Sn 370. — (3) **anāsava** (adj.) one who is free from the āsavas, an Arahant Vin II.148 = 164; D III.112; S I 130; II.214, 222; III.83; IV.128; A I.81, 107 sq , 123 sq., 273, 291; II.6, 36, 87, 146; III.19, 29, 114, 166; IV.98, 140 sq., 314 sq., 400; A V.10 sq , 36, 242, 340; Sn 1105, 1133; Dh 94, 126, 386; Th 1.100; It 75; Nd[2] 44; Pv II.6[15]; Pug 27; Vbh 426; Dhs 1101, 1451; VvA 9. Cp. **nirāsava** ThA 148. — Opp. **sāsava** S III 47; V.232; A I.81; V.242; Dhs 990; Nett 10; Vism 13, 438.

Āsavati [ā + **sru**, cp. Sk. āsravati; its doublet is **assavati**] to flow towards, come to, occur, happen Nett 116.

Āsasāna [either grd. for *āsaṃsāna or contracted form of ppr. med. of āsaṃsati (= āsiṃsati) for *asaṃsamāna] hoping, wishing, desiring, longing for Sn 369 (an°; SnA 365 however reads āsayāna), 1090; Th 2, 528; J IV.18 (= āsiṃsanto C.), 381; V.391 (= āsiṃsanto C.). See anāsasāna, āsaṃsati, āsamāna & āsayāna.

Āsā (f.) [cp. Sk. āśaḥ f.] expectation, hope, wish, longing, desire; adj. **āsa** (—°) longing for, anticipating, desirous of Vin I 255 (°avacchedika hope-destroying), 259; D II. 206; III.88; M III.138 (āsaṃ karoti); A I.86 (dve āsā), 107 (vigat-āso one whose longings have gone); Sn 474,

634, 794, 864; J I.267, 285; V.401; VI.452 (°chinna = chinnāsa C.); Nd¹ 99, 261, 213 sq ; Vv 37¹³ (perhaps better to be read with v. l. SS ahaṇ, cp. VvA 172); Pug 27 (vigat° = arahattāsāya vigatattā vigatāso Pug A 208); Dhs 1059 (+ āsiṇsanā etc.), 1136; PvA 22 (chinn° disappointed), 29 (°âbhibhūta), 105; Dāvs V.13; Sdhp 78, 111, 498, 609.

Āsāṭikā (f.) [cp. Mārāṭhi āsāḍī] a fly's egg, a nit M I.220 sq.; A V.347 sq., 351, 359; Nett 59; J III.176.

Āsādeti [Caus. of āsidati, ā + **sad**; cp. āsajja & āsanna] — 1. to lay hand on, to touch, strike; fig. the offend, assail, insult M I.371; J I.481; V.197; aor. **āsādesi** Th 1, 280 (mā ā. Tathāgate); ger. **āsādetvā** J V.272; Miln 100, 205 (°ayitvā); PvA 266 (isiṇ), **āsādiya** J V.154 (āsādiya metri causa; isiṇ, cp. āsajja³), & **āsajja** (q. v.); infin. **āsāduṇ** J V.154 & **āsādituṇ** ibid.; grd. **āsādanīya** Miln 205; VvA 213 (an°). — 2. to come near to (c. acc.), approach, get J III.206 (khuracakkaṇ).

Āsāḷhā & **Āsāḷhī** (f.) [Sk. āṣāḍha] N. of a month (June–July) and of a Nakkhatta; only in compn. as Āsaḷha° & Āsaḷhi°, viz. °**nakkhatta** J I.50; SnA 208; °**puṇṇamā** J I.63; DhA I.87; SnA 199; VvA 66; PvA 137; °**māsa** SnA 378 (= vassûpanāyikāya purimabhāge A.); VvA 307 (= gimhānaṇ pacchimo māso).

Āsāvati (f.) N. of a creeper (growing at the celestial grove Cittalatā) J III.250, 251.

Āsāsati [cp. Sk. āśāsati & āśāsti, ā + **śās**] to pray for, expect, hope; confounded with **śaṃs** in āsaṇsati & āsiṇsati (q. v.) & their derivations. — pp. **āsiṭṭha** (q. v.).

Āsi & **Āsiṇ** 3rd & 1st sg. aor. of **atthi** (q. v.).

Āsiṇsaka (adj.) [fr. ā + siṇsati, cp. āsaṇsā] wishing, aspiring after, praying for Miln 342.

Āsiṇsati [Sk. āśaṇsati, ā + **śaṃs**, cp. also **śās** & āsāsati, further abhisaṇsati, abhisiṇsati & āsaṇsati] to hope for, wish, pray for (lit. praise for the sake of gain), desire, (w. acc.) S I.34, 62; Sn 779, 1044, 1046 (see Nd² 135); J I.267; III.251; IV.18; V.435; VI.43; Nd¹ 60; Mhvs 30, 100; VvA 337; PvA 226 (ppr. āsiṇsamāna for āsamāna, q. v.).

Āsiṇsanaka (adj.) [fr. āsiṇsanā] hoping for something, lit. praising somebody for the sake of gain, cadging ThA 217 (for āsaṇsuka Th 2, 273).

Āsiṇsanā (f.) [abstr. fr. ā + **śaṃs**, cp. āsiṇsati] desire, wish, craving J V.28; Dhs 1059, 1136 (+ āsiṇsitatta). As **āsīsanā** at Nett 53.

Āsiṇsaniya (adj.) [grd. of āsiṇsati] to be wished for, desirable Miln 2 (°ratana).

Āsikkhita [pp. of ā + **śiks**, Sk. āśikṣita] schooled, instructed PvA 67, 68.

Āsiñcati [ā + **sic**, cp. abhisiñcati & avasiñcati] to sprinkle, besprinkle Vin I.44; II.208; J IV.376; Vv 79⁶ (= siñcati VvA 307); PvA 41 (udakena), 104, 213 (ger. °itvā). — pp. **āsitta** (q. v.). Cp. vy°.

Āsiṭṭha [pp. of āsāsati, Sk. āśiṣṭa] wished or longed for PvA 104.

***Āsita**¹ [= asita¹?] "having eaten", but probably **māsita** (pp. of **mṛś** to touch, cp. Sk. mṛśita, which is ordinarily in massita), since it only occurs in combns. where m precedes, viz. J II.446 (dumapakkani-m-asita, where C. reading is māsita & explⁿ. khāditvā asita (v. l. āsita) dhāta); Miln 302 (visam-āsita affected with poison = visamāsita). Cp. also the form **māsi(n)** touching, eating at J VI.354 (tiṇa°, explᵈ. by C. as khādaka). — **āsita** at J V.70 is very doubtful, v. l. āsina & asita; C. explˢ. by dhāta suhita p. 73.

***Āsita**² [registered as such with meaning "performed" by Hardy in Index] at VvA 276 is better read with v. l. SS **bhāsita** (-vādana etc.).

Āsitta [pp. of āsiñcati, Sk. āsikta] sprinkled, poured out, anointed J V.87; Pug 31; Miln 286; DhsA 307; DhA I.10; VvA 69.

Āsittaka (adj.) [āsitta + ka] mixed, mingled, adulterated Vin II.123 (°ûpadhāna "decorated divan"?); ThA 61, 168 (an° for asecanaka, q. v.).

Āsītika (adj.) [fr. asīta] 80 years old M II.124; J III.395; SnA 172.

Āsītikā (f.) [etym.? Cp. BSk. āsītakī Lal. V. 319] a certain plant M I.80 = 245 (°pabba).

Āsīdati [cp. Sk. āsīdati, ā + **sad**] — 1. to come together, lit. to sit by D I.248 (v. l. BB ādisitvā for āsīditvā, to be preferred?). — 2. to come or go near, to approach (w. acc.), to get (to) A III.69 (āsīvisaṇ), 373 (na sādhurūpaṇ āsīde, should perhaps be read without the na); J IV.56. — 3. to knock against, insult, offend attack J V. 267 (Pot. āsīde = pharusa-vacanehe kāyakammena vā gbaṭṭento upagacchey̆a C.). — pp. **āsanna** (q. v.). See also āsajja, āsajjana, āsada & Caus. āsādeti.

Āsīna (adj.) [pp. of **ās**, see āsati] sitting S I.195 = Nd² 136; Sn 1105, 1136; Dh 227, 386; J I.390; III.95; V. 340; VI.297; Dāvs II.17.

Āsīyati [etym. doubtful; Trenckner Miln p. 422 = ā + **śyā** to freeze or dry up, but taken by him in meaning to thaw, to warm oneself; Müller, *P. Gr.* 40 same with meaning "cool oneself"; Morris' *J P T S.* 1884, 72 as ā + **śrā** or **śrī** to become ripe, come to perfection, evidently at fault because of **śrā** etc. not found in Sk. More likely as a Pass. formation to be referred to ā + **śī** as in āsaya, i. e. to abide etc.] to have one's home, one's abode or support in (loc.), to live in, thrive by means of, to depend on Miln 75 (kaddame jāyati udake āsīyati i. e. the lotus is born in the mud and is supported or thrives by means of the water).

Āsīvisa Derivation uncertain. The BSk. āsīviṣa (e. g. Jtm 31⁶¹) is a Sanskritisation of the Pali. To suppose this to come from ahi + visa (snake's poison) would give a wrong meaning, and leave unexplained the change from ahi to āsi] a snake Vin IV.108; S IV.172; A II.110; III. 69; J I.245; II.274; IV.30, 496; V.82, 267; Pug 48; Vism 470 (in comp.); DhA I.139; II.8, 38; SnA 334, 458, 465; VvA 308.

Āsīsanā see **āsiṇsanā**.

Āsu expletive particle = **assu**³ J V.241 (v. l. assu; nipātamattaṇ Cp. 243).

Āsuṇ 3rd pl. aor. of **atthi**.

Āsumbhati (& **Āsumhati**) [ā + **śumbh** to glide] to bring to fall, throw down or round, sling round Vin IV.263, 265; Vv 50¹¹ (°itvāna); J III.435 (aor. āsumhi, gloss khipi).

Āsevati [ā + **sev**] to frequent, visit; to practise, pursue, indulge, enjoy A I.10; Sn 73 (cp. Nd² 94); Ps II.93 (maggaṇ). — pp. **āsevita**.

Āsevana (nt.) & **āsevanā** (f.) [fr. āsevati] — 1. practice, pursuit, indulgence in Vin II.117; PvA 45. — 2. succession, repetition Dhs 1367; Kvu 510 (cp. *trsl.* 294, 362); Vism 538.

Āsevita [pp. of āsevati] frequented, indulged, practised, enjoyed J I.21 (v.141; āsevita-nisevita); II.60; Sdhp 93, 237.

Āha [Vedic āha, orig. perfect of **ah** to speak, meaning "he began to speak", thus in meaning of pres. "he says"] a perfect in meaning of pret. & pres. "he says or he said" he spoke, also spoke to somebody (w. acc.), as at J I.197 (cullalohitaṇ āha). Usually in 3rd person, very rarely used of 2nd person, as at Sn 839, 840 (= kathesi bhaṇasi Nd 188, 191). — 3rd sg. **āha** Vin II.191; Sn 790 (= bhaṇati Nd[1] 87), 888; J I.280; III.53 and freq. passim; 3rd pl. **āhu** Sn 87, 181; Dh 345; J I.59; SnA 377, and **āhaṇsu** J I.222; III.278 and freq.

Āhacca[1] ger. of āhanati.

Āhacca[2] (adj.) [grd. of āharati, corresponding to a Sk. *āhṛtya] 1. (cp. āharati[1]) to be removed, removable, in °**pādaka-pīṭha** & °**mañca** a collapsible bed or chair, i. e. whose legs or feet can be put on & taken away at pleasure (by drawing out a pin) Vin II.149 (cp. *Vin Texts* III.164 n. 5); IV.40, 46 (def. as "ange vijjhitvā ṭhito hoti" it stands by means of a perforated limb), 168, 169. — 2. (cp. āharati[2]) reciting, repeating, or to be quoted, recitation (of the Scriptures); by authority or by tradition M III.139; DhsA 9, & in cpds. °**pada** a text quoted from Scripture), tradition Miln 148 (°ena by reference to the text of the Scriptures); °**vacana** a saying of the Scriptures, a traditional or proverbial saying Nett 21 (in def. of suttaṇ).

Āhaṭa [pp. of āharati] brought, carried, obtained Vin I.121; III.53; D II.180 (spelt āhata); J III.512 (gloss ānīta); Dāvs I.58.

Āhata [pp. of āhanati] struck, beaten, stamped; afflicted, affected with (—°) Vin IV.236 = D III.238 (kupito anattamano āhata-citto); Vin I.75, 76; S I.170 (tilak°, so read for tilakā-hata, affected with freckles, C. kāḷa-setādi vaṇṇehi tilakehi āhatagatta, *K. S* p. 318); J III 456; Sdhp 187, 401.

Āhataka [fr. āhata] "one who is beaten", a slave, a worker (of low grade) Vin IV.224 (in def. of kammakāra, as bhaṭaka + ā.).

Āhanati [ā + **han**] to beat, strike, press against, touch ppr. **āhananto** Miln 21 (dhamma-bheriṇ); Dāvs IV.50. — ger. **āhacca** touching M I.493; J I.330; VI.2, 200; Sn 716 = uppiḷetva SnA 498; Vism 420. — pp. **āhata** (q. v.).

Āhanana (nt.) [fr. ā + **han**] beating, striking, coming into touch, "impinging" Vism 142 (+ pariyāhanana, in def. of vitakka) = DhsA 114 (cp. *Expos.* 151); Vism 515 (id.).

Āharaṇa (adj.-n.) [fr. āharati] to be taken; taking away; only in phrase acorāharaṇo nidhi a treasure not to be taken by thieves Miln 320; Kh VIII.9; KhA 224; Sdhp 589.

Āharaṇaka [āharaṇa + ka] one who has to take or bring, a messenger J II.199; III.328.

Āharati [ā + **hṛ**] — 1. to take, take up, take hold of, take out, take away M I.429 (sallaṇ); S I.121; III.123; J I.40 (ger. āharitvā "with"), 293 (te hattaṇ); Nd[2] 540[c] (puttamaṇsaṇ, read āhāreyya?); Pv II.3[10]; DA I.186, 188. — 2. to bring, bring down, fetch D II.245; J IV 159 (nāvaṇ; v. l. āhāhitvā); v.466; VvA 63 (bhattaṇ); PvA 75. — 3. to get, acquire, bring upon oneself J v.433 (padosaṇ); DhA II.89. — 4. to bring on to, put into (w. loc.); fig. & intrs. to hold on to, put oneself to, touch, resort to M I.395 (kaṭhalaṇ mukhe ā.; also inf. āhattuṇ); Th 1, 1156 (pāpacitte ā.; Mrs. Rh. D. *Brethren* ver. 1156, not as "accost" p. 419, *n.*). — 5. to assault, strike, offend (for pāhari?) Th 1, 1173. — 6. (fig.) to take up, fall or go back on (w. acc.), recite, quote, repeat (usually with desanaṇ & dasseti of an instructive story or sermon or homily) J III.383 (desanaṇ), 401; v.462 (vatthuṇ āharitvā dassesi told a story for example); SnA 376; PvA 38, 39 (atītaṇ), 42, 66, 99 (dhamma-desanaṇ). See also **payirudāharati**. — pp. **āhaṭa** (q. v.). — Caus. II. **āhārapeti** to cause to be brought or fetched; to wish to take, to call or ask for J III.88, 342; v.466; PvA 215.

Āharima (adj.) [fr. āharati] "fetching", fascinating, captivating, charming Vin IV.299; Th 2, 299; ThA 227; VvA 14, 15, 77.

Āhariya [grd. of āharati] one who is to bring something J III.328.

Āhavana & Āhavanīya see under āhuneyya.

Āhāra [fr. ā + **hṛ**, lit. taking up or on to oneself] feeding, support, food, nutriment (lit & fig.). The term is used comprehensively and the usual enumn. comprises four kinds of nutriment, viz. (1) kabaḷiṅkāra āhāro (bodily nutriment, either oḷāriko gross, solid, or sukhumo fine), (2) phassāhāro n. of contact, (3) manosañcetanā° n. of volition (= cetanā S. A. on II.11 f.), (4) viññāṇ° of consciousness. Thus at M I.261; D III.228, 276; Dhs 71—73; Vism 341. Another definition of Dhammapāla's refers it to the fourfold tasting as asita (eaten), pīta (drunk), khāyita (chewed), sāyita (tasted) food PvA 25. A synonym with mūla, hetu, etc. for cause, Yamaka, I.3; Yam. A (*JPTS.*, 1910—12) 54. See on term also *Dhs trsl.* 30. — Vin I.84; D I.166; S I.172; II.11, 13, 98 sq. (the 4 kinds, in detail); III.54 (sa°); v.64, 391; A III.51 (sukhass°), 79, 142 sq., 192 sq.; IV.49, 108; v.52 (the four), 108, 113 (avijjāya etc.), 116 (bhavataṇhāya), 269 sq. (nerayikānaṇ etc.); Sn 78, 165, 707, 747; Nd[1] 25; Ps I.22 (the four) 122 (id.), 55, 76 sq; Kvu 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the four); Dhs 58, 121, 358, 646; Nett 31, 114, 124; DhsA 153, 401; DhA I.183 (°ṃ pacchindati to bring up food, to vomit); II.87; VvA 118; PvA 14, 35, 142, 148 (utu° physical nutriment); Sdhp 100, 395, 406; A v.136 gives ten āhāra opposed to ten paripanthā. **-an°** without food, unfed M I.487 (aggi); S III.126; v.105; Sn 985.

-ûpahāra consumption of food, feeding, eating Vin III. 136. **-ṭhitika** subsisting or living on food D III.211, 273; A v.50, 55; Ps I.5, 122. **-pariggaha** taking up or acquirement of food Miln 244 or is it "restraint or abstinence in food"? Same combn. at Miln 313. **-maya** "food-like", feeding stuff, food J III.523. **-lôlatā** greed after food SnA 35. **-samudaya** origin of nutriment S III.59.

Āhāratthaṇ [āhāra + tta] the state of being food. In the idiom āhārattaṇ pharati; Vin I.199, of medicine, 'to penetrate into food-ness', to come under the category of food; Miln 152, of poison, to turn into food. [According to Oldenberg (Vin I.381) his MSS read about equally °attaṇ and °atthaṇ. Trenckner prints °atthaṇ, and records no variant (see p. 425)].

Āhāreti [Denom. fr. āhāra] to take food, eat, feed on S II.13; III.240; IV.104; A I.114, 295; II.40, 145, 206; IV. 167; Nd[2] 540[c] (āhāraṇ & puttamaṇsaṇ cp. S II.98).

Āhika (—°) (adj.) [der. fr. aha[2]] only in pañcāhika every five days (cp. pañcāhaṇ & sattāhaṇ) M III.157.

Āhiṇḍati [ā + **hiṇḍ**, cp. BSk. āhiṇḍate Divy 165 etc.] to wander about, to roam, to be on an errand, to be engaged in (w. acc.) Vin I.203 (senāsana-cārikaṇ), 217; II. 132 (na sakkoti vinā daṇḍena āhiṇḍituṇ); IV.62; J I.48, 108, 239; Nd[2] 540[b]; Pv III.2[29] (= vicarati PvA 185); Vism 38, 284 (aṭaviṇ); VvA 238 (tattha tattha); PvA 143.

Āhita [pp. of ā + **dhā**] put up, heaped; provided with fuel (of a fire), blazing Sn 18 (gini = ābhato jalito vā SnA 28). See sam°.

Āhu 3rd pl. of **āha** (q. v.).

Āhuti (f.) [Vedic āhuti, ā + **hu**] oblation, sacrifice; veneration, adoration M III.167; S I.141; Th 1, 566 (°ināṇ paṭiggaho recipient of sacrificial gifts); J I.15; V.70 (id.); Vv 64[33] (paramâhutiṇ gato deserving the highest adoration); Sn 249, 458; Kvu 530; SnA 175; VvA 285.

Āhuna = āhuti, in āhuna-pāhuna giving oblations and sacrificing VvA 155; by itself at Vism 219.

Āhuneyya (adj.) [a grd. form. fr. ā + **hu**, cp. āhuti] sacrificial, worthy of offerings or of sacrifice, venerable, adorable, worshipful D III.5, 217 (aggi); A II.56, 70 (sāhuneyyaka), 145 sq. (id.); IV.13, 41 (aggi); It 88 (+ pāhuneyya); Vv 64[33] (cp. VvA 285). See def. at Vism 219 where expld by "āhavanīya" and "āhavanaṇ arahati" deserving of offerings.

Āhundarika (adj.) [doubtful or āhuṇḍ°?] according to Morris *J P T S.* 1884, 73 "crowded up, blocked up, impassable" Vin I.79; IV.297; Vism 413 (°ṇ andha-tamaṇ).

I.

I in **i-kāra** the letter or sound i SnA 12 (°lopa), 508 (id.).

Ikka [Sk. ṛkṣa, of which the regular representation is P. accha[2]] a bear J VI.538 [= accha C.).

Ikkāsa (?) [uncertain as regard meaning & etym.] at Vin II.151 (+ kasāva) is trsl. by "slime of trees", according to Bdhgh's expln. on p. 321 (to C. V. VI.3, 1), who however reads **nikkāsa**.

Ikkhaṇa (nt.) [fr. **ikkh**] seeing Vism 16.

Ikkhaṇika [fr. **ikkh** to look or see, cp. akkhi] a fortune-teller Vin III.107; S II.260; J I.456, 457; VI.504.

Ikkhati [fr. **ikkh**] to look J V.153; ThA 147; DhsA 172.

Ingita (nt.) [pp. of ingati = iñjati] movement, gesture, sign J II.195, 408; VI.368, 459.

Ingha (indecl.) [Sk. anga prob. after P. ingha (or añja, q. v.); fr. iñjati, cp. *J P T S.* 1883, 84] part. of exhortation, lit. "get a move on", come on, go on, look here, Sn 83, 189, 862, 875 = 1052; J V.148; Pv IV.5[1]; Vv 53[9] (= codan'atthe nipāto VvA 237); VvA 47; DhA IV.62.

Inghāṇa [according to Morris *J P T S.* 1884, 74 = angāra, cp. Marāthī ingala live coal] coal, embers, in **inghāṇakhu** Th 2, 386 a pit of glowing embers (= angāra-kāsu ThA 256). The whole cpd. is doubtful.

Icc' see **iti**.

Iccha (—°) (adj.) [the adj. form of icchā] wishing, longing, having desires, only in pāp° having evil desires S I.50; II.156; an° without desires S I.61, 204; Sn 707; app° id. Sn 628, 707.

Icchaka (—°) (adj.) [fr. iccha] wishing, desirous, only in nt. adv. **yad-icchikaṇ** (and **yen°**) after one's wish or liking M III.97; A III.28.

Icchati[1] [Sk. icchati, **iṣ**, cp. Av. isaiti, Obulg. iskati, Ohg. eiscōn, Ags. āscian = E. ask; all of same meaning "seek, wish"] to wish, desire, ask for (c. acc.), expect S I.210 (dhammaṇ sotuṇ i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd[1] 3, 138, 164; Nd[2] s. v.; Pv II.6[3]; Pug 19; Miln 269, 327; SnA 16, 23, 321; KhA 17; PvA 20, 71, 74; Pot. **icche** Dh 84; Sn 835 Pv II.6[6] & **iccheyya** D II.2, 10; Sn 35; Dh 73, 88; ppr. **icchaṇ** Sn 826, 831, 937; Dh 334 (phalaṇ) aor. **icchi** PvA 31. — grd. **icchitabba** PvA 8. — pp. **iṭṭha** & **icchita** (q. v.). — *Note.* In prep.-cpds. the root **iṣ**[2] (icchati) is confused with root **iṣ**[1] (iṣati, eṣati) with pp. both °iṭṭha and °iṣita. Thus ajjhesati, pp. ajjhiṭṭha & ajjhesita; anvesati (Sk. anvicchati); pariyesati (Sk. parīcchati), pp. pariyiṭṭha & pariyesita.

Icchati[2] [Sk. ṛcchati of ṛ, concerning which see appeti] see **aticchati** & cp. **icchatā**.

Icchatā (—°) (f.) [abstr. fr. icchā] wishfulness, wishing: only in **aticchatā** too great wish for, covetousness, greed Vbh 350 (cp. aticchati, which is probably the primary basis of the word); **mah°** & **pāp°** Vbh 351, 370.

Icchana (nt.) [fr. **iṣ**[2], cp. Sk. īpsana] desiring, wish J IV. 5; VI.244.

Icchā (f.) [fr. icchati, **iṣ**[2]] wish, longing, desire D II.243; III.75; S I.40 (°dhūpāyito loko), 44 (naraṇ parikassati); A II.143; IV.293 sq.; 325 sq.; V.40, 42 sq.; Sn 773, 872; Dh 74, 264 (°lobha-samāpanna); Nd[1] 29, 30; Pug 19; Dhs 1059, 1136; Vbh 101, 357, 361, 370; Nett 18, 23, 24; Asl. 363; DhsA 250 (read icchā for issā? See Dhs trsl. 100); SnA 108; PvA 65, 155; Sdhp 242, 320. **-âvacara** moving in desires M I.27 (pāpaka); Nett 27. **-âvatiṇṇa** affected with desire, overcome by covetousness Sn 306. **-pakata** same Vin I.97; A III.119, 191, 219 sq.; Pug 69; Miln 357; Vism 24 (where Bdhgh however takes it as "icchāya apakata" and puts apakata = upadduta). **-vinaya** discipline of one's wishes D III.252, A IV.15; V.165 sq.

Icchita [pp. of icchati] wished, desired, longed for J I.208; DhsA 364; PvA 3, 53, 64 (read **anicchita** for anijjhiṭṭha, which may be a contamination of icchita & iṭṭha), 113, 127 (twice).

Ijjhati [Vedic ṛdhyate & ṛdhnoti; Gr. ἄλθομαι to thrive, Lat. alo to nourish, also Vedic iḍa refreshment & P. **iddhi** power] to have a good result, turn out a blessing, succeed, prosper, be successful S I.175 ("work effectively" trsl.; = samijjhati **mahapphalaṇ** hoti C.); IV.303; Sn 461, 485; J V.393; Pv II.1[11]; II.9[13] (= samijjhati PvA 120); Pot. ijjhe Sn 458, 459; pret. **ijjhittha** (= Sk. ṛdhyiṣṭha) Vv 20[6] (= nippajjittha **mahapphalo** ahuvattha VvA 103). — pp. **iddha**. See also aḍḍha[2] & aḍḍhaka. Cp. sam°.

Ijjhana (nt.) & °ā (f.) [fr. ijjhati] success, carrying out successfully Ps I.17 sq., 74, 181; II.125, 143 sq., 161, 174; Vbh 217 sq.; Vism 266, 383 (°aṭṭhena iddhi); DhsA 91, 118, 237.

Iñjanā (f.) & °aṇ (nt.) [fr. **iñj**, see iñjati] shaking, movement, motion Sn 193 (= calanā phandanā SnA 245); Nett 88 (= phandanā C.). an° immobility, steadfastness Ps I.15; II.118.

Iñjita [pp. of iñjati] shaken, moved Th 1, 386 (an°). Usually as nt. **iñjitaṇ** shaking, turning about, movement, vacillation M I.454; S I.109; IV.202; A II.45; Sn 750, 1040

Iñjati [Vedic ṛñjati (cp. P. ajjati). Also found as ingati (so Veda), and as **ang** in Sk. anga = P. añja & ingha & Vedic pali-angati to turn about. See also **iñjeja** & **añjati**[1]] to shake, move, turn about, stir D I.56; S I.107, 132, 181 (aniñjamāna ppr. med. "impassive"); III.211; Th 1, 42; 2, 231; Nd[2] s. v. (+ calati vedhati); Vism 377; DA I.167. — pp. **iñjita** (q. v.).

(pl. iñjitā), 1048 (see Nd² 140); Dh 255; Vbh 390. — On the 7 iñjitas see *JPTS.* 1884, 58.

Iñjitatta (nt.) [abstr. fr. iñjita nt.] state of vacillation, wavering, motion S v.315 (kāyassa).

Iṭṭha (adj.) [pp. of icchati] pleasing, welcome, agreeable, pleasant, often in the idiomatic group **iṭṭha kanta manāpa** (of objects pleasing to the senses) D i.245; ii.192; M i.85; S iv.60, 158, 235 sq.; v.22, 60, 147; A ii.66 sq.; v.135 (dasa, dhammā etc., ten objects affording pleasure); Sn 759; It 15; Vbh 2, 100, 337. — Alone as nt. meaning welfare, good state, pleasure, happiness at Sn 154 (+ aniṭṭha); Nett 28 (+ aniṭṭha); Vism 167 (id.); PvA 116 (= bhadraṇ), 140. **-aniṭṭha** unpleasant, disagreeable PvA 32, 52, 60, 116. — See also pariy°, in which iṭṭha stands for eṭṭha.

Iṭṭhakā (Itthakā) (f.) [BSk. iṣṭakā, e. g. Divy 221; from the Idg. root ***idh** > ***aidh** to burn, cp. Sk. idhma firewood, inddhe to kindle **(idh** or **indh),** edhaḥ fuel; Gr. *αἴθω* burn, *αἶθος* fire-brand; Lat. aedes, aestas & aestus; more especially Av. ištya tile, brick] — 1. a burnt brick, a tile Vin ii 121 (°pākara a brick wall, distinguished fr. silāpakāra & dāru°); J iii.435, 446 (pākār'iṭṭhikā read °aṭṭhakā); v.213 (rattiṭṭhikā); Vism 355 (°dārugomaya); PvA 4 (°cuṇṇa-makkhita-sīsa the head rubbed with brick-powder, i. e. plaster; a ceremony performed on one to be executed, cp. Mṛcchakaṭika x.5 piṣṭa-cūrṇ'āvakīrṇaśca puruṣo 'haṇ paśūkṛtaḥ with striking equation iṣṭaka > piṣṭa). — 2. pl. (as suvaṇṇa°) gold or gilt tiles used for covering a cetiya or tope DhA iii.29, 61; VvA 157.

Iṭṭhi° in °**bhagga-dhāra** at J vi.223 should be read °**iddha.**

Iṇa (nt.) [Sk. ṛṇa, see also P. an-aṇa] debt D i.71, 73; A iii.352; v.324 (enumd. with baddha, jāni & kali); Sn 120; J i.307; ii.388, 423; iii.66; iv.184 (iṇagga for nagga?); 256; v.253 (where enumd. as one of the 4 paribhogas, viz. theyya°, iṇa°, dāya°, sāmi°); vi.69, 193; Miln 375; PvA 273, 276, iṇaṇ gāṇhāti to borrow money or take up a loan Vism 556; SnA 289; PvA 3. — iṇaṇ **muñcati** to discharge a debt J iv.280; v.238; °ṇ **sodheti** same PvA 276; **labhati** same PvA 3.

-apagama absence of debt ThA 245. **-gāhaka** a borrower Miln 364. **-ghāta** stricken by debt Sn 246 (= iṇaṇ gahetvā tassa appadānena iṇaghāta). **-ṭṭha** (with iṇaṭṭa as v. l. at all passages, see aṭṭa) fallen into or being in debt M i.463 = S iii.93 = It 89 = Miln 279. **-pāṇṇa** promissory note J i.230; iv.256. **-mokkha** release from debt J iv.280; v.239. **-sādhaka** negotiator of a loan Miln 365.

Iṇāyika [fr. iṇa] one connected with a debt, viz. (1) a creditor S i.170; J iv.159, 256; vi.178; ThA 271 see also dhanika); PvA 3. — (2) a debtor Vin i.76; Nd¹ 160.

Ita [pp. of eti, i] gone, only in cpd. **dur-ita** gone badly, as nt. evil, wrong Dāvs i.61; otherwise in compn. with prep., as peta, vīta etc.

Itara¹ (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base *i, as in ayaṇ, etaṇ, iti etc.] other, second, next; different Dh 85, 104, 222; J ii.3; iii.26; iv.4; PvA 13, 14, 42, 83, 117. In repetition cpd. **itaritara** one or the other, whatsoever, any Sn 42; J v.425; Nd² 141; Miln 395; KhA 145, 147; acc. **itaritaraṇ** & instr. **itaritarena** used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaretara M Vastu iii. 348 and see Wackernagel *Altind. Gram.* II. Ś 121 c.] J vi 448 (°ṇ); Dh 331 (°ena); Vv 84¹ (text reads itritarena, v. l. itaritarena, expld. by itaritaraṇ VvA 333).

Itara² (adj.) freq. spelling for **ittara** (q. v.).

Iti (ti) (indecl.) [Vedic iti, of pron. base *i, cp. Sk. itthaṇ thus, iṭṭhā here, there; Av. ipa so; Lat. ita & item thus. Cp. also P. ettha; lit. "here, there (now), then"] emphatic-deictic particle "thus". Occurs in both forms iti & ti, the former in higher style (poetry), the latter more familiar in conversational prose. The function of "iti" is expld. by the old Pāli C. in a conventional phrase, looking upon it more as a "filling" particle than trying to define its meaning viz. "iti ti padasandhi padasaṇsaggo padapāripurī akkharasamavāyo etc." Nd¹ 123 = Nd² 137. The same explⁿ. also for iti' haṇ (see below iv.) — I. As *deictic adv.* "thus, in this way" (Vism 423 iti = evaṇ) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn 253 (n'eso maman ti iti naṇ vijaññā), 805; It 123 (ito devā... taṇ namassanti); Dh 74 (iti bālassa sankappo thus think the foolish), 286 (iti bālo vicinteti); Vv 79¹⁰ (= evaṇ VvA 307); VvA 5. — (b) referring to what follows D i.63 (iti paṭisañcikkhati); A i.205 (id.) — II. As *emphatic part.* pointing out or marking off a statement either as not one's own (reported) or as the definite contents of (one's own or other's) thoughts. On the whole untranslatable (unless written as quotation marks), often only setting off a statement as emphatic, where we would either underline the word or phrase in question, or print it in italics, or put it in quot. marks (e. g. bālo ti vuccati Dh 63 = bālo vuccati). — 1. in direct speech (as given by writer or narrator), e. g. sādhu bhante Kassapa lābhataṇ esā janatā dassanāyā ti. Tena hi Sīha tvaṇ yeva Bhagavato ārocehī ti. Evaṇ bhante ti kho Sīho.... D i.151. — 2. in indirect speech: (a) as statement of a fact "so it is that" (cp. E. "viz.", Ger. "und zwar"), mostly untranslated Kh iv. (arahā ti pavuccati); J i.253 (tasmā pesanaka-corā t' eva vuccanti); iii.51 (tayo sahāyā ahesuṇ makkato sigālo uddo ti); PvA 112 (ankuro pañca-sakaṭa-satehi... aññataro pi brāhmaṇo pañca-sakaṭasatehi ti dve janā sakata-sahassehi... patipannā). — (b) as statement of a thought "like this", "I think", so, thus Sn 61 ("sango eso" iti ñatvā knowing "this is defilement"), 253 ("neso maman" ti iti naṇ vijaññā), 783 ("iti' han" ti), 1094 (etaṇ dīpaṇ anāparaṇ **Nibbānaṇ** iti naṇ brūmi I call this **N.**), 1130 (aparā pāraṇ gaccheyya tasmā "Parāyanaṇ" iti). — III. *Peculiarities of spelling.* (1) in combn. with other part. iti is elided & contracted as follows: icc' eva, t' eva, etc. — (2) final a, i, u preceding ti are lengthened to ā, ī, ū, e. g. mā evaṇ akatthā ti DhA i.7; kati dhuranī ti ibid; dve yeva dhurāni bhikkhū ti ibid — IV. *Combinations* with other emphatic particles: + **eva** thus indeed, in truth, really; as icc' eva Pv i 11⁹ (= evam eva PvA 59); t' eva J i.253; Miln 114; tv' eva J i.203; ii.2. **-iti kira** thus now, perhaps, I should say D i.228, 229, 240. **-iti kho** thus, therefore D i.98, 103; iii.135. **iti vā** and so on (?), thus and such (similar cases) Nd¹ 13 = Nd² 420 A¹. **-iti ha** thus surely, indeed Sn 934, 1084 (see below under itihītihaṇ; cp. SnA Index 669: itiha? and itikirā); It 76; DA i 247, as iti haṇ at Sn 783 (same explⁿ. at Nd¹ 71 as for iti). **-kiṁ ti** how J ii.159.

-kirā (f.) [a substantivised iti kira] hearsay, lit. "so I guess" or "I have heard" A i.189 = ii.191 sq. = Nd² 151. Cp. itiha. **-bhava** becoming so & so (opp. abhava not becoming) Vin ii.184 (°ābhava); D i.8 (ip = iti bhavo iti abhavo DA i.91); A ii.248; It 109 (id.); syn. with itthabhava (q. v.). **-vāda** "speaking so & so", talk, gossip M i.133; S v.73; A ii.26; It iii.35. **-vuttaka** (nt.) [a noun formation fr. iti vuttaṇ] "so it has been said', (book of) quotations, "Logia", N. of the fourth book of the Khuddaka-nikāya, named thus because every sutta begins with vuttaṇ h' etaṇ Bhagavatā "thus has the Buddha said" (see khuddaka and navanga) Vin iii.8; M i.133; A ii.7, 103; iii.86, 177, 361 sq.; Pug 43, 62; KhA 12. Kern, *Toev.* s. v. compares the interesting BSk. distortion itivṛttaṇ. **-hāsa** [= iti ha āsa, preserving the Vedic form āsa, 3rd sg. perf. of atthi] "thus indeed it has been", legendary love, oval tradition, history; usually mentioned as a branch of brahmanic learning, in phrase itihāsa-pañca-mānaṇ padako veyyākaraṇo etc. D i.88 = (see DA i.247); A i.163; iii.223; Sn 447, 1020.

Cp. also M Vastu 1.556. **-itihīha** [itiha + itiha] "so & so" talk, gossip, oral tradition belief by hearsay etc. (cp. itikirā & anītiha. Nd² spells ītihītiha) M 1 520; S 1.154; Sn 1084; Nd² 151.

Ito (indecl.) [Vedic itaḥ, abl.-adv. formation fr. pron. base *i, cp. iti, ayaṃ etc.] adv. of succession or motion in space & time "from here". "from now". (1) with ref. to **space**: (a) from here, from this, often implying the present existence (in opp. to the "other" world) It 77; Sn 271 (°ja. °nidāna caused or founded in or by this existence = attabhāvaṃ sandhāy' āha SnA 303), 774 (cutāse), 870 (°nidāna), 1062 (from this source, i. e. from me), 1101; Pv 1.5[1] (ito dinnaṃ what is given in this world); 1.6[2] (i. e. manussalokato PvA 33); 1.12[3] (= idhalokato PvA 64); Nett 93 (ito bahiddhā); PvA 46 (ito dukkhato mutti). — (b) here (with implication of movement), in phrases ito c' ito here and there PvA 4, 6; and ito vā etto vā here & there DhA II.80. — (2) with ref. to **time**: from here, from now, hence (in chronological records with num. ord. or card., with ref. either to past or future). (a) referring to the *past*, since D II.2 (ito so ekanavuto kappo 91 kappas ago); Sn 570 (ito aṭṭhame, scil. divase & days ago SnA 457; T. reads aṭṭhami); VvA 319 (ito kira tiṃsa-kappa-sahasse); PvA 19 (dvā navuti kappe 92 kappas ago), 21 (id.), 78 (pañcamāya jātiyā in the fifth previous re-birth). — (b) referring to the *future*, i. e. henceforth, in future, from now e. g. ito sattame divase in a week VvA 138; ito paraṃ further, after this SnA 160, 178, 412, 549; PvA 83; ito paṭṭhāya from now on, henceforward J 1.63 (ito dāni p.); PvA 41.

Ittara (sometimes spelt **itara**) (adj.) [Vedic itvara in meaning "going", going along, hence developed meaning "passing"; fr. i] — 1. passing, changeable, short, temporary, brief, unstable M I.318 (opp. digharattaṃ); A II.187; J I.393; III.83 (°dassana = khaṇika° C.), IV.112 (°vāsa temporary abode); Pv I.11[11] (= na cira-kāla-ṭṭhāyin anicca vipariṇāma-dhamma PvA 60); DA I.195; PvA 60 (= paritta khaṇika). — 2. small, inferior, poor, unreliable, mean M II.47 (°jacca of inferior birth); A II.34; Sn 757 (= paritta paccupaṭṭhana SnA 509); Miln 93, 114 (°paññā of small wisdom). This meaning (2) also in BSk. itvara, e. g. Divy 317 (dāna).

Ittaratā (f.) [fr. ittara] changeableness Miln 93 (of a woman).

Ittha (indecl.) [the regular representative of Vedic itthā here, there, but preserved only in cpds. while the Pāli form is **ettha**] here, in this world (or "thus, in such a way), only in cpd. °**bhāv' aññathā-bhāva** such an (i. e. earthly) existence and one of another kind, or existence here (in this life) and in another form" (cp. itibhāva & itthatta) Sn 729, 740 = 752; It 9 (v. l. itthi° for iti°) = A II.10 = Nd² 172[a]; It 94 (v. l. ittha°). There is likely to have been a confusion between **ittha** = Sk. itthā & itthaṃ = Sk. itthaṃ (see next).

Itthaṃ (indecl.) [adv. fr. pron. base °i, as also iti in same meaning] thus, in this way D I.53, 213; Dāvs IV.35; V.18. **-nāma** (ittha°) having such as name, called thus, so-called Vin I.56; IV.136; J I.297; Miln 115; DhA II.98. **-bhūta** being thus, of this kind, modal, only in cpd. °*lakkhaṇa* or °*ākhyāna* the sign or case of modality, i. e. the ablative case SnA 441; VvA 162, 174; PvA 150.

Itthatta[1] (nt.) [ittha + *tvaṃ, abstr. fr. ittha. The curious BSk. distortion of this word is **icchatta** M Vastu 417] being here (in this world), in the present state of becoming, this (earthly) state (not "thusness" or "life as we conceive it", as Mrs. Rh. D. in *K. S.* I.177; although a confusion between ittha & itthaṃ seems to exist, see ittha); "life in these conditions" *K. S.* II.17; expld. by itthabhāva C. on S I.140 (see *K. S.* 318). — See also freq. formula A of arahatta. — D I.18, 84; A I.63; II.82, 159, 203; Sn 158; Dhs 633; Pug 70, 71; DA I.112.

Itthatta[2] (nt.) [itthi + *tvaṃ abstr. fr. itthi] state or condition of femininity, womanhood, muliebrity Dhs 633 (= itthi-sabhāva DhsA 321).

Itthi & **Itthī** (f.) [Vedic strī, Av. strī woman, perhaps with Sk. sātuḥ uterus fr. Idg. °**sī** to sow or produce, Lat. sero, Goth. saian, Ohg. sāen, Ags. sāwan etc., cp. also Cymr. hil progeny, Oir. sīl seed; see J. Schmidt, *K. Z.* XXV.29. The regular representative of Vedic strī is P. **thī**, which only occurs rarely (in poetry & compn.) see thī] woman, female; also (usually as —°) wife. Opp. purisa man (see e. g. for contrast of itthi and purisa J V.72, 398; Nett 93; DhA I.390; PvA 153). — S I.33 (nibbānass' eva santike), 42, 125 (majjhim°, mah°), 185; A I.28, 138; II.115, 209; III.68, 90, 156; IV.196 (purisaṃ bandhati); Sn 112, 769 (nom. pl. thiyo = itthi-saññikā thiyo SnA 513); J I.286 (itthi doso), 300 (gen. pl. itthīnaṃ); II.415 (nom. pl. thiyo); V.397 (thī-ghātaka), 398 (gen. dat. itthiyā), V.425 (nom. pl. itthiyo); Vbh 336, 337; DA I.147; PvA 5, 44, 46, 67, 154 (amanuss° of petīs); Sdhp 64, 79. — **anitthi** a woman lacking the characteristics of womanhood, an unfaithful wife J II.126 (= ucchiṭṭh° C.); **kul'-itthi** a wife of good descent Vin II.10; A III.76; IV.16, 19; **dahar°** a young wife J I.291; **dur°** a poor woman J IV.38. — Some general characterisations of womanhood: 10 kinds of women enumd. at Vin III.139 = A V.264 = VvA 72, viz. mātu-rakkhitā, pitu°, mātāpitu°, bhātu°, bhaginī°, ñāti°, gotta°, dhamma°, sarakkhā, saparidaṇḍā; see Vin III.139 for explⁿ. — S I.38 (malaṃ brahmacariyassa), 43 (id.); J I.287 (itthiyo nāma āsā lāmikā pacchimikā); IV. 222 (itthiyo papāto akkhāto; pamattaṃ pamathenti); V. 425 (sīho, yathā... tath' itthiyo); women as goods for sale S I.43 (bhaṇḍānaṃ uttamaṃ); DhA I.390 (itthiyo vikkiṇiya bhaṇḍaṃ).

-agāra (-āgāra) as **itthāgāra** women's apartment, seraglio Vin I.72; IV.158; S I.58, 89; J I.90; also coll. for womenfolk, women (cp. Ger. frauenzimmer) D II.249; J V.188. **-indriya** the female principle or sex, femininity (opp. puris' indriya) S V.204; A IV.57 sq.; Vism 447, 492; Dhs 585, 633, 653 et passim. **-kathā** talk about women D I.7 (cp. DA I.90). **-kāma** the craving for a woman S IV.343. **-kutta** a woman's behaviour, woman's wiles, charming behaviour, coquetry A IV.57 = Dhs 633; J I.296, 433; II.127, 329; IV.219, 472; DhA IV.197. **-ghātaka** a woman-killer J V. 398. **-dhana** wife's treasure, dowry Vin III.16. **-dhutta** a rogue in the matter of women, one who indulges in women Sn 106; J III.260; PvA 5. **-nimitta** characteristic of a woman Dhs 633, 713, 836. **-pariggaha** a woman's company, a woman Nd[1] 11. **-bhāva** existence as woman, womanhood S I.129; Th 2, 216 (referring to a yakkhinī, cp. ThA 178; Dhs 633; PvA 168. **-rūpa** womanly beauty A I.1; III.68; Th 2, 294. **-lakkhaṇa** fortune-telling regarding a woman D I.9 (cp. DhA I.94, + purisa°); J VI. 135. **-linga** "sign of a woman", feminine quality, female sex Vism 184; Dhs 633, 713, 836; DhsA 321 sq. **-sadda** the sound (or word) "woman" DhA I.15. **-soṇḍī** a woman addicted to drink Sn 112.

Itthikā (f.) [fr. itthi] a woman Vin III.16; D II.14; J I. 336; Vv 18[1]; Sdhp 79. As adj. **itthika** in **bahutthika** having many women, plentiful in women Vin II.256 (kulāni bahuttikāni appapurisakāni rich in women & lacking in men); S II.264 (id. and **appitthikāni**).

Ida & **Idaṃ** (indecl.) [nt. of ayaṃ (idaṃ) in function of a deictic part.] emphatic demonstr. adv. in local, temporal & modal function, as (1) in this, here: **idappaccayatā** having its foundation in this, i. e. causally connected, by way of cause Vin I.5 = S I.136; D I.185; Dhs 1004, 1061; Vbh 340, 362, 365; Vism 518; etc. — (2) now, then which idha is more freq.) D II.267, 270, almost syn. (for with kira. — (3) just (this), even so, only: **idam-atthika** just sufficient, proper, right Th 1, 984 (ativara); Pug 69 (read so for °maṭṭhika, see Pug A 250); as **idam-atthitā** "being satisfied with what is sufficient" at Vism 81;

expld. as **atthika-bhāva** at Pug A 250. **idaṃsaccâbhinivesa** inclination to say: only this is the truth, i. e. inclination to dogmatise, one of the four **kāya-ganthā**, viz. abhijjhā, byāpāda, sīlabbata-parāmāsa, idaṃ° (see Dhs 1135 & Dhs trsl. 304); D III.230; S V.59; Nd¹ 98; Nett 115 sq.

Idāni (indecl.) [Vedic idānīṃ] now Dh 235, 237; KhA 247.

Iddha¹ [pp. of iddhe to **idh** or **indh**, cp. indhana & idhuma] in flames, burning, flaming bright, clear J VI.223 (°khagga-dharā bali; so read for T. iṭṭhi-khagga°); Dpvs VI.42.

Iddha² [pp. of ijjhati; cp. Sk. ṛddha] (a) prosperous, opulent, wealthy D I.211 (in idiomatic phrase iddha phīta bahujana, of a prosperous town); A III.215 (id.); J VI.227, 361 (= issara C.), 517; Dāvs I.11. — (b) successful, satisfactory, sufficient Vin I.212 (bhattaṃ); IV.313 (ovādo).

Iddhi [Vedic ṛddhi from **ardh**, to prosper; Pali ijjhati]. There is no single word in English for Iddhi, as the idea is unknown in Europe. The main sense seems to be 'potency'. — 1. Pre-Buddhistic; the Iddhi of a layman. The four Iddhis of a king are personal beauty, long life, good health, and popularity (D II.177; M III.176, cp. J III.454 for a later set). The Iddhi of a rich young noble is 1. The use of a beautiful garden, 2. of soft and pleasant clothing, 3. of different houses for the different seasons, 4. of good food, A I.145. At M I.152 the Iddhi of a hunter, is the craft and skill with which he captures game; but at p. 155 other game have an Iddhi of their own by which they outwit the hunter. The Iddhi, the power of a confederation of clans, is referred to at D II.72. It is by the Iddhi they possess that birds are able to fly (Dhp 175). — 2. Psychic powers, including most of those claimed for modern mediums (see under **Abhiññā**). Ten such are given in a stock paragraph. They are the power to project mind-made images of oneself; to become invisible; to pass through solid things, such as a wall; to penetrate solid ground as if it were water; to walk on water; to fly through the air; to touch sun and moon; to ascend into the highest heavens (D I.77, 212; II.87, 213; III.112, 281; S II.121; V.264, 303; A I.170, 255; III.17, 28, 82, 425; V.199; Ps I.111; II.207; Vism 378 sq., 384; DA I.122). For other such powers see S I.144; IV.290; V.263; A III.340. — 3. The Buddhist theory of Iddhi. At D I.213 the Buddha is represented as saying: 'It is because I see danger in the practice of these mystic wonders that I loathe and abhor and am ashamed thereof'. The mystic wonder that he himself believed in and advocated (p. 214) was the wonder of education. What education was meant in the case of Iddhi, we learn from M I.33; A III.425, and from the four bases of Iddhi, the **Iddhi-pādā**. They are the making determination in respect of concentration on purpose, on will, on thoughts & on investigation (D II.212; M I.103; A I.39, 297; II.256; III. 82; Ps I.111; II 154, 164, 205; Vbh 216). It was an offence against the regulations of the Saṅgha for a Bhikkhu to display before the laity these psychic powers beyond the capacity of ordinary men (Vin II.112). And falsely to claim the possession of such powers involved expulsion from the Order (Vin III.91). The psychic powers of Iddhi were looked upon as inferior (as the Iddhi of an unconverted man seeking his own profit), compared to the higher Iddhi, the Ariyan Iddhi (D III.112; A I.93; Vin II.183). There is no valid evidence that any one of the ten Iddhis in the above list actually took place. A few instances are given, but all are in texts more than a century later than the recorded wonder. And now for nearly two thousand years we have no further instances. Various points on Iddhi discussed at *Dial.* I.272, 3; *Cpd.* 60 ff.; *Expositor* 121. Also at Kvu 55; Ps II.150; Vism XII; DhA I.91; J I.47, 360.

-ânubhāva (iddhânu°) power or majesty of thaumaturgy Vin 31, 209. 240; III.67; S I.147; IV.290; PvA 53. **-âbhisaṅkhāra** (iddhâbhi°) exercise of any of the psychic powers Vin I.16, 17, 25; D I.10[illegible]; S III.92; IV.289; V.270; Sn p. 107; PvA 57, 172 212. **-pāṭihāriya** a wonder of psychic power Vin I.25, 28, 180, 209; II.76, 112, 200; D I.211, 212; III.3, 4, 9, 12 sq., 27; S IV.290; A I.170, 292; Ps II.227. **-pāda** constituent or basis of psychic power Vin II.240; D II.103, 115 sq., 120; III.77, 102, 127, 221; M II.11; III.296; S I.116, 132; III.96, 153; IV.360; V.254, 255, 259 sq., 264 sq., 269 sq., 275, 285; A IV.128 sq., 203, 463; V.175; Nd¹ 14, 45 (°dhira), 340 (°pucchā); Nd¹ s. v.; Ps I.17, 21, 84; II.56, 85 sq., 120, 166, 174; Ud 62; Dhs 358, 528, 552; Nett 16, 31, 83; DhsA 237; DhA III.177; IV.32. **-bala** the power of working wonders VvA 4; PvA 171. **-yāna** the carriage (fig.) of psychic faculties Miln 276. **-vikubbanā** the practice of psychic powers Vism 373 sq. **-vidhā** kinds of iddhi D I.77, 212; II.213; III.112, 281; S II.121; V.264 sq., 303; A I.170 sq.; 255; III.17, 28, 82 sq., 425 sq.; V.199; Ps I.111; II.207; Vism 384; DA I.222.° **-visaya** range or extent of psychic power Vin III.67; Nett 23.

Iddhika¹ (—°) (adj.) the compn. form of addhika in cpd. **kapaṇ-iddhika** tramps & wayfarers (see kapaṇa), e. g. at J I.6; IV.15; PvA 78.

Iddhika² (—°) (adj.) [iddhi + ka] possessed of power, only in cpd. **mah-iddhika** of great power, always combd. with **mah-ânubhāva**, e. g. at Vin I.31; II.193; III.101; S II. 155; M I.34; Th 1, 429. As **mahiddhiya** at J V.149. See **mahiddhika**.

Iddhimant (adj.) [fr. iddhi] — 1. (lit.) successful, proficient, only in neg. **an**° unfortunate, miserable, poor J VI.361. — 2. (fig.) possessing psychic powers Vin III.67; IV.108; A I.23, 25; II.185; III.340; IV.312; Sn 179; Nett 23; Sdhp 32, 472.

Idha (indecl.) [Sk. iha, adv. of space fr. pron. base *i (cp. ayaṃ, iti etc.), cp. Lat. ihi, Gr. ἰθα-γενής, Av. ida] here, in this place, in this connection, now; esp. in this world or present existence Sn 1038, 1056, 1065; It 99 (idh' ûpapanna reborn in this existence); Dh 5, 15, 267, 343, 392; Nd¹ 40, 109, 156; Nd² 145, 146; SnA 147; PvA 45, 60, 71. **-idhaloka** this world, the world of men Sn 1043 (= manussaloka Nd² §52 c); PvA 64; in this religion, Vbh 245. On diff. meanings of idha see DhsA 348.

Idhuma [Sk. idhma, see etym. under iṭṭhakā] fire-wood — Tela-kaṭāha-gāthā, p. 53, *J P T S.* 1884.

Inda [Vedic indra, most likely to same root as **indu** moon, viz. *Idg. ***eid** to shine, cp. Lat. īdūs middle of month (after the full moon), Oir. ēsce moon. Jacobi in *K. Z.* XXXI.316 sq. connects Indra with Lat. neriosus strong & Nero). — 1. The Vedic god Indra D I.244; II.261, 274; Sn 310, 316, 679, 1024; Nd I.177. — 2. lord, chief, king. Sakko devānaṃ indo D I.216, 217; II.221, 275; S I.219. Vepacitti asurindo S I.221 ff. manussinda, S I.69, manujinda, Sn 553, narinda, Sn 863, all of the Buddha, 'chief of men'; cp. Vism 491. [Europeans have found a strange difficulty in understanding the real relation of Sakka to Indra. The few references to Indra in the Nikāyas should be classed with the other fragments of Vedic mythology to be found in them. Sakka belongs only to the Buddhist mythology then being built up. He is not only quite different from Indra, but is the direct contrary of that blustering, drunken, god of war. See the passages collected in *Dial.* II.294—298. The idiom **sa-Indā devā**, D II.261, 274; A V.325, means 'the gods about Indra, Indras retinue', this being a Vedic story. But **Devā Tāvatiṃsā sahindakā** means the T. gods together with their leader (D II.208—212; S III.90; cp. Vv 30¹) this being a Buddhist story].

-aggi (ind' aggi) Indra's fire, i. e. lightning PvA 56. **-gajjita** (nt.) Indra's thunder Miln 22. **-jāla** deception DA I.85. **-jālika** a juggler, conjurer Miln 331. **-dhanu** the rainbow DA I.40. **-bhavana** the realm of Indra Nd¹ 448 (cp. Tāvatiṃsa-bhavana). **-linga** the characteristic of Indra Vism 491. **-sāla** N. of tree J IV.92.

Indaka [dimin. fr. inda] — 1. Np. (see Dict. of names), e.g. at Pv II.9[61]; PvA 136 sq. — 2. (—°) see **inda** 2.

Indakhīla [inda + khīla, cp. BSk. indrakila Divy 250, 365, 544; Av. Ś I.109, 223]. "Indra's post"; the post, stake or column of Indra, at or before the city gate; also a large slab of stone let into the ground at the entrance of a house D II.254 (°ṇ ūhacca, cp. DhA II.181); Vin IV.160 (expld ibid. as sayani-gharassa ummāro, i.e. threshold); S V.444 (ayokhīlo +); Dh 95 (°ûpama, cp. DhA II.181); Th 1, 663; J I.89; Miln 364; Vism 72, 466; SnA 201; DA I.209 (nikkhamitvā bahi °ā); DhA II.180 (°sadisaṇ Sāriputtassa cittaṇ), 181 (nagara-dvāre nikhataṇ °ṇ).

Indagū see **hindagū**.

Indagopaka [inda + gopaka, cp. Vedic indragopā having Indra as protector] a sort of insect ("cochineal, a red beetle", Böhtlingk), observed to come out of the ground after rain Th 1, 13; Vin III.42; J IV.258; V.168; DhA I.20; *Brethren* p. 18, *n.*

Indanīla [inda + nīla "Indra's blue"] a sapphire J I.80; Miln 118; VvA 111 (+ mahānila).

Indavāruṇī (f.) [inda + vāruṇa] the Coloquintida plant J IV.8 (°ka-rukkha).

Indīvara (nt.) [etym.?] the blue water lily, Nymphaea Stellata or Cassia Fistula J V.92 (°ī-samā ratti); VI.536; Vv 45[1] (= uddālaka-puppha VvA 197).

Indriya (nt.) [Vedic indriya adj. only in meaning "belonging to Indra"; nt. strength, might (cp. inda), but in specific Pāli sense "belonging to the ruler", i.e. governing, ruling nt. governing, ruling or controlling principle] A. *On term:* Indriya is one of the most comprehensive & important categories of Buddhist psychological philosophy & ethics, meaning "controlling principle, directive force, élan, δύναμις", in the foll. applications: (a) with reference to sense-perceptibility "faculty, function", often wrongly interpreted as "organ"; (b) w. ref. to objective aspects of form and matter "kind, characteristic, determinating principle, sign, mark" (cp. woman-hood, hood = Goth. haidus "kind, form"); (c) w. ref. to moods of sensation and (d) to moral powers or motives controlling action, "principle, controlling" force; (e) w. ref. to cognition & insight "category". — Definitions of indriya among others at DhsA 119; cp. *Expositor* 157; *Dhs trsl.* I.VII; *Cpd.* 228, 229.

B. *Classifications and groups* of indriyāni. An exhaustive list comprises the indriyāni enumd under A a—e, thus establishing a canonical scheme of 22 Controlling Powers (bāvīsati indriyāni), running thus at Vbh 122 sq. (see trsl. at *Cpd.* 175, 176); and discussed in detail at Vism 491 sq. (*a. sensorial*) (1) **cakkh**-undriya ("the eye which is a power", Cpd. 228) the eye or (personal potentiality of) vision, (2) **sot**-indriya the ear or hearing, (3) **ghān**° nose or smell, (4) **jivh**° tongue or taste, (5) **kāy**° body-sensibility, (6) **man**°) mind; (*b. material*) (7) **itth**° female sex or femininity, (8) **puris**° male sex or masculinity, (9) **jīvit**° life or vitality; (*c. sensational*) (10) **sukh**° pleasure, (11) **dukkh**° pain, (12) **somanass**° joy, (13) **domanass**° grief, (14) **upekh**° hedonic indifference (*d. moral*) (15) **saddh**° faith, (16) **viriy**° energy, (17) **sat**° mindfulness, (18) **samādh**° concentration, (19) **paññ**° reason; (*e. cognitional*) (20) **anaññāta-ññassāmīt**° the thought "I shall come to know the unknown", (21) **aññ**° (= aññā) gnosis, (22) **aññātā-v**° one who knows. — Jīvitindriya (no. 9) is in some redactions placed before itth° (no. 7), e.g. at Ps I.7, 137. — From this list are detached several groups, mentioned frequently and in various connections, no. 6 manas (mano, man-indriya) wavering in its function, being either included under (a) or (more frequently) omitted, so that the first set (a) is marked off as pañc' indriyāni, the 6th being silently included (see below). This uncertainty regarding manas deserves to be noted. The foll. groups may be mentioned here viz. 19 (nos. 1—19) at Ps I.137; 10 (pañca rūpini & pañca arūpini) at Nett 69; three groups of five (nos. 1—5, 10—14, 15—19) at D III.239, cp. 278; four (group d without paññā, i.e. nos. 15—18) at A II.141; three (saddh°, samādh°, paññ°, i.e. nos. 15, 18, 19) at A I. 118 sq. Under aṭṭhavidhaṇ indriya-rūpaṇ (*Cpd.* 159) or rūpaṇ as indriyaṇ "form which is faculty" Dhs 661 (cp. *trsl.* p. 204) are understood the 5 sensitives (nos. 1—5), the 2 sex-states (nos. 7, 8) and the vital force (no. 9), i.e. groups a & b of enumn.; discussed & defined in detail at Dhs 709—717, 971—973. — It is often to be guessed from the context only, which of the sets of 5 indriyāni (usually either group a or d) is meant. These detached groups are classed as below under C. f. — *Note.* This system of 22 indriyāni reflects a revised & more elaborate form of the 25 (or 23) categories of the Sānkhya philosophy, with its 10 elements, 10 indriyāni & the isolated position of manas.

C. *Material in detail* (grouped according to A a—e) (a) *sensorial*: (mentioned or referred to as set of 5 viz B. nos. 1—5): M I.295; S III.46 (pañcannaṇ °ānaṇ avakkanti), 225; IV.168; A II.151 (as set of 6, viz. B. nos. 1—6): M I.9; S IV.176; V.74, 205, 230; A I.113; II.16, 39, 152; III.99, 163, 387 sq.; V.348. Specially referring to restraint & control of the senses in foll. phrases: indriyāni saṇvutāni S II.231, 271; IV.112; pañcasu °esu saṇvuto Sn 340 (= lakkhaṇato pana chaṭṭhaṇ pi vuttaṇ yeva hoti, i.e. the 6th as manas included, SnA 343); °esu susaṇvutā Th 2, 196 (= mana-chaṭṭhesu i° suṭṭhu saṇvutā ThA 168) indriyesu guttadvāra & guttadvāratā D III.107; S II.218; IV.103, 112, 175; A I.25, 94, 113; II.39; III.70, 138, 173, 199, 449 sq.; IV.25, 166; V.134; It 23, 24; Nd[1] 14; Vbh 248, 360; DA I.182 (= manachaṭṭesu indriyesu pihita-dvāro hoti), i. vippasannāni S II. 275; III.2, 235; IV.294; V.301; A I.181, III.380. °ānaṇ samatā (v. l. samatha) A III.375 sq. (see also f. below) °āni bhāvitāni Sn 516 (= cakkh' ādīni cha i. SnA 426); Nd[2] 475 B[8]. — Various: S I.26 (rakkhati), 48 (°ûpasame rato); IV.40, 140 (°sampanna); V.216, 217 sq. (independent in function, mano as referee); Ps I.190 (man°); Vbh 13 (rūpa), 341 (mud° & tikkh°) 384 (ahīn°). — (b) *physical:* (above B 7—9) all three: S V.204; Vism 447; itthi° & purisa° A IV.57; Vbh 122, 415 sq.; puris° A III.404; jīvit° Vbh 123, 137; Vism 230 (°upaccheda = maraṇa). See also under itthi, jīvita & purisa. — (c) *sensational* (above B 10—14): S V.207 sq. (see Cpd. 111 & cp. p. 15), 211 sq.; Vbh 15, 71; Nett 88. — (d) *moral* (above B 15—19): S III.96, 153; IV.36, 365 sq.; V.193 sq., 202, 219 (corresponding to pañcabalāni), 220 sq. (and amata), 223 sq. (their culture brings assurance of no rebirth), 227 sq. (paññā the chief one), 235, 237 (sevenfold fruit of), A IV.125 sq., 203, 225; V.56, 175; Ps II.49, 51 sq., 86; Nd[1] 14; Nd[2] 628 (sat° + satibala); Kvu 589; Vbh 341; Nett 15, 28, 47, 54. Often in standard combn. with satipaṭṭhāna, sammappadhāna. iddhipāda, indriya, bala, bojjhanga, magga (see Nd[2] s. v. p. 263) D II.120; Vin III. 93; Ps II.166 & passim. As set of 4 indriyāni (nos. 16—19) at Nett 83. — (e) *cognitional* (above B 20—22) D III.219 = S V.204 (as peculiar to Arahantship); It 53; Ps I.115; II.30. — (f) *collectively*, either two or more of groups a—e, also var. peculiar uses: personal; esp. physical faculties S I.61 (pākat°), 204 (id.); III.207 (ākāsaṇ °āni saṅkamanti); IV.294 (vipari-bhinnāni); A III.441 (°ānaṇ avekallatā). magic power A IV.264 sq. (okkhipati °ani). indriyānaṇ paripāko (moral or physical) over-ripeness of faculties S II.2, 42; A V.203; Nd[2] 252 (in def. of jarā); Vbh 137. moral forces Vin I.183 (°ānaṇ samatā, + viriyānaṇ s. as sign of Arahant); II.240 (pañc°). principle of life ekindriyaṇ jīvaṇ Vin III.156; Miln 259. heart or seat of feeling in phrase °āni paricāreti to satisfy one's heart PvA 16, 58, 77. obligation, duty, vow in phrase °āni bhinditvā breaking one's vow J II.274; IV.190.

D. *Unclassified material* D I 77 (ahīn°); III 239 (domanass° & somanass°) M I.437 (vemattatā), 453 (id.); II. 11, 106; III.296; S III.225; V.209 (dukkh°, domanass°); A I.39, 42 sq., 297; II.38 (sant°), 149 sq.; III.277, 282;

Ps I.16, 21, 88, 180; II.1 sq., 13, 84, 119, 132, 143, 145, 110, 223; Nd¹ 45 (°dhīra), 171 (°kusala), 341 (pucchā); Dhs 58, 121, 528, 556 (dukkh°), 560, 674. 736; Nett 18 (sotāpannassa), 28 (°vavaṭṭhāna), 162 (lok'uttara); Vism 350 (°vekallatā); Sdhp 280, 342, 364, 371, 449, 473.

E. *As adj.* (—°) having one's senses, mind or heart as such & such S I.138 (tikkh° & mud°); III.93 (pākat°); V.269 (id.); A I.70 (id.) & passim (id.); A I.70 (saṃvut°) 266 (id.), 236 (gutt°); II.6 (samāhit°); 8n 214 (susamāhit° his senses well-composed); PvA 70 (pīṇit° joyful or gladdened of heart).

F. *Some compounds*: **-gutta** one who restrains & watches his senses S I.154; Dh 375. **-gutti** keeping watch over the senses, self-restraint DhA IV.111. [a] **paropariya**, [b] **paropariyatta** & [c] **paropariyatti** (°ñāṇa) (knowledge of) what goes on in the senses and intentions of others [a] J I.78; [b] A V.34, 38; [b] Ps I.121 sq., 133 sq.; II.158, 175; [b] Vbh 340, 342; [c] S V.205; [c] Nett 101. See remark under paropariya. **-bhāvanā** cultivation of the (five, see above Cd) moral qualities Vin I.294 (+ balabhāvanā); M III.298. **-saṃvara** restraint or subjugation of the senses D II.281; M I.269, 346; S I.54; A III.360; IV.99; V.113 sq., 136, 206; Nd¹ 483; Nett 27, 121 sq ; Vism 20 sq.

Indhana (nt.) [Vedic indhana, of **idh** or **indh** to kindle, cp. iddha¹] firewood, fuel J IV.27 (adj. an° without fuel, aggi); V.447; ThA 256; VvA 335; Sdhp 608. Cp. **idhuma**.

Ibbha (adj.) [Ved. ibhya belonging to the servants] menial; a retainer, in the phrase **muṇḍakā samaṇakā ibbhā kaṇhā** (kiṇhā) **bandhupādāpaccā** D I.90 (v.l. SS imbha; T. kiṇhā, v. l. kaṇhā), 91, 103; M I.334 (kiṇhā, v. l. kaṇhā). Also at J VI.214. Expld. by Bdhgh. as gahapatika at DA I.254, (also at J VI.215).

Iriṇa (nt.) [Vedic iriṇa, on etym. see Walde, *Lat. Wtb.* under rarus] barren soil, desert J VI.560 (= niroja C.). Cp. **īriṇa**.

Iriyati [fr. **īr** to set in motion, to stir, Sk. īrte, but pres. formation influenced by iriyā & also by Sk. iyarti of **ṛ** (see acchati & icchati²); cp. Caus. īrayati (= P. īreti), pp. īrṇa & īrita. See also issā] to move, to wander about, stir; fig. to move, behave, show a certain way of deportment M I.74, 75; S I.53 (dukkhaṃ aticca iriyati); IV.71; A III.451; V.41; Sn 947, 1063, 1097; Th I.276; J III.498 (= viharati); Nd¹ 431; Nd² 147 (= carati etc.); Vism 16; DA I.70.

Iriyanā (f.) [fr. iriyati] way of moving on, progress, Dhs 19, 82, 295, 380, 441, 716.

Iriyā (f.) [cp. from iriyati, BSk. īryā Divy 485] movement, posture, deportment M I.81; Sn 1038 (= cariyā vatti vihāro Nd² 148); It 31; Vism 145 (+ vutti pālana yapana).

-patha way of deportment; mode of movement; good behaviour. There are 4 iriyāpathas or postures, viz. walking, standing, sitting, lying down (see Ps II.225 & DA I.183). Cp. BSk. īryāpatha Divy 37. — Vin I.39; II.146 (°sampanna); M I.71 (chinn° a cripple); S V.78 (cattāro i.); Sn 385; Nd¹ 225, 226; Nd² s. v.; J I.22 (of a lion), 66, 506; Miln 17; Vism 104, 128, 290, 396; DhA I.9; IV.17; VvA 6; PvA 141; Sdhp 604.

Irubbeda the Rig-veda Dpvs V.62 (iruveda); Miln 178; DA I.247; SnA 447.

Illiyā (f.) [fr. illi, cp. Sk. *ilikā] = illī J V.259; VI.50.

Illī (f.) [cp. Vedic iḷībiśa Np. of a demon] a sort of weapon, a short one-edged sword J V.259.

Illiyituṃ v. l. for alliyituṃ at J V.154.

Iva (indecl.) [Vedic iva & va] part. of comparison: like, as Dh 1, 2, 7, 8, 287, 334; J I.295; SnA 12 (= opamma-vacanaṃ). Elided to **'va**, diaeretic-metathetic form **viya** (q. v.).

Isi [Vedic ṛṣi fr. **ṛṣ**. — Voc. ise Sn 1025; pl. npm. isayo, gen. isinaṃ S II.280 & isīnaṃ S I.192; etc. inst. isibhi Th 1, 1065] — 1. a holy man, one gifted with special powers of insight & inspiration, an anchoret, a Seer, Sage, Saint, "Master" D I.96 (kaṇho isi ahosi); S I.33, 35, 65, 128, 191, 192, 226 sq., 236 (ācāro isīnaṃ); II.280 (dhammo isīnaṃ dhajo); A II.24, 51; Vin IV.15 = 22 (°bhāsito dhammo); It 123; Sn 284, 458, 979, 689, 691, 1008, 1025, 1043, 1044, 1116 (dev° divine Seer), 1126, Nd² 149 (isi-nāmakā ye keci isi-pabbajjaṃ pabbajitā ājīvikā nigaṇṭhā jaṭilā tāpasā); Dh 281; J I.17 (v.90: isayo n' atthi me samā of Buddha); J V.140 (°gaṇa), 266, 267 (isi Gotamo); Pv II.6[14] (= yama-niyam' ādīnaṃ esanatthena isayo PvA 98); II.13[3] (= jhān' ādīnaṃ guṇānaṃ esanatthena isi PvA 163); IV.7[3] (= asekkhānaṃ sīlakkhandh' ādīnaṃ esanatthena isiṃ PvA 265); Miln 19 (°vāta) 248 (°bhattika); DA I.266 (gen isino); Sdhp 200, 384. See also maheṣi. — 2. (in *brahmanic* tradition) the ten (divinely) inspired singers or composers of the Vedic hymns (brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro pavattāro), whose names are given at D I.104 = 238 = A III.224 = IV.61 as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi (Yamadaggi), Angirasa, Bharadvāja, Vāseṭṭha, Kassapa, Bhagu.

-nisabha the first (lit. "bull") among Saints, Ep. of the Buddha Sn 698; Vv 16[1] (cp. VvA 82). **-pabbajjā** the (holy) life of an anchoret Vism 123; DhA I.105; IV.55; PvA 162. **-vāta** the wind of a Saint Miln 19; Vism 18. **-sattama** the 7th of the great Sages (i.e. Gotama Buddha, as 7th in the sequence of Vipassin, Sikhin, Vessabhu, Kakusandha, Koṇāgamana & Kassapa Buddhas) M I.386; S I.192; Sn 356; Th 1, 1240 (= Bhagavā isi ca sattamo ca uttamaṭṭhena SnA 351); Vv 21[1] (= buddha-isīnaṃ Vipassi-ādīnaṃ sattamo VvA 105).

Isikā (isīkā) (f.) [Sk. iṣīkā] a reed D I.77, cp. DA I.222; J VI.67 (isikā).

Isitta (nt.) [abstr. fr. isi] rishi-ship D I.104 (= isi-bhāva DA I.274).

Issati [denom. fr. issā. Av. arəšyeiti to be jealous, Gr. ἴραται to desire; connected also with Sk. arṣati fr. **ṛṣ** to flow, Lat. erro; & Sk. irasyati to be angry = Gr. Ἄρης God of war, ἄρη; Ags. eorsian to be angry] to bear ill-will, to be angry, to envy J III.7; ppr. med. issamānaka Sdhp 89, f. °ikā A II.203. — pp. **issita** (q. v.).

Issattha (nt. m.) [cp. Sk. iṣvastra nt. bow, fr. iṣu (= P. usu) an arrow + **as** to throw. Cp. P. issāsa. — Bdhgh. in a strange way dissects it as "usuñ ca satthañ cā ti vuttaṃ hoti" (i. e. **isu** arrow + **sattha** sword, knife) SnA 466] — 1. (nt.) archery (as means of livelihood & occupation) M I.85; III.1; S I.100 (so read with v. l.; T. has issatta, C. explns. by usu-sippaṃ *K. S.* p. 318); Sn 617 (°ṃ upajīvati = āvudha jīvikaṃ SnA 466); J VI.81; Sdhp 390. — 2. (m.) an archer Miln 250, 305, 352, 418.

Issatthaka [issattha + ka] an archer Miln 419.

Issara [Vedic Īśvara, from **īś** to have power, cp. also P. īsa] lord, ruler, master, chief A IV.90; Sn 552; J I.89 (°jana), 100, 283 (°bheri); IV.132 (°jana); Pv IV.6[1] (°mada); Miln 253 (an° without a ruler); DhsA 141; DA I.111; PvA 31 (gehassa issarā); Sdhp 348, 431. — 2. creative deity, Brahmā, D III.28; M II.222 = A I.173; Vism 598.

Issariya [fr. issara] rulership, mastership, supremacy, dominion (Syn. ādhipacca) D III.190; S I.43, 100 (°mada); V.342 (issariy-ādhipacca); A I.62 (°ādhipacca); II.205, 249; III.38; IV.263; Sn 112; Dh 73; Ud 18; Ps II.171, 176; J I.156; V.443; DhA II.73; VvA 126 (for ādhipacca) PvA 42, 117, 137. (for ādhipacca); Sdhp 418, 583.

Issariyatā (f.) [fr. issariya] mastership, lordship Sdhp 422.

Issā[1] (f.) [Sk. īrṣyā to Sk. irin forceful, irasyati to be angry, Lat. īra anger, Gr. Ἄρης God of war; Ags. eorsian to be angry. See also issati] jealousy, anger, envy, ill-will

D II.277 (°macchariya); III.44 (id.); M I.15; S II.260; A I.95, 105 (°mala), 299; II.203; IV.8 (°saññojana), 148, 349, 465; V.42 sq., 156, 310; Sn 110; J V.90 (°āvatiṇṇa); Pv II.37; Vv 15[8]; Pug 19, 23; Vbh 380, 391; Dhs 1121, 1131, 1460; Vism 470 (def.); PvA 24, 46, 87; DhA II.76; Miln 155; Sdhp 313. 510.

-**pakata** overcome by envy, of an envious nature S II.260; Miln 155; PvA 31. See remarks under apakata & pakata.

Issā[2] (f.) [cp. Sk. ṛśya-mṛga] in **issammiga** (= issāmiga) J V.410, & **issāmiga** J V.431, a species of antelope, cp. J V.425 **issāsiṅga** the antlers of this antelope.

Issāyanā (& **Issāyitatta**) [abstr. formations fr. issā] = issā Pug 19, 23; Dhs 1121; Vism 470.

Issāsa [Sk. iṣvāsa, see issattha] an archer Vin IV.124; M III.1; A IV.423 (issāso vā issās' antevāsī vā); J II.87; IV.494; Miln 232; DA I.156.

Issāsin [Sk. iṣvāsa in meaning "bow" + in] an archer, lit. one having a bow J IV.494 (= issāsa C.).

Issita [pp. of **īrṣ** (see issati); Sk. īrṣita] being envied or °scolded, giving offence or causing anger J V.44.

Issukin (adj.) [fr. issā, Sk. īrṣyu + ka + in] envious, jealous Vin II.89 (+ maccharin); D III 45, 246; M I.43, 96; S IV.241; A III.140, 335; IV.2; Dh 262; J III.259; Pv. II.3[4]; Pug 19, 23; DhA III.389; PvA 174. See also an°.

Iha (indecl.) [Sk. iha; form iha is rare in Pāli, the usual form is idha (q. v.)] adv. of place "here" Sn 460.

Ī.

Īgha (?) [doubtful as to origin & etym. since only found in cpd. anigha & abs. only in exegetical literature. If genuine, it should belong to **ṛgh** Sk. ṛghāyati to tremble, rage etc. See discussed under nigha[1]] confusion, rage, badness SnA 590 (in expln of anigha). Usually as **an°** (or anigha), e. g. J III.343 (= niddukkha C.); V.343.

Īti & **Ītī** (f.) [Sk. īti, of doubtful origin] ill, calamity, plague, distress, often combb. with & substituted for upaddava, cp. BSk. ītay' opadrava (attack of plague) Divy 119. — Sn 51; J I.27 (v.189); V.401 = upaddava; Nd[1] 381; Nd[2] 48, 636 (+ upaddava = santāpa); Miln 152, 247, 418. -**anīti** sound condition, health, safety A IV.238; Miln 323.

Ītika (adj.) [fr. īti] connected or affected with ill or harm, only in neg. **an°**.

Ītiha a doublet of itiha, only found in neg. **an°**.

Īdisa (adj.) [Sk. īdṛś, I + **dṛś**, lit. so-looking] such like, such DhsA 400 (f. °ī); PvA 50, (id.) 51.

Īriṇa (nt.) [= iriṇa, q. v. & cp. Sk. īriṇa] barren soil, desert D I.248; A V.156 sq.; J V.70 (= sukkha-kantāra C.); VI.560; VvA 334.

Īrita [pp. of īreti, Caus. of **īr**, see iriyati] — 1. set in motion, stirred, moved, shaken Vv 39[4] (vāt'erita moved by the wind); J I.32 (id.); Vv 64[20] (haday'erita); Pv II.12[3] (malut'erita); PvA 156 (has erita for ī°); VvA 177 (= calita). — 2. uttered, proclaimed, said Dāvs V.12.

Īsa [fr. **iś** to have power, perf. īśe = Goth. aih; cp. Sk. īśvara = P. issara, & BSk. īśa, e. g. Jtm 31[81]] lord, owner, ruler J IV.209 (of a black lion = kāḷa-sīha C.); VvA 168. f. **īsī** see mahesī a chief queen. Cp. also **mahesakkha**.

Īsaka [dimin. of īsā] a pole J II.152; VI.456 (°agga the top of a pole).

Īsakaṇ (adv.) [nt. of īsaka] a little, slightly, easily M I. 450; J I.77; VI.456; DA I.252, 310; VvA 36; Vism 136, 137, 231, isakam pi even a little Vism 106; Sdhp 586.

Īsā (f.) [Vedic iṣā] the pole of a plough or of a carriage S I.104 (nangal' īsā read with v. l. for nangala-sīsā T.), 172, 224 (°mukha): A IV.191 (rath°); Sn 77; J I.203 (°mukha); IV.209; Ud 42; Miln 27; SnA 146; VvA 269 (°mūlaṇ = rathassa uro).

-**danta** having teeth (tusks) as long as a plough-pole (of an elephant) Vin I.352; M I.414; Vv 20[9] = 43[9] (= ratha-īsā-sadisa-danto); J VI.490 = 515.

Īsāka (adj.) [fr. īsā] having a pole (said of a carriage) J VI.252.

Īhati [Vedic **īh**, cp. Av. īžā ardour, eagerness, āziš greed] to endeavour, attempt, strive after Vin III.268 (Bdhgh.) J VI.518 (cp. Kern, *Toev.* p. 112); DA I.139; VvA 35.

Īhā (f.) [fr. **īh**] exertion, endeavour, activity, only in adj. **nir-īha** void of activity Miln 413.

U.

U the sound or syllable u, expld. by Bdhgh at Vism 495 as expressing origin (= ud).

Ukkaṇsa [fr. ud + **kṛṣ** see ukkassati] exaltation, excellence, superiority (opp. avakkaṇsa) D I.54 (ukkaṇs-āvakkaṇsa = hāyana-vaḍḍhana DA I.165); M I.518; Vism 563 (id.); VvA 146 (°gata excellent), 335 (instr. ukkaṇsena par excellence, exceedingly) PvA 228 (°vasena, with ref. to devatās; v. l. SS okk°).

Ukkaṇsaka (adj.) [fr. ukkaṇsa] raising, exalting (oneself), extolling M I.19 (att°; opp. para-vambhin); J II.152. Cp. **sāmukkaṇsika**.

Ukkaṇsati [ud + **kṛṣ**, karsati, lit draw or up, raise] to exalt, praise M I.498; J IV.108. — pp. **ukkaṭṭha**. — **ukkaṇseti** in same meaning M I.402 sq. (attānaṇ u. paraṇ vambheti); A II.27; Fd[2] 141.

Ukkaṇsanā (f.) [abstr. of ukkaṇsati] raising, extolling, exaltation, in att° self-exaltation, self-praise M I.402 (opp. para-vambhanā); Nd[2] 505 (id.).

Ukkaṭṭha (adj.) [pp. of ukkaṇsati] — 1. exalted, high, prominent, glorious, excellent, most freq. opp. to **hīna**, in phrase hīna-m-ukkaṭṭha-majjhime Vin IV.7; J I.20 (v.129), 22 (v.143); III.218 (= uttama C.). In other combn. at Vism 64 (u. majjhima mudu referring to the 3 grades of the Dhutaṇgas); SnA 160 (dvipadā sabba sattānaṇ ukkaṭṭhā); VvA 105 (superl. ukkaṭṭhatama with ref. to °Gotama as the most exalted of the 7 Rishis); Sdhp 506 (opp. lāmaka). — 2. large, comprehensive, great, in ukkaṭṭho patto a bowl of great capacity (as diff. from majjhima & omaka p.) Vin IV.243 (= uk. nāma patto aḍḍhāḷhak' odanaṇ gaṇhāti catu-bhāgaṇ khādanaṇ vā taḍūpiyaṇ vā byañjanaṇ). — 3. detailed, exhaustive,

specialised Vism 37 (ati-ukkaṭṭha-desanā); also in phrase °vasena in detail SnA 181. — 4. arrogant, insolent J v. 16. — 5. used as nom at J 1.387 in meaning „battle, conflict". — an° Vism 64 (°cīvara).

-niddesa exhaustive exposition, special designation, term par excellence DhsA 70; VvA 231; PvA 7. -pariccheda comprehensive connotation SnA 229, 231, 376.

Ukkaṭṭhatā (f.) [abstr. fr. ukkaṭṭha] superiority, eminence, exalted state J IV.303 (opp. hīnatā).

Ukkaṭṭhita [for ukkaṭhita, ud + pp. of **kvath,** see kaṭhati & kuthati] boiled up, boiling, seething A III.231 & 234 (udapatto agginā santatto ukkaṭṭhito, v. l. ukkuṭṭhito); J IV.118 (v. l. pakkudhita = pakkuṭhita, as gloss).

Ukkaṇṭhati [fr. ud + **kaṇṭh** in secondary meaning of kaṇṭha neck, lit. to stretch one's neck for anything; i. e. long for, be hungry after etc.] to long for, to be dissatisfied, to fret J 1.386 (°māna); III.143 (°itvā); IV.3, 160; V.10 (anukkhaṇṭhanto); DhsA 407; PvA 162 (mā ukkaṇṭhi, v. l. ukkaṇhi, so read for T. mā khuṇḍali). — pp. **ukkaṇṭhita** (q. v.). Cp. pari°.

Ukkaṇṭhanā (f.) [fr. ukkaṇṭhati] emotion, commotion D II.239.

Ukkaṇṭhā (f.) [fr. ukkaṇṭh°] longing, desire; distress, regret Nett 88; PvA 55 (spelt kkh), 60, 145, 152.

Ukkaṇṭhi (f.) [fr. ukkaṇṭh°] longing, dissatisfaction ThA 239 (= arati).

Ukkaṇṭhikā (f.) [abstr. fr. ukkaṇṭhita] = ukkaṇṭhi, i. e. longing, state of distress, pain J III.643.

Ukkaṇṭhita [pp. of ukkaṇṭhati] dissatisfied, regretting, longing, fretting J 1.196; II.92, 115; III.185; Miln 281; DhA IV.66, 225; PvA 13 (an°), 55, 187.

Ukkaṇṇa (adj.) [ud + kaṇṇa] having the ears erect (?) J VI.559.

Ukkaṇṇaka (ad.) [ut + kaṇṇa + ka lit. "with ears out" or is it ukkaṇḍaka?] a certain disease (? mange) of jackals, S II.230, 271; S. A. 'the fur falls off from the whole body'.

Ukkantati [ud + kantati] to cut out, tear out, skin Vin 1.217 (°itva); J 1.164; IV.210 (v. l. for okk°); V.10 (ger. ukkacca); Pv III.9⁴ (ukkantvā, v. l. BB ukkacca); PvA 210 (v. l. SS ni°), 211 (= chinditvā).

Ukkapiṇḍaka [etymology unknown] only in pl.; vermin, Vin I 211 = 239. See comment at *Vin. Texts* II.70.

Ukkantikaṇ (nt. adv.), in jhān° & kasiṇ°, after the method of stepping away from or skipping Vism 374.

Ukkamati (or **okk°** which is v. l. at all passages quoted) [ud + kamati from **kram**] to step aside, step out from (w. abl.), depart from A III.301 (maggā); J III.531; IV. 101 (maggā); Ud 13 (id.); DA 1.185 (id.). Caus. **ukkāmeti**; Caus. II. **ukkamāpeti** J II.3.

Ukkamana (nt.) [fr. ukkamati] stepping away from Vism 374.

Ukkala in phrase ukkala-vassa-bhañña S III.73 = A II.31 = Kvu 141 is trsl^d. as "the folk of Ukkala, Lenten speakers of old" (see *Kvu trsl.* 95 with n. 2). Another interpretation is ukkalāvassa°, i. e. ukkalā + avassa° [*avaśya°], one who speaks of, or like, a porter (ukkala = Sk utkala porter, one who carries a load) and bondsman M III.78 reads Okkalā (v. l. Ukkalā)-Vassa-Bhaññā, all as N. pr.

Ukkalāpa see **ukilāpa.**

Ukkalissati [= ukkilissati? ud + kilissati] to become depraved, to revoke (?) Miln 143.

Ukkā (f.) [Vedic ulkā & ulkuṣī, cp. Gr. ἴκελος (= λαμπρός torch Hesychius), ἥλχάνος (= Volcanus); Lat. Volcanus, Oir. Olcān, Idg. *ulq to be fiery] 1. firebrand, glow of fire, torch D 1.49, 108; S II.264; Th 2, 488 (°ûpama); J 1.34 (dhamm-okkā); II.401; IV.291; V.322; Vism 428; ThA 287; DA 1.148; DhA 1.42, 205; PvA 154. Esp. as tiṇ° firebrand of dry grass M 1.128, 365; Nd² 40^le; DhA 1.126; Sdhp 573. — 2. a furnace or forge of a smith A 1.310, 257; J VI.437; see also below °mukha. — 3. a meteor: see below °pāta.

-dhāra a torch-bearer Sn 335; It 108; Miln 1. -pāta "falling of a firebrand", a meteor D 1.10 (= ākāsato ukkānaṇ patanaṇ DA 1.95); J 1.374; VI.476; Miln 178. -mukha the opening or receiver of a furnace, a goldsmith's smelting pot A 1.257; J VI.217 (= kammār'uddhana C.), 574; Sn 686; DhA II.250.

Ukkācanā (f.) [fr. ukkāceti, ud + ***kāc,** see ukkācita] enlightening, clearing up, instruction Vbh 352 (in def. of lapanā, v. l. °kāpanā). *Note* Kern, *Toev.* s. v. compares Vism p. 115 & Sk. uddīpana in same sense. Def. at Vism 27 (= uddīpanā).

Ukkācita [pp. either to ***kāc** to shine or to kāceti denom. fr. kāca¹] enlightened, made bright (fig.) or cleaned, cleared up A 1.72, 286 (°vinīta parisā enlightened & trained).

Ukkāceti [according to Morris *J P T S.* 1884, 112 a denom. fr. kāca² a carrying pole, although the idea of a bucket is somewhat removed from that of a pole] to bale out water, to empty by means of buckets J II.70 (v. l. ussiñcati).

Ukkāmeti [Caus. of ukkamati] to cause to step aside J VI.11.

Ukkāra [fr. ud + **kṛ** "do out"] dung, excrement J IV.485, otherwise only in cpd. **ukkāra-bhūmi** dung-hill J 1.5, 146 (so read for ukkar°), II.40; III.16, 75, 377; IV.72, 305; Vism 196 (°ûpama kuṇapa); DhA III.208. Cp. **uccāra.**

Ukkāsikā (f.?) [doubtful] at Vin II.106 is not clear. Vin Texts III.68 leave it untranslated. Bdhgh's expl^n. is vatta-vaṭṭi (patta°? a leaf? Cp. S III.141), prob. = vaṭṭi (Sk. varti a kind of pad). See details given by Morris *J P T S.* 1887, 113, who trsl^s. "rubber, a kind of pad or roll of cotton with which the delicate bather could rub himself without too much friction".

Ukkāsati [ud + kāsati of **kas** to cough] to "ahem"! to cough, to clear one's throat Vin II.222; IV.16; M II.4; A V.65; aor. ukkāsi J 1.161, 217. — pp. **ukkāsita.**

Ukkāsita [pp. of ukkāsati] coughed, clearing one's throat, coughed out, hawking D 1.89; Bu 1.52 (+ khipita) — °**sadda** the noise of clearing the throat D 1.50; J 1.119; DhA 1.250 (+ khipita°).

Ukkiṇṇa [pp. of ud + **kṛ** dig²] dug up or out D 1.105; J IV.106; Miln 330; DA 1.274 (= khāta).

Ukkiledeti [Caus. of ud + **klid,** see kilijjati] to take the dirt out, to clean out DA 1.255 (dosaṇ); SnA 274 (rāgaṇ; v. l. BB. uggileti).

Ukkujja (adj.) [ud + kujja] set up, upright, opp. either nikkujja or avakujja A 1.131; S V.89 (ukkujj'âvakujja); Pug 32 (= uparimukho ṭhapito C. 214).

Ukkujjati (°eti) [Denom. fr. ukkujja] to bend up, turn up, set upright Vin 1.181; II.126 (pattaṇ), 269 (bhikkhuṇ); mostly in phrase nikkujjitaṇ ukkujjeyya "(like) one might raise up one who has fallen" D 1.85, 110; II.132, 152; Sn p. 15 (= uparimukhaṇ karoti DA 1.228 = SnA 155).

Ukkujjana (nt.) [fr. ukkujjati] raising up, setting up again Vin II.126 (patt°).

Ukkuṭika [fr. ud + ***kuṭ** = ***kuñc,** as in kuṭila & kuñcita; lit. "bending up". The BSk. form is ukkuṭuka, e. g. Av. S 1.315] a special manner of squatting. The soles of the feet are firmly on the ground, the man sinks down, the

heels slightly rising as he does so, until the thighs rest on the calves, and the hams are about six inches or more from the ground. Then with elbows on knees he balances himself. Few Europeans can adopt this posture, & none (save miners) can maintain it with comfort, as the calf muscles upset the balance. Indians find it easy, & when the palms of the hands are also held together upwards, it indicates submission. See *Dial.* I.231 n. 4. — Vin I.45 (°ŋ nisīdati); III.228; A I.296; II.206; Pug 55; Vism 62, 104, 105 (quot. fr. Papañca Sūdanī) 426; DhA I.201, 217; II.61 (as posture of humility); III.195; IV.223.

-padhāna [in BSk. distorted to utkuṭuka-prahāṇa Divy 339 = Dh 141] exertion when squatting (an ascetic habit) D I 167; M I.78, 515; A I.296; II.206; J I.493; III.235; IV.299; Dh 141 (= ukkuṭika-bhāvena āraddha-viriyo DhA III.78).

Ukkuṭṭhi (f.) [fr. ud + **kruś,** cp. ***kruñc** as in P. kuñca & Sk. krośati] shouting out, acclamation J II.367; VI.41; Bu I.35; Miln 21; Vism 245; DhA II.43; VvA 132 (°sadda).

Ukkusa [see ukkuṭṭhi & cp. BSk. utkrośa watchman (?) Divy 453] an osprey J IV.291 (°rāja), 392.

Ukkūla (adj.) [ud + kūla] sloping up, steep, high (opp. vikkūla) A I.35 sq.; Vism 153 (nadī); SnA 42. Cp. utkūla-nikūla-sama Lal. V. 340.

Ukkoṭana (nt.) [fr. ud + ***kuṭ** to be crooked or to deceive, cp. kujja & kuṭila crooked] crookedness, perverting justice, taking bribes to get people into unlawful possessions (Bdhgh.) D I.5; III.176; S V.473; A II.209, V.206; DA I.79 = Pug A 240 ("assamike sāmike kātuŋ lañcagahaṇaŋ").

Ukkoṭanaka (adj.) [fr. ukkoṭana] belonging to the perversion of justice Vin II.94.

Ukkoṭeti [denom. fr. *ukkoṭ-ana] to disturb what is settled, to open up again a legal question that has been adjudged, Vin II.94, 303; IV.126; J II.387; DA I.5.

Ukkhalī (°lī) (f.) [der. fr. Vedic ukha & ukhā pot, boiler; related to Lat. aulla (fr. *auxla); Goth. auhns oven] a pot in which to boil rice (& other food) J I.68, 235; V. 389, 471; Pug 33; Vism 346 (°mukhavaṭṭi), 356 (°kapāla, in comp.); DhA I.136; II.5; III.371; IV.130; Pug A 231; VvA 100. Cp. next.

Ukkhalikā (f.) = **ukkhalī.** Th 2, 23 (= bhatta-pacana-bhājanaŋ ThA 29); DhA IV.98 (°kāla); DhsA 376.

Ukkhā (?) [can it be compared with Vedic ukṣan?] in ukkhā-sataŋ dānaŋ, given at various times of the day (meaning = *ἑκατόμβη*?) S II.264 (v. l. ukkā). Or is it to be read ukhāsataŋ d. i. e. consisting of 100 pots (of rice = mahā-danaŋ?). S A: paṇītabhojana-bharitānaŋ mahā-ukkhalīnaŋ sataŋ dānaŋ. Cp. ukhā cooking vessel ThA 71 (Ap. V.38). Kern, *Toev.* under ukkhā trsl. "zeker muntstuck", i. e. kind of gift.

Ukkhita [pp. of **ukṣ** sprinkle] besmeared, besprinkled J IV.331 (ruhir°, so read for °rakkhita). Cp. **okkhita.**

Ukkhitta [pp. of ukkhipati] taken up, lifted up, t.t. of the canon law "suspended" Vin IV.218; J III.487.

-°āsika with drawn sword M I.377; S IV.173; J I.393; DhsA 329; Vism 230 (vadhaka), 479. **-paligha** having the obstacles removed M I.139; A III.84; Dh 398 = Sn 622 (= ayijjā-palighassa ukkhittatāya u. SnA 467 = DhA IV.161). — **sira** with uplifted head Vism 162.

Ukkhittaka (adj.-n.) [fr. ukkhitta] a bhikkhu who has been suspended Vin I.97, 121; II.61, 173, 213.

Ukkhipati [ut + khipati, **kṣip**]. To hold up, to take up J I.213; IV.391; VI.350; Vism 4 (satthaŋ); PvA 265. At t. t. of canon law, to suspend (a bhikkhu for breach of rules) Vin IV.309; Pug 33. **-ukkhipiyati** to be suspended Vin II.61. Caus. II. **ukkhipāpeti** to cause to be supported J I.52; II.15, 38; III.285, 436. — pp. **ukkhitta,** ger. ukkhipitvā as adv. "upright" Vism 126.

Ukkhipana (nt.) [fr. ud + **kṣip**] 1. pushing upwards J I.163. — 2. throwing up, sneering Vism 29 (vācāya).

Ukkheṭita [pp. of ud + **kheṭ** or ***kheḍ,** see kheḍa] spit out, thrown off, in phrase moho (rāgo etc.) catto vanto mutto pahīno paṭinissaṭṭho u. Vin III.97 = IV.27.

Ukkhepa (adj.-n.) [fr. ud + **kṣip**] (adj.) throwing away DhA IV.59 (°dāya a throw-away donation, tip). — (m.) lifting up raising J I.394 (ceḷ°); VI.508; DA I.273; **dur°** hard to lift or raise Sdhp 347.

Ukkhepaka (adj.) [fr. ukkhepa] throwing (up); °ŋ (acc.) in the manner of throwing Vin II.214 = IV.195 (piṇḍ°).

Ukkhepana (nt.) [fr. ud + **kṣip**] suspension J III.487.

Ukkhepanā (f.) [= last] throwing up, provocation, sneering Vbh 352 = Vism 23, expld. at p. 29.

Ukkhepaniya (adj.) [ukkhepana + iya, cp. BSk. utkṣepaniyaŋ karma Divy 329] referring to the suspension (of a bhikkhu), **°kamma** act or resolution of suspension Vin I.49, 53, 98, 143, 168; II.27, 226, 230, 298: A I.99.

Uklāpa (ukkalāpa) (adj.) [cp. Sk. ut-kalāpayati to let go] — 1. deserted J II.275 (ukkalāpa T.; vv. ll. uklāpa & ullāpa). — 2. dirtied, soiled Vin II.154, 208, 222; Vism 128; DhA III.168 (ukkalāpa).

Ugga[1] (adj.) [Vedic ugra, from ukṣati, weak base of **vakṣ** as in vakṣana, vakṣayati = Gr. *ἀρέξω*, Goth. wahsjan "to wax", also Lat. augeo & P. oja] mighty, huge, strong, fierce, grave, m. a mighty or great person, noble lord D I 103; S I.51 = VvA 116 (uggateja "the fiery heat"); J IV.496; V.452 (°teja); VI.490 (+ rājaputtā, expld. with etymologising effort as uggatā paññatā by C.); Miln 331; DhA II.57 (°tapa); Sdhp 286 (°daṇḍa), 304 (id.). — Cp. sam°. As Np. at Vism 233 & J I.94.

-putta a nobleman, mighty lord S I.185 ("high born warrior" trsl.); J VI.353 (= amacca-putta C.); Th 1, 1210.

Ugga[2] = uggamana, in aruṇ-ugga sunrise Vin IT.272.

Uggacchati [ud + **gam**] to rise, get up out of (lit. & fig.) Th 1, 181; aruṇe uggacchante at sunrise VvA 75; Pv IV.8; Vism 43, ger. **uggañchitvāna** Miln 376. — pp. **uggata** (q. v.).

Uggajjati [ud + gajjati] to shout out Nd[1] 172.

Uggaṇhāti [ud + **gṛh,** see gaṇhāti] to take up, acquire, learn [cp. BSk. udgṛhṇāti in same sense, e. g. Divy 18, 77 etc.] Sn 912 (uggahananta = uggahaṇanti = uggaṇhanti SnA 561); imper. **uggaṇha** J II.30 (sippaŋ) & **uggaṇhāhi** Miln 10 (mantāni); ger. **uggayha** Sn 832, 845; Nd[1] 173. — Caus. **uggaheti** in same meaning Sdhp 520; aor. **uggahesi** Pv III.5[4] (nakkhatta-yogan = akari PvA 198); ger. **uggahetvā** J V.282, VvA 98 (vipassanā-kammaṭṭhānaŋ); infin. **uggahetuŋ** VvA 138 (sippaŋ to study a craft). — Caus. II. **uggaṇhāpeti** to instruct J V. 217; VI.353. — pp. **uggahita** (q. v.). See also **uggahāyati.** — A peculiar ppr. med. is **uggāhamāna** going or wanting to learn DA I 32 (cp. **uggāhaka**).

Uggata [pp. of uggacchati] come out, risen; high, lofty, exalted J IV.213 (suriya), 296 (°atta), 490; V.244; Pv IV.1[4] (°atta one who has risen = uggata-sabhāva samiddha PvA 220); VvA 217 (°mānasa); DA I.248; PvA 68 (°phāsuka with ribs come out or showing, i. e. emaciated, for upphāsulika). Cp. acc°.

Uggatta in all Pv. readings is to be read **uttatta°,** thus at Pv III.3[2]; PvA 10, 188.

Uggatthana at J VI.590 means a kind of ornament or trinket, it should prob. be read **ugghaṭṭana** [fr. ghaṭṭeti] lit. "tinkling", i. e. a bangle.

Uggama [fr. ud + **gam**; Sk. udgama] rising up Sdhp 594.

Uggamana (°na) (nt.) [fr. ud + **gam**] going up, rising; rise (of sun & stars) D I.10, 240; S II.268 (suriy°); J IV.321 (an°), 388; Pv II 9[41] (suriy°); DA I.95 (= udayana); DhA I.165 (aruṇ°); II.6 (id.); VvA 326 (oggaman°); PvA 109 (aruṇ°). Cp. ugga[2] & uggama.

Uggaha (adj) (—°) [fr. ud + **gṛh**, see gaṇhāti] — 1. taking up, acquiring, learning Vism 96 (ācariy°), 99 (°paripucchā); 277 (kananaṭṭhānassa). — 2. noticing, taking notice, perception (as opp. to manasikāra) Vism 125, 241 sq. neg. an° Sn 912 (= gaṇhāti Nd[1] 330). Cp. **dhanuggaha.**

Uggahaṇa (nt.) [fr. uggaṇhāti] learning, taking up, studying PvA 3 (sipp°). As **uggaṇhana** at Vism 277.

Uggahāyati [poetic form of uggaheti (see uggaṇhāti), but according to Kern, *Toev.* s. v. representing Ved. udgṛbhāyati] to take hold of, to take up Sn 791 (= gaṇhāti Nd[1] 91). — ger. uggahāya Sn 837.

Uggahita [pp. of uggaṇhāti] taken up, taken, acquired Vin I.212; J III.168 (°sippa, adj.), 325; IV.220; VI 76; Vism 241. The metric form is **uggahīta** at Sn 795, 833, 1098; Nd[1] 175 = Nd[2] 152 (= gahita parāmaṭṭha).

Uggahetar [n. ag. to ugganhāti, Caus. uggaheti] one who takes up, acquires or learns A IV.196.

Uggāra [ud + **gṛ** or ***gl̥**] to swallow, see gala & gilati; lit. to swallow up] spitting out, vomiting, ejection Vism 54; DA I.41; KhA 61.

Uggāhaka (adj.-n.) [fr. ud + **gṛh**, see uggaṇhāti] one who is eager to learn J V.148 [cp. M Vastu III.373 ogrāhaka in same context].

Uggāhamāna see uggaṇhāti.

Uggirati[1] [Sk. udgirati, ud + **gṛ**[2]; but BSk. udgirati in meaning to sing, chant, utter, formation fr. **gṛ**[2] instead of **gṛ**, pres. gṛṇāti; in giraṃ udgirati Jtm 31[20]. — The by-form uggirati is uggilati with interchange of l and r, roots *gṛ & *gl̥, see gala & gilati] to vomit up ("swallow up") to spit out Ud 14 (uggiritvāna); DA I.41 (uggāraṃ uggiranto). Cp. BSk. prodgiṇa cast out Divy 589.

Uggirati[2] [cp. Sk. udgurate, ud + **gur**] to lift up, carry Vin IV.147 = DhA III 50 (talasattikaṃ expld. by uccāreti); J I.150 (āvudhāni); VI.460, 472. Cp. sam°.

Uggilati = uggirati[1], i. e. to spit out (opp. ogilati) M I.393; S IV.323; J III 529; Miln 5; PvA 283.

Uggīva (nt.) [ud + gīva] a neckband to hold a basket hanging down J VI.562 (uggīvañ c'âpi aṃsato = aṃsakūṭe pacchi-lagganakaṃ C.).

Ugghaṃseti [ud + **ghṛṣ**, see ghaṃsati[1]] to rub Vin II.106. — pp. **ugghaṭṭha** (q. v.).

Ugghaṭita (adj.) [pp. of ud + ghaṭati; cp. BSk. udghaṭaka skilled Divy 3, 26 and phrase at M Vastu III.260 udghaṭitajña] striving, exerting oneself; keen, eager in cpd. °**ññū** of quick understanding A II.135; Pug 41; Nett 7—9, 125; DA I.291.

Ugghaṭeti [ud + ghaṭati] to open, reveal (? so Hardy in Index to Nett) Nett 9; **ugghaṭiyati** & **ugghaṭanā** ibid.

Ugghaṭṭa (Ugghaṭṭha?) [should be pp. of ugghaṃsati = Sk. udghṛṣṭa, see ghaṃsati[1], but taken by Bdhgh. either as pp. of or an adj. der. fr. ghaṭṭ, see ghaṭṭeti] knocked, crushed, rubbed against, only in phrase **ughaṭṭa-pāda** foot-sore Sn 980 (= maggakkamaṇena ghaṭṭa-pādatala etc. SnA 582); J IV.20 (ṭṭh; expld. by unha-vālukāya ghaṭṭa-pāda); V.69 (= raj'okiṇṇa-pāda C. not to the point).

Uggharati [ud + **kṣar**] to ooze Th 1, 394 = DhA III.117.

Ugghaṭana (nt.?) [fr. ugghāṭeti] that which can be removed, in °**kiṭikā** a curtain to be drawn aside Vin II.153 (cp. Vin Texts III.174, 176). Ch. s. v. gives "rope & bucket of a well" as meaning (kavāṭaṃ anugghāṭeti). Cp. **ugghāṭana.**

Ugghāṭita [pp. of ugghāṭeti] opened Miln 55; DhA I.134.

Ugghāṭeti [for ugghaṭṭeti, ud + ghaṭṭ but BSk. udghāṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin II.148 (tālāni), 208 (ghaṭikaṃ); IV.37; J II.31; VI.68; Miln 140 (bhava-paṭisandhiṃ), 371; Vism 374. — Caus. II. **ugghāṭāpeti** to have opened J V.381.

Ugghāta [ud + ghāta] shaking, jolting; jolt, jerk Vin II. 276 (yān°); J VI.253 (an°); DhA III.283 (yān°).

Ugghāti (f.) [fr. ud + ghāta] — 1. shaking, shock VvA 36. — 2. striking, conquering; victory, combd. with **nighāti** Sn 828; Nd[1] 167; SnA 541; Nett 110 (T. reads ugghāta°).

Ugghātita [pp. of ugghāteti, denom. fr. udghāta] struck, killed A III.68.

Ugghosanā (f.) [abstr. fr. ugghoseti, cp. ghosana] proclamation DA I.310.

Ugghoseti [ud + ghoseti] to shout out, announce, proclaim J I.75; DhA II.94; PvA 127.

Ucca (adj.) [For udya, adj. formation from prep. ud above, up] high (opp. avaca low) D I.194; M II.213; A V.82 (°ṭhāniyaṃ nice ṭhāne ṭhapeti puts on a low place which ought to be placed high); Pv IV.7[4] (uccaṃ paggayha lifting high up = uccataraṃ katvā PvA 265); Pug 52, 58; DA I.135; PvA 176.

-âvaca high and low, various, manifold Vin I.70, 203; J IV.115, 363 (= mahaggha-samaggha C. p. 366); Sn 703, 714, 792, 959; Dh 83; Nd[1] 93, 467; Vv 12[1] (= vividha VvA 60); 31[1]. **-kulīnatā** high birth A III.48 (cp. uccā°).

Uccaka (adj.) [fr. ucca] high Vin II.149 (āsandikā a kind of high chair).

Uccatta (nt.) [fr. ucca = Sk. uccatvaṃ] height J III.318.

Uccaya [fr. ud + **ci**, see cināti; Sk. uccaya] heaping up, heap, pile; accumulation Dh 115, 191, 192; Vv 47[11]; 82[1] (= cetiya VvA 321); EhA III.5, 9; DhsA 41 (pāpassa). **-siluccaya** a mountain Th 1, 692; J I.29 (v.209); VI.272, 278; Dāvs I.63.

Uccā (°—) (adv.) [cp. Sk. uccā, instr. sg. of uccaṃ, cp. paścā behind, as well as uccaiḥ instr. pl. — In BSk. we find ucca° (uccakulīna Av. Ś III.117) as well as uccaṃ (uccaṃgama Divy 476). It is in all cases restricted to cpds.] high (lit. & fig.), raised, in foll. cpds.

-kaṇerukā a tall female elephant M I.178. **-kāḷārikā** id. M I.178 (v. l. °kāḷārikā to be preferred). **-kula** a high, noble family Pv III.1[16] (= uccā khattiya-kul-âdino PvA 176). **-kulīnatā** birth in a high-class family, high rank M III.37; VvA 32. **-sadda** a loud noise D I.143, 178; A III.30. **-sayana** a high bed (+ mahāsayana) Vin I. 192; D I.5, 7; cp. DA I.78.

Uccāra [Ud + **car**] discharge, excrement, faeces Vin III.36 (°ṃ gacchati to go to stool); IV.265, 266 (uccāro nāma gūtho vuccati); DhA II.56 (°karaṇa defecation); uccāra-passāva faeces & urine D I.70; M I.83; J I.5; II.19.

Uccāraṇā (f.) [fr. uccāreti] lifting up, raising Vin III.121.

Uccārita [pp. of uccāreti] — 1. uttered, let out PvA 280 (akkharāni). — 2. lifted, raised ThA 255.

Uccāreti [ud + cāreti, Caus. of **car**] to lift up, raise aloft Vin III.81; IV.147 = DhA III.50; M I.135. — pp. **uccārita** (q. v.).

Uccālinga [etym.?] a maw-worm Vin III.38, 112; J II.146.

Uccināti [ud + cināti] to select, choose, search, gather, pick out or up Vin I.73; II.285 (aor. uccini); J IV.9; Pv III.2[4] (nantake = gavesana-vasena gahetvāna PvA 185); Dpvs IV.2.

Ucchanga [Sk. utsanga, ts > cch like Sk. utsahate > BSk. ucchahate see ussahati] the hip, the lap Vin I.225; M I. 366; A I.130 (°pañña); J I.5, 308; II.412; III.22; IV.38, 151; Pug 31; Vism 279; DhA II.72.

Ucchādana (nt.) [ut + **sād,** Caus. of **sad,** sīdati, cp. ussada] rubbing the limbs, anointing the body with perfumes shampooing D I.7, 76; at the latter passage in combn. **anicc°-dhamma,** of the body, meaning "erosion, decay", and combd. with **parimaddana** abrasion (see about detail of meaning *Dial.* I.87); thus in same formula at M I. 500; S IV.83; J I.146 & passim; A I.62; II.70 (+ nahāpana); IV.54, 386; It 111; Th 2, 89 (nahapan°); Miln 241 (°parimaddana) 315 (+ nahāpana); DA I.88.

Ucchādeti [fr. ut + **sād,** see ucchādana] to rub the body with perfumes J VI.298; Miln 241 (+ parimaddati nahāpeti); DA I.88.

Ucchiṭṭha [pp. of ud + **śiṣ**] left, left over, rejected, thrown out; impure, vile Vin II.115 (°odakaṃ); IV.266 (id.); J II.83 (bhattaṃ ucchiṭṭhaṃ akatvā), 126 (°nadī impure; also itthi outcast), 363; IV.386 (°ṃ piṇḍaṃ), 388; VI.508; Miln 315; DhA I.52; II.85; III.208; PvA 80 (= chaḍḍita), 173 (°bhattaṃ). At J IV.433 read ucch° for **uccitṭha.** **-an°** not touched or thrown away (of food) J III.257; DhA II.3. — See also **uttiṭṭha** & **ucchepaka.**

Ucchiṭṭhaka (fr. ucchiṭṭha) = ucchiṭṭha J IV.386; VI.63, 509.

Ucchindati [ud + **chid,** see chindati] to break up, destroy, annihilate S V.432 (bhavataṇhaṃ); A IV.17 (fut ucchecchāmi to be read with v. l. for T. ucchejjissāmi); Sn 2 (pret. udacchida), 208 (ger. ucchijja); J V.383; Dh 285. — Pass. **ucchijjati** to be destroyed or annihilated, to cease to exist S IV.309; J V.242, 467; Miln 192; PvA 63, 130 (= na pavattati), 253 (= natthi). — pp. **ucchinna** (q. v.).

Ucchinna [pp. of ucchindati] broken up, destroyed S III. 10; A V.32; Sn 746. Cp. sam°.

Ucchu [Sk. cp. Vedic Np. Ikṣvāku fr. ikṣu] sugar-cane Vin IV.35; A III.76; IV.279; Miln 46; DhA IV.199 (°ūnaṃ yanta sugar-cane mill), PvA 257, 260; VvA 124.

-agga (ucch°) top of s. c. Vism 172. **-khaṇḍikā** a bit of sugar-cane Vv 33[26]. **-khādana** eating s. c. Vism 70. **-khetta** sugar-cane field J I.339; VvA 256. **-gaṇṭhikā** a kind of sugar-cane, Batatas Paniculata J I.339; VI.114 (so read for °ghaṭika). **-pāla** watchman of s.-c. VvA 256. **-pīḷana,** cane-pressing, Asl. 274. **-puṭa** sugar-cane basket J IV.363. **-bīja** seed of s.-c. A I.32; V.213. **-yantra** a sugar-mill J I.339. **-rasa** s.-c. juice Vin I.246; Vism 489; VvA 180. **-vāta,** Asl. 274. **-sālā,** Asl. 274.

Uccheda [fr. ud + **chid, chind,** see ucchindati & cp. **chedā**] breaking up, disintegration, perishing (of the soul) Vin III.2 (either after this life, or after kāmadeva life, or after brahmadeva life) D I.34, 55; S IV.323; Nd[1] 324; Miln 413; Nett 95, 112, 160; DA I.120.

-diṭṭhi the doctrine of the annihilation (of the soul), as opp. to sassata- or atta-diṭṭhi (the continuance of the soul after death) S II.20; III.99, 110 sq ; Ps I.150, 158; Nd[1] 248 (opp. sassati°); Dhs 1317; Nett 40, 127; SnA 523 (opp. atta°). **-vāda** (adj.) one who professes the doctrine of annihilation (ucchedadiṭṭhi) Vin I.235; III.2; D I.34, 55; S II.18; IV.401; A IV.174, 182 sq.; Nd[1] 282; Pug 38. **-vādin** = °vāda Nett 111; J V.244.

Ucchedana (adj.) [fr. ud + **chid**] cutting off, destroying; f. °anī J V.16 (surā).

Ucchedin (adj.) an adherent of the ucchedavāda J V.241.

Ucchepaka (nt.) [= ucchiṭṭhaka in sense of ucchiṭṭha-bhatta] leavings of food M II.7 (v. l. uccepaka with cc for cch as ucciṭṭha: ucchiṭṭha). The passage is to be read ucchepake va te ratā. A diff. connotation would be implied by taking ucchepaka = uñchā, as Neumann does (Majjhima trsl.[2] II.682).

Uju & **Ujju** (adj.) [Vedic ṛju, also ṛjyati, irajyate to stretch out: cp. Gr. *ὀρέγω* to stretch; Lat. rego to govern; Goth. ufrakjan to straighten up; Ohg. recchen = Ger. recken = E. reach; Oir. rēn span. See also P. ajjava] straight, direct; straightforward, honest, upright D III.150 [T. ujja), 352 (do.) 422, 550; VP 18[1] (= sabba-jimha-vanka-kuṭila-bhāv'āpagama-hetutāya u. VvA 96); Pug 59; Vbh 244 (ujuṃ kāyaṃ paṇidhāya); Vism 219 (uju avanka akuṭila); DA I.210 (id.); KhA 236; DhA I.288 (cittaṃ ujuṃ akuṭilaṃ nibbisevanaṃ karoti); VvA 281 (°koṭi-vanka); PvA 123 (an°).

-angin (ujjangin) having straight limbs, neg. an° not having straight limbs, i. e. pliable, skilful, nimble, graceful J V.40 (= kañcana-sannibha-sarīra C.); VI.500 (T. anuccangin = anindita-agarahitangin C.). **-gata** walking straight, of upright life M I.46; A III.285 sq. (°citta); V.290 sq.; Sn 350 (ujju°), 477 (id.); Dh 108 (ujju°, see DhA II.234 for interpretation). **-gāmin,** neg. an° going crooked, a snake J IV.330. **-cittatā** straightness, unwieldiness of heart Vbh 350. **-diṭṭhitā** the fact of having a straightforward view or theory (of life) Miln 257. **-paṭipanna** living uprightly D I.192; S IV.304; V.343; Vism 219. **-magga** the straight road D I.235; Vin V.149; It 104; J I.344; VI.252; DhA II.192. **-bhāva** straightness, uprightness SnA 292, 317; PvA 51. **-bhūta** straight, upright S I.100, 170; II.279; V.384, 404; A II.57; IV.292; J I.94; V.293 (an°); Vv 34[23] (see VvA 155); Pv I.10[10] (= citta-jimha-vanka-kuṭila-bhāva-karānaṃ kilesānaṃ abhāvena ujubhāvappatta PvA 51). **-vaṃsa** straight lineage, direct descendency J V.251. **-vāta** a soft wind Miln 283. **-vipaccanīka** in direct opposition D I.1; M I.402; DA I.38.

Ujuka & **Ujjuka** (adj.) [uju + ka] straight, direct, upright M I.124; S I.33 (ujuko so maggo, the road to Nibbāna), 260 (citta); IV.298; V.143, 165; J I.163; V.297 (opp. khujja); DhA I.18 (°magga); Sdhp 321. **-anujjuka** crooked, not straight S IV.299; J III.318.

Ujukatā (f.) [abstr. fr. ujuka] straightness, rectitude Dhs 50, 51 (kāyassa, cittassa); Vism 436 sq.

Ujutā (f.) [abstr. of uju] straight(forward)ness, rectitude Dhs 50, 51.

Ujjagghati [ud + jagghati] to laugh at, deride, mock, make fun of Vin III.128; Th 2, 74 (spelt jjh = hasati ThA 78); A III.91 (ujjh°, v. l. ujj°) = Pug 67 (= pāṇiṃ paṇāritvā mahāhasitaṃ hasati Pug A 249).

Ujjangala [ud + jangala] hard, barren soil; a very sandy and deserted place D II.146 (°nagaraka, trsl. "town in the midst of a jungle", cp. *Dial.* II.161); J I.391; Vv 85[5] (= ukkaṇsena jangala i. e. exceedingly dusty or sandy, dry); Pv II.9[10] (spelt ujjhangala, expld. by ativiya-thaddha-bhūmibhāga at PvA 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu II.207.

Ujjala (adj.) [ud + **jval,** see jalati] blazing, flashing; bright, beautiful J I.220; Dāvs II.63.

Ujjalati [ud + jalati, **jval**] to blaze up, shine forth Vin I.31; VvA 161 (+ jotati). — Caus. **ujjāleti** to make shine, to kindle Vin I.31; Miln 259; Vism 428; ThA 69 (Ap. v.14, read dīpān'ujjālayiṃ); VvA 51 (padīpaṃ).

Ujjava (adj.) [ud + java] "running up", in cpd. **ujjav-ujjava** a certain term in the art of spinning or weaving Vin IV.

300, expld. by "yattakaṇ patthena (patthana?) añcitaṇ hoti tasmi takkamhi vedhite".

Ujjavati [ud + javati] to go up-stream Vin II.301.

Ujjavanikāya instr. fem. of ujjavanaka used as adv. [ud + javanaka, q. v.] up-stream, lit "running up" Vin II.290; IV.65 (in expln. of uddhaṇgāmin, opp. ojavanikāya).

Ujjahati [ud + jahati] to give up, let go; imper. ujjaha S I.188; Th 2, 19; Sn 342.

Ujju & **Ujjuka** see **uju** & **ujuka**.

Ujjota [ud + *jot of jotati, Sk. u dyotate] light, lustre J I.183 (°kara); Miln 321.

Ujjotita [pp. of ujjoteti, ud + joteti] illumined Dāvs v.53.

Ujjhaggati see **ujjagghati**.

Ujjhaggikā (f.) [fr. ujjagghati, spelling varies] loud laughter Vin II.213, cp. IV.187.

Ujjhati [Sk. ujjhati, **ujjh**] — 1. to forsake, leave, give up J VI.138; Dāvs II.86. — 2. to sweep or brush away J VI.296. — pp. **ujjhita** (q. v.).

Ujjhatti (f.) [fr. ud + jhāyati[1], corresponding to a Sk. *ud-dhyāti] irritation, discontent A IV.223, 467 (v. l. ujj°); cp. **ujjhāna**.

Ujjhāna (nt.) [ud + jhāna[1] or jhāna[2]?] — 1. taking offence, captiousness Dh 253 (= paresaṇ randha-gavesitāya DhA III.377); Miln 352 (an°-bahula). — 2. complaining, wailing J IV.287.

-saññin, -saññika irritable S I.23; Th 1, 958; Vin II.214, cp. IV.194; Dpvs II.6; DhA III.376 (°saññitā irritability).

Ujjhāpana (nt.) [fr. ud + jhāyati[1] or jhāyati[2] to burn, to which jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provoking J v.91 (devat°), 94 (°kamma).

Ujjhāpanaka (adj.) [fr. ujjhāpana] one who stirs up another to discontent Vin IV.38.

Ujjhāpeti [Caus. of ujjhāyati] to harass, vex, irritate M I. 126; S I.209 ("give occasion for offence"); Vin IV.38 (cp. p. 356); J v.286; PvA 266.

Ujjhāyati [ud + jhāyati[1] or perhaps more likely jhāyati[2] to burn, fig. to be consumed. According to Müller P. G. pp. 12 & 42 = Sk. ava-**dhyā**, but that is doubtful phonetically as well as semantically] to be irritated, to be annoyed or offended, to get angry, grumble; often in phrase **ujjhāyati khīyati vipāceti** expressing great annoyance Vin I.53, 62, 73; II.207; IV.226; S I.232 & passim. — S I.232 (mā ujjhāyittha); J II.15; DhA II.20; aor. ujjhāyi J I.475; DhA II.88, inf. ujjhātuṇ J II.355. — Caus. **ujjhāpeti** (q. v.).

Ujjhita [pp. of ujjhati] destitute, forsaken; thrown out, cast away M I.296 (+ avakkhitta); Th 1, 315 (itthi); 2, 386 (cp. ThA 256 vātakkhitto viya yo koci dahano); Dh 58 (= chaḍḍita of sweepings DhA I.445); J III.499; V.302; VI.51.

Uñcha & **Uñchā** (f.) [Sk. uñcha & unchana, to **uñch**. Neumann's etym. uñchā = E. ounce, Ger. unze (Majjhima trsl.[2] II.682) is incorrect, see Walde *Lat. Wtb.* under uncia] anything gathered for sustenance, gleaning S II. 281; A I.36; III.66 sq., 104; Vin III.87; Sn 977; Th 2, 329, 349; J III.389; IV.23, 28, 434, 471 (°ya, dat. = phaläphal'atthāya C.); ThA 235, 242. Cp. samuñchaka.

-cariyā wandering for, or on search for gleaning, J II.272; III.37, 515; V.3; DA I.270; VvA 103; ThA 208. **-cārika** (adj.) going about after gleanings, one of 8 kinds of tāpasā SnA 295 (cp. DA I.270, 271). **-patta** the gleaning-bowl, in phrase **uñchāpattāgate rato** "fond of that which has come into the gl. b." Th 1, 155 = Pv IV.7[3] (= uñchena bhikkhācārena laddhe pattagate ṭhāre rato PvA 265; trsld. in Psalms of Brethren "contented with whatever fills the bowl"). **añña°**, marked off as discarded (goods) S II.281, so S A.

Uñchati [fr. **uñch**] to gather for sustenance, seek (alms), glean Vism 60 (= gavesati).

Uññā (f.) [= avaññā (?) from ava + **jñā**, or after uññātabba?] contempt Vin IV.241; Vbh 353 sq. (att°).

Uññātabba (adj.) [grd. fr. ava + **jñā** (?)] to be despised, contemptible, only in stock-phrase "daharo na uṇṇātabbo na paribhotabbo" S I.69; Sn p. 93; SnA 424 (= na avajanitabbo, na nīcaṇ katvā jānitabbo ti). In same connection at J v.63 mā naṇ daharo [ti] uññāsi (v. l. maññāsi) apucchitvāna (v. l. ā°).

Uṭṭitvā at Vin II.131 is doubtful reading (see p. 318, v. l. uḍḍhetvā), and should perhaps be read **uḍḍetvā** (= oḍḍetva, see uḍḍeti), meaning "putting into a sling, tying or binding up".

Uṭṭepaka one who scares away (or catches?) crows (kāk°) Vin I.79 (vv. ll. uṭṭhe°, uḍḍe°, uḍe°). See remarks on **uṭṭepeti**.

Uṭṭepeti in phrase kāke u. "to scare crows away" (or to catch them in snares?) at Vin I.79. Reading doubtful & should probably be read uḍḍepeti (? Caus. of uḍḍeti = oḍḍeti, or of uḍḍeti to make fly away). The vv. ll. given to this passage are uṭṭeceti, upaṭṭhāpeti, uḍḍoyeti. See also **uṭṭepaka**.

Uṭṭhapana see vo°.

Uṭṭhahati & **Uṭṭhāti** [ud + **sthā** see tiṭṭhati & uttiṭṭhati] to rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active, pres. **uṭṭhahati** Pug 51. — pot. **uṭṭhaheyya** S I.217; as imper. uttiṭṭhe Dh 168 (expld. by uttiṭṭhitvā paresaṇ gharadvāre ṭhatvā DhA III.165, cp. Vin Texts I.152). — imper. 2nd pl. uṭṭhahatha Sn 331; 2nd sg. uṭṭhehi Pv II.6[1]; J IV.433. — ppr. **uṭṭhahanto** M I.86; S I.217; J I.476. — aor. **uṭṭhahi** J I.117; PvA 75. — ger. **uṭṭhahitvā** PvA 4, 43, 55, 152, & **uṭṭhāya** Sn 401. — inf. **uṭṭhātuṇ** J I.187. — *Note.* When uṭṭh° follows a word ending in a vowel, and without a pause in the sense, a **v** is generally prefixed for euphony, e. g. gabbho vuṭṭhāsi an embryo was produced or arose Vin II.278; āsanā vuṭṭhāya arising from his seat, Vism 126. See also under **vuṭṭhahati**. — pp. **uṭṭhita**; Caus. **uṭṭhāpeti**. — Cp. **pariyuṭṭhāti**.

Uṭṭhahāna [ppr. of uṭṭhahati] exerting oneself, rousing oneself; **an°** sluggish, lazy Dh 280 (= ayāyāmanto DhA III. 409); cp. anuṭṭhahaṇ S I.217.

Uṭṭhātar [n. ag. of ut + **ṣṭhā**, see uṭṭhahati] one who gets up or rouses himself, one who shows energy S I.214; A IV.285, 288, 322; Sn 187; J VI.297. **-an°** one who is without energy S I.217; Sn 96.

Uṭṭhāna (nt.) [fr. ut + **ṣṭhā**] — 1. rising, rise, getting up, standing (opp. sayana & nisīdana lying or sitting down) D II.134 (sīha-seyyaṇ kappesi uṭṭhāna-saññaṇ manasikaritvā); Dh 280 (°kāla); J I.392 (an°-seyyā a bed from which one cannot get up); Vism 73 (aruṇ-uṭṭhāna-velā time of sunrise) DhA I.17. — 2. rise, origin, occasion or opportunity for; as adj. (—°) producing J I.47 (kapp°); VI.459; Miln 326 (dhaññ° khettaṇ atthi). — 3. "rousing", exertion, energy, zeal, activity, manly vigour, industry, often syn. with viriya M I.86; A I.94; II.135 (°phala); III.45 (°viriya), 311; IV.281 (°sampadā); It 66 (°adhigataṇ dhanaṇ earned by industry); Pv IV.3[24]; Pug 51 (°phala); Miln 344, 416; ThA 267 (°viriya); PvA 129 (+ viriya). **-an°** want of energy, sluggishness A IV.195; Dh 241. — *Note.* The form vuṭṭhāna appears for uṭṭh° after a vowel

under the same conditions as vuṭṭhahati for uṭṭhahati (q. v.) gabbha-vuṭṭhānaṃ J I.114. See also **vuṭṭh°**, and cp. pariv°.

Uṭṭhānaka (—°) (adj.) [fr. uṭṭhāna] — 1. giving rise to yielding (revenue), producing J I.377, 420 (satasahass°); III. 229 (id.); V.44 (id.). Cp. uṭṭhāyika. — 2. energetic J VI.246.

Uṭṭhānavant (adj.) [uṭṭhāna + vant] strenuous, active Dh 24.

Uṭṭhāpeti [Caus. II. of uṭṭhahati] — 1. to make rise only in phrase **aruṇaṃ** (suriyaṃ) **u.** to let the sun rise, i. e. wait for sunrise or to go on till sunrise J I.318; VI.330; Vism 71, 73 (aruṇaṃ). — 2. to raise J VI.32 (paṭhaviṃ). — 3. to fit up J VI.445 (nāvaṃ). — 4. to exalt, praise DA I.256. — 5. to turn a person out DhA IV.69. — See also **vuṭṭhāpeti.**

Uṭṭhāyaka (adj.) [adj. formation fr. uṭṭhāya, ger. of uṭṭhahati] "getting-up-ish", i. e. ready to get up, quick, alert, active, industrious; f. °**ikā** Th 2, 413 (= uṭṭhāna-viriya-sampannā ThA 267; v. l. uṭṭhāhikā).

Uṭṭhāyika (adj.) [= uṭṭhānaka] yielding, producing J II.403 (satasahass°).

Uṭṭhāyin (adj.) [adj. form. fr. uṭṭhāya, cp. uṭṭhāyaka] getting up D I.60 (pubb° + paccha-nipātin rising early & lying down late).

Uṭṭhāhaka (adj.) [for uṭṭhāyaka after analogy of gāhaka etc.] = uṭṭhāyaka J V.448; f. °**ikā** A III.38 (v. l. °āyikā); IV.266 sq.

Uṭṭhita [pp. of uṭṭhahati] — 1. risen, got up Pv II.9[41] (kāl°); Vism 73. — 2. arisen, produced J I 36; Miln 155. — 3. striving, exerting oneself, active J II.61; Dh 168; Miln 213. **-an°** S II.264; Ps I.172. — Cp. pariy°. — *Note.* The form is **vuṭṭhita** when following upon a vowel see **vuṭṭhita** & **uṭṭhahati**, e. g. paṭisallāṇā vuṭṭhito arisen from the seclusion D II.9; pāto vuṭṭhito risen early PvA 128.

Uḍḍayhana (nt.) [fr. uḍḍayhati, see uddahati] burning up, conflagration Pug 13 (°velā = jhāyana-kālo Pug A 187); KhA 181 (T. uḍḍahanavelā v. l. preferable uḍḍayh°).

Uḍḍahati [ud + ḍahati] to burn up (intrs.) KhA 181 (uḍḍaheyya with v. l. uḍḍayheyya, the latter preferable). Usually in Pass. **uḍḍayhati** to be burnt, to burn up (intrs.) S III.149, 150 (v. l. for ḍayhati); J III.22 (udayhate); V.194. fut. uḍḍayhissati J I.48.

Uḍḍita [pp. of uḍḍeti[2]] ensnared (?), bound, tied up S I.40 (= taṇhāya ullanghita C.; trsld. "the world is all strung up").

Uḍḍeti[1] [ud + ḍeti to fly. The etym. is doubtful, Müller P. Gr. 99 identifies uḍḍeti[1] & uḍḍeti[2] both as causatives to **ḍī.** Of uḍḍeti[2] two forms exist, uḍḍ° & oḍḍ°, the latter of which may be a variant of the former, but with specialisation of meaning ("lay snares"), it may be a cpd. with ava° instead of ud°. It is extremely doubtful whether uḍḍeti[2] belongs here, we should rather separate it & refer it to another root, probably **lī,** layate (as in allīna, nilīyati etc.), to stick to, adhere, fasten etc. The change l > ḍ is a freq. Pāli phenomenon. Another Caus. II. of the same root **(ḍī?)** is uṭṭepeti] to fly up M I.364 (kāko maṃsapesiṃ ādāya uḍḍayeyya; vv. ll. ubbaḍaheyya, uyya, dayeyya); J V.256, 368, 417.

Uḍḍeti[2] [see discussion under uḍḍeti[1]] (a) to bind up, tie up to, string up Vin II.131 (so read for uṭṭitvā, v. l. uḍḍhetvā). — (b) to throw away, reject PvA. 256 (+ chaḍḍayāmi gloss). — pp. **uḍḍita.**

Uḍḍha (—°) (num. ord.) [the apocope form of catuttha = uttha, dialectically reduced to uḍḍha under the influence of the preceding aḍḍha] the fourth, only in cpd. **aḍḍh-uḍḍha** "half of the fourth unit", i. e. three & a half (cp. diyaḍḍha 1½ and aḍḍha-teyya 2½) J V.417 sq. (°āni itthi-sahassāni); Mhvs XII.53.

Uṇṇa (nt.) & **Uṇṇā** (f.) [Sk. ūrṇa & ūrṇā; Sat. lāna wool; Goth. wulla; Ohg. wolla = E. wool; Lith. vílna; Cymr. gwlan (= E. flannel); Gr. λῆνος, also οὖλος = Lat. vellus (fleece) = Ags. wil-mod] — 1. wool A III.37 = IV.265 (+ kappāsā cotton); J II.147; SnA 263 (patt°). — 2. hair between the eyebrows Sn 1022, & in stock phrase, describing one of the 32 signs of a Mahāpurisa, bhamuk'antare jātā uṇṇā odātā etc. D II.18 = III.144 = 170 = SnA 285. Also at Vism 552 in jāti-uṇṇāya.

-ja in uṇṇaja mukha J VI.218, meaning "rounded, swelling"? (C. expls. by kañcan'ādāso viya paripuṇṇaṃ mukhaṃ). **-nābhi** (either uṇṇa° or uṇṇā, cp. Vedic ūrṇa-vābhi, ūrṇa + vābhi from Idg. ***uebh** to weave as in Lat. vespa = wasp, of which shorter root in Sk. **vā**) a spider, lit. "wool- i. e. thread-weaver", only in comb[n]. with sarabū & mūsikā at Vin II.110 = A II.73 = J II.147 (= makkaṭaka C.).

Uṇṇata (adj.) [pp. of uṇṇamati, Sk. unnata] raised, high, fig. haughty (opp. oṇata) A II.86; Sn 702 (an° care = uddhaccaṃ n'āpajjeyya SnA 492); Pug 52 (= ucca uggata Pug A 229). Cp. **unnata.**

Uṇṇati (f.) [fr. uṇṇamati] haughtiness Sn 830; Md[1] 158, 170; Dhs 1116, 1233. Cp. **unnati**

Uṇṇama [fr. uṇṇamati] loftiness, height, haughtiness Dhs 1116, 1233. Cp. **unnama.**

Uṇṇamati [ud + **nam**] to rise up, to be raised, to straighten up, to be haughty or conceited Sn 366, 829, 928; Nd[1] 169; J VI.346 inf. uṇṇametave Sn 206. Cp. **unnamati.**

Uṇṇī (f.) [Sk. aurṇī fr. aurṇa woollen, der. of ūrṇa] a woollen dress Vin II.108.

Uṇha (adj.-n.) [adj. uṣṇā f. to oṣati to burn, pp. uṣṭa burnt, Sk. uṣṇa = Lat. ustus; cp. Gr. εὔω, Lat. uro to burn, Ags. ysla glowing cinders, Lith. usnis nettle] hot, as adj. only in phrase **uṇhaṃ lohitaṃ chaḍḍeti** to spill hot blood, i. e. to kill oneself DhA I.95; otherwise in cpds.; abs. only as nt. "heat" & always in contrast to sītaṃ "cold" Vin II.117 (sītena pi uṇhena pi); D II.15 (opp. sīta); M I.85; A I.145 = 170 = J V.417 (sītaṃ vā uṇhaṃ vā tiṇaṃ vā rajo vā ussāvo vā); Sn 52, 966 (acc.°); Nd[1] 486 = Nd[2] 677 (same as under sīta); J I.17 (v 93); Miln 410 (megho uṇhaṃ nibbāpeti); PvA 37 (ati°).

-ākāra appearance of heat, often in phrase (Sakkassa) paṇḍu-kambala-sil'āsanaṃ uṇhākāraṃ dassesi, of Sakka's throne showing an appearance of heat as a sign of some extraordinary event happening in the world, e. g. J.I.330; V.92; DhA I.17, and passim. **-odaka** hot water VvA 68. **-kalla** glowing-hot embers or ashes J II.94 (so read for °kalala); IV.389 (°vassa, rain of hot ashes, v. l. °kukkuḷa-vassa). **-kāla** hot weather Vin II.209.

Uṇhatta (nt.) [abstr. fr. uṇha] hot state, heat Vism 171.

Uṇhīsa [Sk. uṣṇīṣa] a turban D I.7; II.19 = III.145 (°sīsa cp. *Dial.* II.16); J II.88; Miln 330; DA I.89; DhsA 198.

Ut(t)aṇḍa see uddaṇḍa.

Utu (m. & nt.) [Vedic ṛtu special or proper time, with adj. ṛta straight, right, rite, ṛti manner to Lat. ars "art", Gr. ἁρμαρ(τ), further Lat. rītus (rite), Ags. rīm number; of ***ar** to fit in, adjust etc. q. v. under appeti] — 1. (lit.) (a) (good or proper) time, season: aruṇa-utu occasion or time of the sun(-rise) DhA I.165; utuṃ gaṇhāti to watch for the right time (in horoscopic practice), to prognosticate ibid. **sarīraṃ utuṃ gaṇhāpeti** "to cause the body to take season", i. e. to refresh the body by cool, sleep, washing etc. J III.527; DA I.252. — (b) yearly change, time of the year, season Vism 128. There are usually three seasons men-

tioned, viz. the hot, rainy and wintry season or **gimha, vassa** & **hemanta** A IV.138; SnA 317. Six seasons (in connection with nakkhatta) at J V.330 & VI.524. Often utu is to be understood, as in hemantikena (scil. utunā) in the wintry season S V.51. — (c) the menses SnA 317; J V.330 (utusināyāya read utusi nhātāya; utusi loc., as expld. by C. pupphe uppanne utumhi nahātāya). — 2. (applied in a philosophical sense: one of the five fold cosmic order, physical change, physical law of causation (opp. kamma), physical order: see Asl. 272 f.; Dialogues, II, 8, *n.*; *Kvu trsln.* 207; cp. Mrs. Rh. D. Buddhism, p. 119 f., *Cpd.* 161, *Dhs trsln.* introd. XVII; & cp. cpds. So in connection with kamma at Vism 451, 614; J VI.105 (kamma-paccayena utunā samuṭṭhitā Veraṇī); perhaps also at Miln 410 (megha ututo samuṭṭhahitvā).

-āhāra physical nutriment (cp. *Dhs trsln.* 174) PvA 148. **-ûpasevanā** seasonable activity, pursuit (of activities) according to the seasons, observance of the seasons Sn 249 (= gimhe ātapa-ṭṭhāna-sevanā vasse rukkha-mūla-sevana hemante jalappavesa-sevanā SnA 291). **-kāla** seasonable, favourable time (of the year) Vin I.299; II.173. **-ja** produced by the seasons or by physical change Miln 268 (kamma°, hetu°, utu°); Vism 451. **-nibbatta** coming to existence through physical causes Miln 268. **-pamāṇa** measure of the season, i. e. the exact season Vin I.95. **-pariṇāma** change (adversity) of the season (as cause of disease) S IV.230; A II.87; III.131; V.110; Miln 112, 304; Vism 31. **-parissaya** danger or risk of the seasons A III.388. **-pubba** festival on the eve of each of the (6) seasons J VI.524. **-vāra** time of the season, °vārena °vārena according to the turn of the season J I.58. **-vikāra** change of season Vism 262. **-veramaṇī** abstinence during the time of menstruation Sn 291 (cp. SnA 317). **-saṃvacchara** the year or cycle of the seasons, pl. °ā the seasons D III.85 = A II.75; S V.442. The phrase utusaṃvaccharāni at Pv II.9[13] is by Dhammapala taken as a bahuvrīhi cpd., viz. cycles of seasons & of years, i. e. vasanta-gimh'ādike bahū utū ca citta-saṃvacchar'ādi bahūni saṃvaccharāni ca PvA 135. Similarly at J V.330 (with Cy). **-sappāya** suitable to the season, seasonable DhA 327. **-samaya** time of the menses SnA 317.

Utuka (—°) (adj.) [utu + ka] seasonable, only in cpd. **sabb-otuka** belonging to all seasons, perennial D II.179; Pv IV. 12[2] (= pupphupaga-rukkhādihi sabbesu utūsu sukkhāvaha PvA 275); Sdhp 248.

Utunī (f.) [formed fr. utu like bhikkhunī fr. bhikkhu] a menstruating woman Vin III.18; IV.303; S IV 239; A III. 221, 229; Miln 127. **an°** A III.221, 226.

Utta [pp. of **vac,** Sk. ukta; for which the usual form is **vutta** only as **dur°** speaking badly or spoken of badly, i. e. of bad repute A II.117, 143; III.163; Kh VIII.2; KhA 218.

Uttaṇḍāla (adj.) [ud + taṇḍula] "grainy", i. e. having too many rice grains (of rice gruel), too thick or solid (opp. **atikilinna** too thin or liquid) J I.340; III.383 (id.); IV.44 (id.).

Uttatta [ud + tatta[1], pp. of ud + **tap,** Sk. uttapta] heated; of metals: molten, refined; shining, splendid, pure J VI. 574 (hemaṃ uttattaṃ agginā); Vv 84[11]; Pv III.3[2] (°rūpa, so read for uggata°, reading correct at PvA 188 °singī); PvA 10 (°kanaka, T. uggatta°); Mhbv 25 (id.).

Uttanta [= utrasta, is reading correct? frightened, faint Vin III.84. See **uttasta** & **utrasta.**

Uttama (adj.) [superl. of ud°, to which compar. is uttara. See etym. under ud°] "ut-most", highest, greatest, best Sn 1054 (dhammaṃ uttamaṃ the highest ideal = Nibbāna, for which seṭṭhaṃ Sn 1064; cp. Nd[2] 317); Dh 56; Nd[1] 211; Nd[2] 502 (in paraphrase of mahā combd. with pavara); KhA 124; DhA I.430: PvA 1, 50. — **dum-uttama** a splendid tree Vv 39[3]; **nar°** the best of men Sn 1021 (= narāsabha of 996); **pur°** the most magnificent town Sn 1012; **puris°** the noblest man Th 1, 629, 1084; nt. **uttamaṃ** the highest ideal, i. e. Arahantship J I.96.

-anga the best or most important limb or part of the body, viz. (a) the head Vin II 256 = M I.32 = A IV.278 (in phrase uttamange sirasmiṃ); J II.163; also in cpd. °*bhūta* the hair of the head Th 2, 253 (= kesa-kalāpa ThA 209, 210) & °*ruha* id. J I.138 = VI.96 (= kesā C.); (b) the eye J IV.403; (c) the penis J V.197. **-attha** the highest gain or good (i. e. Arahantship SnA 332) Sn 324; Dh 386, 403; DhA IV.142; ThA 160. **-adhama** most contemptible J V.394, 437. **-guṇā** (pl.) loftiest virtues J I.96. **-purisa** It 97 & **-porisa** the greatest man (= mahāpurisa) Dh 97 (see DhA II.188). **-bhāva** the highest condition, state or place DhA II.188 (°ṃ °patto = puris'uttamo).

Uttamatā (f.) [abstr. fr. uttama] highest amount, climax, limit DA I.169 (for paramata).

Uttara[1] (adj.) compar. of ud°, q. v. for etym.; the superl. is uttama] — 1. higher, high, superior, upper, only in cpds., J II.420 (musal° with the club on top of him? Cy not clear, perhaps to uttara[2]); see also below. — 2. northern (with disā region or point of compass) D I.153; M I.123; S I.224; PvA 75. uttarāmukha (for uttaraṇ-mukha) turning north, facing north Sn 1010. — 3. subsequent, following, second (°—) J I.63 (°āsāḷha-nakkhatta). — 4. over, beyond (—°): aṭṭh'uttara-sata eight over a hundred, i. e. 108; DhA I.388. — **sa-uttara** having something above or higher, having a superior i. e. inferior D I.80 (citta), II.299; M I.59; S V.265; Vbh 324 (paḍhā); Dhs 1292, 1596; DhsA 50. — **anuttara** without a superior, unrivalled, unparalleled D I.40; S I.124; II.278; III.84; Sn 179. See also under **annuttara.**

-attharaṇa upper cover J VI.253. **-âbhimukha** facing North D II.15. **-āsanga** an upper robe Vin I.289; II. 126; S I.81; IV.290; A I.67, 145; II.146; DhA I.218; PvA 73; VvA 33 = 51. **-itara** something higher, superior D I.45, 156, 174; S I.81; J I.364; DhA II.60; IV.4. **-oṭṭha** the upper lip (opp. adhar°) J II.420; III.26; IV. 184. **-chada** a cover, coverlet, awning (sa° a carpet with awnings or canopy above it) D I.7; A I.181; III.50. **-chadana** = °chada D II.187; DhA I.87. **-dvāra** the northern gate J VI.364. **-dhamma** the higher norm of the world (lok°), higher righteousness D II.188 (paṭi-vijjhana-lok'uttara-dhammatāya uttama-bhāvaṃ patta). **-pāsaka** the (upper) lintel (of a door) Vin II.120 = 148. **-pubba** north-eastern J VI.518. **-sse** (v. l. °suve) on the day after tomorrow A I.240.

Uttara[2] (adj.) [fr. uttarati] crossing over, to be crossed, in **dur°** difficult to cross or to get out of S I.197 (not duruttamo); Miln 158; and in cpd. **°setu** one who is going to cross a bridge Miln 194 (cp. uttāra-setu).

Uttaraṇa (nt.) [fr. uttarati] bringing or moving out, saving, delivery Th 1, 418; J I.195. In BSk. uttaraṇa only in sense of crossing, overcoming, e. g. Jtm 31 [8] (°setu). — Cp. **uttara.**

Uttarati [ud + tarati[1]] — 1. to come out of (water) Vin II.221 (opp. otarati); J I.108 (id.). — 2. to go over, to flow over (of water), to boil over Miln 117, 118, 132, 260, 277. — 3. to cross over, to go beyond M I.135; aor. **udatāri** Sn 471 (oghaṃ). — 4. to go over, to overspread J V.204 (ger. uttariyāna = avattharitvā C.). — pp. **otiṇṇa** (q. v.). — Caus. **uttareti** (q. v.).

Uttari (°—) & **Uttariṃ** (adv.) [compn. form of uttara, cp. angi-bhūta uttani-karoti etc.] out, over, beyond; additional, moreover, further, besides. — (1) **uttariṃ**: D I.71; M I.83; III.148; S IV.15; Sn 796 (uttariṃ kurute = uttariṃ karoti Nd[2] 102, i. e. to do more than anything, to do best, to esteem especially); J II.23; III.324; Miln 10 (ito uttariṃ

anything beyond this, any more) DhA IV.109 (**bhāveti** to cultivate especially; see vuttari); VvA 152. — uttariṇ appaṭivijjhanto not going further in comprehension, i. e. reaching the highest degree of comprehension, Vism 314, referring to Ps II.131, which is quoted at Miln 198, as the last of the 11 blessings of mettā. — (2) **uttari°** in foll. cpds.

-karaṇīya an additional duty, higher obligation S II. 99; III.168; A V.157 = 164, It 118. **-bhanga** an extra portion, tit-bit, dainties, additional or after-meal bits Vin II.214; III.160; IV.259; J II.419; DhA I.214 sa-uttaribhanga together with dainty bits J I.186, cp. 196 (yāgu). **-bhangika** serving as dainties J I.196. **-manussa** beyond the power of men, superhuman, in cpd. **°dhamma** an order which is above man, extraordinary condition, transcendental norm, adj. of a transcendental character, miraculous, overwhelming Vin I.209; II.112; III.105; IV.24; D I.211; III.3, 12, 18; M I.68; II.200; S IV.290, 300, 337; A III.430; V.88; DhA III.480. **-sāṭaka** a further, i. e. upper or outer garment, cloak, mantle J II.246; DhA IV.200; PvA 48, 49 (= uttarīyaṇ).

Uttarika (adj.) [fr. uttara] transcending, superior, superhuman Nett 50.

Uttariya (nt.) [abstr. fr. uttara; uttara + ya = Sk. *uttarya] — 1. state of being higher. Cp. III.3[5]; neg. **an°** state of being unsurpassed (lit. with nothing higher), preeminence; see **annuttariya**. — 2. an answer, rejoinder DhA I.44 (karaṇ°-karaṇa).

Uttarīya (nt.) [fr. uttara] an outer garment, cloak Pv 10[3] (= uparivasanaṇ uparihāraṇ uttarisāṭakaṇ PvA 49); Dāvs III.30; ThA 253.

Uttasati[1] [identical in form with next] only in Caus. **uttāseti** to impale, q. v.

Uttasati[2] [ut + tasati[2]] — 1. to frighten J I.47 (v.267). — to be alarmed or terrified Vin I.74 (ubbijjati u. palāyati); III.145 (id.); J II.384; VI.79; ppr. uttasaṇ Th 1, 86; & uttasanto Pv II.2[3]. — See utrasati. Caus. **uttāseti** (q. v.). — pp. **uttasta** & **utrasta** (q. v.). Cp. also **uttanta**.

Uttasana (adj.-nt.) [fr. ud + **tras**, cp. uttāsana] frightening, fear J I.414 (v. l. for uttasta).

Uttasta [pp. of uttasati[2]; usual form utrasta (q. v.)] frightened, terrified, faint-hearted J I.414 (°bhikkhu; v. l. uttasana°).

Uttāna (adj.) [fr. ut + **tan**, see tanoti & tanta] — 1. streched out (flat), lying on one's back, supine Vin I.271 (mañcake uttānaṇ nipajjāpetvā making her lie back on the couch); II.215; J I.205; Pv IV.10[8] (opp. avakujja); PvA 178 (id.), 265. — 2. clear, manifest, open, evident [cp. BSk. uttāna in same sense at Av. Ś II.106] D I.116; S II.28 (dhammo uttāno vivaṭo pakāsito); J II.168 (= pākaṭa); V.460; PvA 66, 89, 140, 168. — **anuttāna** unclear, not explained J VI.247. — The cpd. form (°—) of uttāna in combn. with **kṛ** & **bhū** is uttānī° (q. v.). — 3. superficial, "flat", shallow A I.70 (parisa); Pug 46.

-mukha "clear mouthed", speaking plainly, easily understood D I.116 (see DA I.287); DhA IV.8. **-seyyaka** "lying on one's back", i. e. an infant M I.432; A III.6; Th 1, 935; Miln 40; Vism 97 (°dāraka).

Uttānaka (adj.) [fr. uttāna] — 1. (= uttāna[1]) lying on one's back J VI.38 (°ṇ pātetvā); DhA I.184. — 2. (= uttāna[2]) clear, open D II 55; M I.340 = DhA I.173.

Uttāni (°—) [the compn. form of uttāna in cpds. with **kṛ** & **bhū** cp BSk. uttāni-karoti M Vastu III.408; uttāni-kṛta Av. Ś I.287; II.151] open, manifest etc., in **°kamma** (uttāni°) declaration, exposition, manifestation S V.443; Pug 19; Vbh 259, 358; Nett 5, 8, 9, 38. — **°karaṇa** id. SnA 445. — **°karoti** to make clear or open, to declare, show up, confess (a sin) Vin I.103; S II.25, 154; III.132, 139; IV.166; V.261; A I.286; III.361 sq.

Uttāpeti [Caus. of uttapati] to heat, to cause pain, torment J VI.161.

Uttāra [fr. ud + **tṛ** as in uttarati] crossing, passing over, **°setu** a bridge for crossing (a river) S IV.174 = M I.134; cp. uttara[2].

Uttārita [pp. of uttāreti] pulled out, brought or moved out J I.194.

Uttāritatta (nt.) [abstr. fr. uttārita] the fact of having or being brought or moved out J I.195.

Uttāreti [Caus. of uttarati] to make come out, to move or pull out J I.194; SnA 349. — pp. **uttārita** (q. v.).

Uttāsa [Sk. uttrāsa, fr. ud + **tras**] terror, fear, fright D III.148; S V.386; Miln 170; PvA 180.

Uttāsana (nt.) [fr. uttāseti[2]] impalement J II.444; SnA 61 (sūle).

Uttāsavant (adj.) [uttāsa + vant] showing fear or fright, fearful S III.16 sq.

Uttāsita [pp. of uttāseti[2]] impaled Pv IV.1[6] (= āvuta āropita VvA 220); J I.499; IV.29.

Uttāseti[1] [Caus of uttasati, ud + **tras**, of which **taṇs** is uttāseti[2] is a variant] to frighten, terrify J I.230, 385; II.117.

Uttāseti[2] [cp. Sk. uttaṇsayati in meaning to adorn with a wreath ud + **taṇs** to shake, a variation of **tars** to shake, tremble] to impale A I.48; J I.230, 326; II.443; III.34; IV.29. — pp. **uttāsita** (q. v.). Cp. uttāsana.

Uttiṭṭha [= ucchiṭṭha? Cp. ucchepaka. By Pāli Cys. referred to uṭṭhahati "alms which one stands up for, or expects"] left over, thrown out Vin I.44 (°patta); Th 1, 1057 (°piṇḍa); 2, 348 (°piṇḍa = vivaṭadvāre ghare ghare patiṭṭhitvā labhanaka-piṇḍa ThA 242); J IV.380 (°piṇḍa; C. similarly as at ThA; not to the point); 386 (°piṇḍa = ucchiṭṭhaka piṇḍa C.); Miln 213, 214.

Uttiṭṭhe see **uṭṭhahati**.

Uttiṇa (adj.) [ud + tiṇa] in uttiṇaṇ karoti to take the straw off, lit. to make off-straw; to deprive of the roof M II.53. Cp. next.

Uttiṇṇa [pp. of uttarati] drawn out, pulled out, nt. outlet, passage J II.72 (paṇṇasālāya uttiṇṇāni karoti make entrances in the hut). Or should it be **uttiṇa**?

Utrasta [pp. of uttasati, also cp. uttasta] frightened, terrified, alarmed Vin II.184; S I.53, 54 (an°); Sn 986; Miln 23; DhA II.6 (°mānasa); PvA 243 (°citta), 250 (°sabhāva).

Utrāsa [= uttāsa] terror J II.8 (citt°).

Utrāsin (adj.) [fr. *Sk. uttrāsa = P. uttāsa] terrified, frightened, fearful, anxious S I.99, 219. — Usually neg. **an°** in phrase abhīru anutrāsin apalāyin without fear, steadfast & not running away S I.99; Th 1, 864; Nd[2] 13; J IV.296; V.4; Miln 339. See also apalāyin.

Ud- [Vedic ud-; Goth. ūt = Ohg. ūz = E. out, Oir. ud-; cp. Lat. ūsque "from-unto" & Gr. ὕστερος = Sk. uttara] prefix in verbal & nominal combn. One half of all the words beginning with u° are combns. with ud°, which in compn. appears modified according to the rules of assimilation as prevailing in Pāli. — I. *Original meaning* "out in an upward direction", out of, forth; like ummujjati to rise up out of (water), ujjalati to blaze up high; udeti to come out of & go up; ukkaṇṭha stretching one's neck out high (cp. Ger. "empor"); uggilati to "swallow up", i. e. spit out. — The opposites of ud- are represented by either **ava** or **o°** (see under II. & IV. & cp. ucc-āvaca;

uddhambhāgiya: orambhāgiya), ni (see below) or vi (as udaya: vi-aya or vaya). — II. Hence develop 2 clearly defined meanings, viz. (1) out, out of, away from —: °aṇha ("day-out"); °agga ("top-out"); °āgacchati; °ikkhati look out for, expect; °kantati tear out; °khitta thrown off; °khipati pick out; °gacchati come out; °gamaṇa rising (opp. o°); °gajjati shout out; °gilati (opp. o°); °ghoseti shout out; °cināti pick out; °chiṭṭha thrown out; °jagghati laugh at, cp. Ger. aus-lachen °tatta smelted out; °tāna stretched out; °dāleti tear out; °dhaṭa lifted out, drawn out; °disati point out to; °dṛīyati pull out; °pajjati to be produced; °patti & °pāda coming out, origin, birth; °paṭipatiyā out of reach; °paḷāseti sound out; °phāsulika "ribs out"; etc. etc. — (2) up (high) or high up, upwards, on to (cp. ucca high, uttara higher) —: °kujja erect (opp. ava°); °kūla sloping up (opp. vi°); °khipati throw-up, °gaṇhāti take up; °chindati cut up; °javati go up-stream, °javana id. (opp. o°); uñña pride; °ṭhāna "standing up"; °ṭhita got up; °tarati come out, go up (opp. o°); °nata raised up, high (opp. o°); °nama e-levation; °nāmin raised (opp. ni°); °patati fly up; etc. etc. — III. More specialised meanings (from elliptical or figurative use) are: (1) ud° = without, "ex-", e. g. unnangala "out-plough" = without a plough; uppabbajita an ex-bhikkhu. — (2) ud° = off, i. e. out of the way, wrong, e. g. uppatha a wrong road, ummagga id. — (3) ud° = out of the ordinary, i. e. exceedingly, e. g. ujjangala extremely dusty; uppaṇḍuka very pale; uppoṭheti to beat hard. — IV. Dialectical variations & combinations. — (1) Owing to semantic affinity we often find an interchange between **ud°** and **ava°** (cp. E. break up = break down, grind up or down, tie up or down), according to different points of view. This wavering between the two prefixes was favoured by the fact that o always had shown an unstable tendency & had often been substituted for or replaced by ū, which in its place was reduced to u before a double consonant, thus doing away with the diff. between **ū & u** or **o & u**. For comparison see the foll.: ukkamati & okk°; uññā: avaññā; uddīyati: odd°; uḍḍeyya: oḍḍ°; uppīḷeti: opīḷ°; etc., & cp. abbhokirati > abbhukkirati. — (2) the most freq. combns. that ud° enters into are those with the intensifying prefixes **abhi°** and **sam°**; see e. g. abhi + ud (= abbhud°) + gacchati, °jalati; °ṭhāti; °namati etc.; sam + ud + eti; °kamati; °chindati; °tejeti; °pajjati etc.

Uda[1] (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. αὖτι (again), αὐτάρ (but, or), Goth. auk = Ger. auch to pron. base ava° yonder, cp. ava II.] disjunctive part. "or"; either singly, as at Sn 455, 955, 1090; J v.478 (v. l. udāhu); Nd[1] 445 (expld. as "padasandhi" with same formula as iti, q. v.); Pv II.12[16] (kāyena uda cetasā); or combd. with other synonymous particles, as **uda vā** at Sn 193, 842, 1075; It 82 = 117 (caraṇ vā yadi vā tiṭṭhaṇ nisinno uda vā sayaṇ walking or standing, sitting or lying down); KhA 191. — See also **udāhu.**

Uda[2] (°—) [Vedic udan (nt.), also later uda (but only °—), commonly udaka, q. v.] water, wave. In cpds. sometimes the older form udan° is preserved (like udañjala, udañña-vant), but generally it has been substituted by the later uda° (see under udakaccha, udakanti, udakumbha, udapatta, udapāna, udabindu).

Udaka (nt.) [Vedic udaka, uda + ka (see uda[2]), of Idg. *ued, *ud, fuller form *eued (as in Sk. odatī, odman flood, odana gruel, q. v.); cp. Sk. unatti, undati to water, udra = Av. udra = Ags. otor = E. otter ("water-animal"); Gr. ὕδωρ water ("hydro"), ὕδρα hydra ("water-animal"); Lat. unda wave; Goth. watō = Ohg. wazzar = E. water; Obulg. voda water, vydra otter] water Vin II.120, 213; D II.15 (°assa dhārā gushes or showers of w.); Dh 80, 145; J I.212; Pv I.5[1]; Pug 31, 32; Miln 318; VvA 20 (udake temanaṇ aggimhe tāpanaṇ); DhA I.289; DhA III. 176, 256; PvA 39, 70. — Syn. ambu, ela, jala etc. — The compn. form (—°) is either **ūdaka** (īsanūdaka-dāyin J IV.435) or **°odaka** (pādodaka water for the feet PvA 78). **odaka** occors also in abs. form (q. v.), cp. also **oka.** Bdgh.'s kaṇ = udakaṇ, tena dāritan: kandaran ti is a false etymology; DA I.209.

-aṇṇava water-flood M I.134. **-āyatika** a water-pipe Vin II.123. **-āḷhaka** a certain measure of water, an āḷhaka of w. S V.400; A II.55 = III.337; VvA 155. **-ūpama** resembling water, like water A IV.11 (puggala). **-ogāhana** plunging into water J III.235. **-ogha** a water flood VvA 48. **-orohaka** descending into water, bathing; N. of a class of ascetics, lit. "bather" M I.281; S IV.312; A V. 263. **-orohaṇa** plunging into water, taking a bath, bathing D I.167; S I.182; A I.296; II.206; J IV.299; Pug 55. **-kalaha** the "water dispute" DhA III.256. **-kāka** a water crow J II.441. **-kicca** libation of water, lit. water-performance; cleansing, washing D II.15. **-kīḷā** sporting in the w. J VI.420. **-gahaṇasāṭaka** bathing-gown J V.477. **-ghaṭa** a water pitcher PvA 66. **-cāṭi** a water jar DhA I.52. **-ṭṭhāna** a stand for water Vin II.120. **-tumba** a water vessel J II.441; DA I.202; DhA II.193. **-telaka** an oily preparation mixed with water Vin II.107. **-dantapoṇa** water for rinsing the mouth & tooth-cleaner Vin III.51; IV.90, 92, 233; J IV.69. **-daha** a lake (of water) D I.45. **-doṇikā** a water-tub or trough Vin II.220. **-dhārā** a shower of water Ps I.125; J IV.351. **-niddhamana** a water spout or drain Vin II.120, 123; DhA II.37. **-nibbāhana** an aquaduct Miln 295. **-paṭiggaha** receiving or accepting water Vin II.213. **-patta** a waterbowl Vin II. 107; D I.80; S III.105. **-puñchanī** a towel Vin II.122. **-posita** fed or nourished by water VvA 173. **-phusita** a drop of water S II.135. **-bindu** a drop of w. It 84 (v. l. for udabindu); PvA 99. **-bubbula** a w. bubble A IV.137; Vism 109, 479 (in comp.). **-bhasta** devoid of water ThA 212 (for anodaka Th 2, 265). **-maṇika** a water-pot Vin I.227; M I.354; A III.27; Miln 28; DhA I.79. **-mallaka** a cup for w. A I.250. **-rakkhasa** a water-sprite DhA III.74. **-rahada** a lake (of w.) D I.74, 84; A I.9; II.105; III.25; Sn 467; Pug 47. **-rūha** a water plant Vv 35[6]. **-lekhā** writing on w. A I.283 = Pug 32 (in simile °ūpama like writing on w.; cp. Pug A 215). **-vāra** "waterturn", i. e. fetshing water DhA I.49. **-vāraka** bucket S II.118. **-vāha** a flow of water, flowing w. J VI.162. **-vāhaka** rise or swelling (lit. carrying or pulling along (of water), overflowing, flood A I.178. **-vāhana** pulling up water Vin II.122 (°rajju). **-sadda** sound of water Dhs 621. **-sarāvaka** a saucer for w. Vin II.120. **-sāṭaka** = sāṭikā J II 13. **-sāṭikā** "water-cloak", a bathing-mantle Vin I. 74 = II.272; IV.279 (= yāya nivatthā nhāyati C.); DhA II.61 (T. °sāṭaka). **-suddhika** ablution with water (after passing urine) Vin IV.262 (= mutta-karaṇassa dhovanā C).

Udakaccha [uda + kaccha] watery soil, swamp J V.137.

Udakanti [uda + kanti] descent into the water S II.179 = 187.

Udakumbha [uda + kumbha] a water jug J I 20; Dh 121, 122; Pv I.12[9].

Udagga (adj.) [ud + agga, lit. "out-top", cp. Sk. udagra] topmost, high, lofty Th 1, 110; fig. elated, exalted, exultant, joyful, happy D I.110 (°citta); Sn 689 (+ sumana), 1028 (id.); Pv IV.1[55] (attamana +); IV.5[8] (haṭṭha +); Miln 248; DhA II.42 (haṭṭha-pahaṭṭha udagg-udagga in high glee & jubilant); Vism 346 (id.); Sdhp 323. See also der. **odagya.**

Udaggatā (f.) [abstr. fr. udagga] exaltation, jubilation, glee Sdhp 298.

Udaggi° in udaggihuttaṇ [= ud + aggi + hutta, cp. Vedic agnihotra] the fire prepared (for sacrifice) J V 396 (= uda-aggihuttaṇ C. wrongly), lit. "the sacrifice (being) out"

Udangaṇa (nt.) [ud + angaṇa[1]; Kern unnecessarily changes it to uttankaṇa "a place for digging for water" see *Toev.* p. 96] an open place J I.109.

Udacchida 3rd sg. praet of ucchindati to break up Sn 2, 3 (°ā metri causa).

Udañcana (nt.) [fr. ud + **añc,** see añchati] a bucket for drawing water out of a well DhA I.94.

Udañcanin (adj.-n.) [ud + añcanin to **añc** see añchati] draining, pulling up water f. °I a bucket or pail J I. 417 (f. °I).

Udañjala [udan + jala see uda²] in °ṇ **kīḷati** a water-game: playing with drops of water (?) Vin III.118 (Bdhgh.: udañjalan ti udaka-cikkhallo vuccati p. 274).

Udaññavant (adj.) [udan = uda(ka) + vant] rich in water, well-watered J V.405 (= udaka-sampanna C.).

Udaṇha [ud + aṇha] day-break, dawn, sunrise J V.155.

Udatāri 3rd sg aor. of **uttarati** to cross over Sn 471 (oghaṇ).

Udatta (adj.) [Sk. udātta] elevated, high, lofty, clever Nett 7, 118, 123 (= uḷārapaññā C.).

Udadhi [uda + **dhi,** lit. water-container] the sea, ocean S I.67; It 86; Sn 720; J V.326; VI.526; ThA 289; VvA 155 ("udakaṇ ettha dhīyatī ti udadhi"); Sdhp 322, 577.

Udapatta¹ [uda for ud, and **patta,** pp. of pat, for patita? Kern, *Toev.* s. v. takes it as *udak-prāpta, risen, flying up, sprung up J III.484 (= uppatita C.); V.71 (= uṭṭhita C.).

Udapatta² [uda + patta; Sk. udapātra] a bowl of water, a water-jug, ewer M I.100; S V.121; A III.230 sq., 236; V.92, 94, 97 sq.

Udapādi 3rd sg. aor. of **uppajjati** to arise, originate, become D I.110, 180, 185; S II.273; It 52, 99; SnA 346, 462.

Udapāna [uda + pāna lit. "(place for) drinking water"; cp. opāna, which in the incorrect opinion of Pāli Commentators represents a contracted udapāna] a well, a cistern Vin I.139; II 122; M I.80; A IV.171; J III.216; Ud 78; Pv II.7⁸; II.9²⁸; Miln 411; Vism 244 (in simile); DA I.298; VvA 40; PvA 78.

Udappatta see udapatta.

Udabindu [uda + bindu] a drop of water M I 78; Sn 812; Dh 121, 122, 336; It 84 (v. l. udaka°); Nd¹ 135; SnA 114; DhA II.51.

Udabbhadhi aor. 3rd sg. of **ubbadhati** [ud + **vadh**] to destroy, kill Sn 4 (= ucchindanto vadhati SnA 18).

Udabbahe 3rd sg. Pot. of ubbahati [ud + **bṛh**¹, see also abbahati] to draw out, tear out, remove Th I, 158; Sn 583 (= ubbaheyya dhāreyya (?) SnA 460); J II.223 (= udabbaheyya C.); VI.587 (= hareyya C.); aor. **udabbahi** Vin IV.5.

Udaya [fr. ud + **i,** cp. udeti] rise, growth; increment, increase; income, revenue, interest A II.199; Ps I.34; Vv 84¹ (dhan'atthika uddayaṇ patthayāna = āniśaṇsaṇ atirekalābhaṇ VvA 336); 84³²; DhA II.270; PvA 146 (ulār° vipāka), 273 (°bhūtāni pañca kahāpaṇa-satāni labhitvā, with interest); Sdhp 40, 230, 258. — See also **uddaya.**

-attha rise and fall, birth & death (to attha²) M I.356; S V.197 sq., 395; A III.152 sq.; IV.111, 289, 352; V.15, 25. **-atthika** desirous of increase, interest or wealth (cp. above Vv 84¹ dhan'atthika) A II.199. **-bbaya** (ud-aya + vy-aya) increase & decrease, rise & fall, birth & death, up & down D III.223; S I.46 = 52 (lokassa); III.130; A II.90; III.32; IV.32; It 120; Vism 287; Ps I.54; ThA 90. **-vyaya** = °bbaya S IV.140; A II.15 (khandhānaṇ); Dh 113, 374 (khandhānaṇ, see DhA IV.110).

Udayaṇ & Udayanto ppr. of udeti (q. v.).

Udayana (nt.) [fr. ud + **i**] going up, rise DA I.95.

Udara (nt.) [Vedic udara; Av. udara belly; Gr. ὑστερος = Lat. uterus belly, womb; Lith. védaras stomach, See also Walde, *Lat. Wtb.* nnder vensica] — 1. the belly, stomach D II.266; Sn 78, 604, 609, 718; J I.146, 164, 265; Miln 213; PvA 283; KhA 57, 58; DhA I.47 (pregnant); Sdhp 102. — 2. cavity, interior, inside Dāvs I.56 (mandir-odare). **-ūnûdara** with empty belly Th 1, 982; Miln 406, 407; cp. ūna.

-aggi the fire of the belly or stomach (i. e. of digestion) KhA 59; SnA 462; PvA 33; **-âvadehakaṇ** (adv.) bhuñjati to eat to fill the stomach, eat to satiety, to be gluttonous M I.102; A V.18; Th 1, 935; Vism 33. **-paṭala** the mucous membrane of the stomach Vism 359 (= sarīr'abbhantara 261); SnA 248; KhA 55, 61. **-pūra** stomach-filling Vism 108. **-vaṭṭi** "belly-sack", belly Vin III.39, 117; Vism 262 where KhA reads ud. paṭala). **-vāta** the wind of the belly, stomach-ache J I.33, 433; Vism 41 (°ābādha); DhA IV.129.

Udariya (nt.) [fr. udara] the stomach Kh III. (cp. KhA 57); Vism 258, 358. Cp. **sodariya.**

Udassaye 2nd sg. pot. of ud + assayati [ā + **śri,** cp. assaya] J V.26 (meaning to instal, raise?), expld. by C. as ussayāpesi (?) Reading may be faulty for udāsase (?).

Udahāraka [uda + hāraka] a water-carrier J II.80.

Udahāriya (adj.) [fr. udahāra fetching of water, uda + **hṛ**] going for water Vv 50⁹.

Udāgacchati [ud + ā + gacchati] to come to completion DA I.288. Cp. sam°.

Udāna (nt.) [fr. ud + **an** to breathe] — 1. "breathing out", exulting cry, i. e. an utterance, mostly in metrical form, inspired by a particularly intense emotion, whether it be joyful or sorrowful (cp. K. S. p. 29 n. 2) D I.50, 92; S I.20, 27, 82, 160; A I.67; J I.76; Pug 43, 62; Nett 174; PvA 67; Sdhp 514. — The utterance of such an inspired thought is usually introduced with the standing phrase "**imaṇ udānaṇ udānesi**" i. e. breathed forth this solemn utterance [Cp. BSk. udānaṇ udānayati Divy 99 etc.], e. g. at Vin I.2 sq., 12, 230, 353; D I.47; II.107 (udāna of triumph); S III.55; Mhvs XIX.29; DA I.140; Ud. 1 passim; SnA 354 ("the familiar quotation about the sakyas"). Occasionally (later) we find other phrases, as e. g. udānaṇ pavatti J I.61; abhāsi Vin IV.54; kathesi J VI. 38. — 2. one of the angas or categories of the Buddhist Scriptures: see under **nava & anga.** — Cp. vodāna.

Udānita [pp. of udāneti] uttered, breathed forth, said DhA IV.55.

Udāneti [denom. f. udāna, cp. BSk. udānayati] to breathe out or forth, usually in phrase udānaṇ udānesi: see under udāna¹. Absolutely only at J III.218.

Udāpatvā at J V.255 is uncertain reading (v. l. udapatvā, C. expln^s. reading udapaṭvā by uppatitvā = flying up), perhaps we should read udapatta flew up, pret. of ud + **pat** = Sk. *udapaptat (so Kern, *Toev.* s. v.).

Udāyati at DA I.266 (udāyissati fut.) is hardly correct; D I.96 has here udrīyissati (q. v.), which belongs to darati to break, tear etc., udāyati could only belong to dāyāti meaning to cut, mow, reap. but not to split etc. DA I.266 expln^s. udāyissati with bhijjhissati. The difficulty is removed by reading udrīyissati. To v. l. undriyati cp. °undriya for °uddaya (dukkh° for dukkhudraya see **udraya**). We find udāyati once more at Vism 156 in expln. of ekodi, where it is evidently meant for udeti (Caus. = uṭṭhapeti).

Udāra (adj.) [Sk. udāra, of which the usual P. form is ulāra (q. v.). Cp. BSk. audāra & audārika.] raised, sublime, noble, excellent Dāvs III.4 (samussit-odāra-sītātapattaṇ); DA I.50 (°issariya); Sdhp 429, 591.

Udāvatta [pp. of udāvattate, ud + ā vattati] retired, desisting J v.158 (= udāvattitva nivattitvā C.).

Udāsīna (adj.) [ud + āsīna, pp. of **ās** to sit; lit. sit apart, be indifferent] indifferent, passive, neutral DhsA 129.

Udāhaṭa [pp. of udāharati] uttered, spoken; called, quoted Pug 41.

Udāharaṇa (nt.) [fr. udāharati] example, instance J III.401 (°ṇ āharitvā dassento), 510; Miln 345; SnA 445; VvA 297.

Udāharati [ud + ā + **hṛ**] to utter, recite. speak. Sn 389; J III.289; DA I.140 (see udāhāra). — pp. **udāhaṭa** (q. v.). Cp. pariy°.

Udāhāra [fr. udāharati] utterance, speech DA I.140 (°ṇ udāhari = udānaṇ udānesi); Pug A 223,

Udāhu (indecl.) [uta + āho, cp. P. uda & aho und Sk. utāro] disjunctive-adversative particle "or", in direct questions D I 157; II.8; Sn 599, 875, 885; J I.20, 83; VvA 258 (= ādu); PvA 33, 51; Miln 10. — The first part of the question is often introduced with **kiṇ**, while **udāhu** follows in the second (disjunctive) part, e. g. kin nakkhattaṇ kīḷissasi udāhu bhatiṇ karissasi VvA 63; kiṇ amhehi saddhiṇ āgamissasi udāhu pacchā will you come with us or later? DhA II.96: See under kiṇ. — Often combd. with other expletive particles, e. g. udāhu ve Sn 1075, 1077; udāhu no Sn 347; eva ... no udāhu (so ... or not) D I.152; (ayaṇ) nu kho — udāhu (ayaṇ) is it (this) — (this) Vism 313.

Udi (or **udī**) is artificial adj. formn. fr. udeti, meaning "rising, excelling", in explⁿ. of ekodi at Vism 156 (udāyatī ti udi uṭṭhapetī ti attho).

Udikkhati [ud + **ikṣ**, Sk. udīkṣate] — 1. to look at, to survey. to perceive Vin I.25 (udiccare, 3sd. pl. pres. med.); J v.71, 296; Vv 81[21] (aor. udikkhisaṇ = ullokesiṇ VvA 316); Dāvs II 109; Sdhp 308. — 2. to look out for, to expect J I.344; VvA 118. — 3. to envy Miln 338.

Udikkhitar [n. ag. of udikkhati] one who looks for or after D III 167.

Udicca (adj.) [apparently an adjectivised ger. of udeti but distorted from & in meaning = Sk. udañc, f. udicī northern, the north] "rising", used in a geographical sense of the N. W. country, i. e. north-westerly, of north-western origin (cp. *Brethren* 79, *Miln trsln.* II.45 n. 1) J I.140, 324, 343, 373; Miln 236. — See also **uddiya.**

Udiccare 3sd. pl. pres. med. of udikkhati (q. v.).

Udita[1] [pp. of ud—**i**, see udeti] risen, high, elevated Miln 222; (°odita); Dāvs IV.42; Sdhp 14 (of the sun) 442 (°odita).

Udita[2] [pp. of **vad**, see vadati] spoken, proclaimed, uttered Vuttodaya 2 (quoted by Childers in Khuddaka-pāṭha ed. 1869, p. 22).

Udīraṇa (nt.) [fr. udīreti] utterance, saying J v.237; Dhs 637, 720; Miln 145.

Udīrita [pp. of udīreti] uttered J III.339; v.394 = 407.

Udīreti [ud + īreti, cp. in meaning īrita] — 1. to set in motion, stir up, cause J III.441 (dukkhaṇ udīraye Pot. = udīreyya C.); v.395 (kalahaṇ to begin a quarrel). — 2. to utter, proclaim, speak, say S I.190; Sn 632 (pot. °raye = bhāseyya SnA 468); Dh 408 (giraṇ udīraye = bhāseyya DhA IV.182); J v.78 (vākyaṇ); Pass. **udīyati** (uddiyyati = Sk. udīryate) Th 1, 1232 (nigghoso).

Udu (adj.) [= *ṛtu? cp. utu & uju] straight, upright, in °mano straight-minded D III.167, 168 (= uju° in v. l. and explⁿ. by C.).

Udukkhala (m. & nt.) [Sk. ulūkhalā] a mortar Vin I.202 (+ musala pestle); J I.502; II.428; v.49; II.161, 335; Ud 69 (m; + **musaḷa**); DhA II.131 (°sālā); Vism 354 (in comp.). The relation between **udukkhala** and **musala** is seen best from the description of eating at Vism 344 and DA I.200, where the lower teeth play the rôle of **ud.**, the upper teeth act as **m.**, while the tongue takes the part of a hand. On this passage & other connections as well as etym. see Morris *J P T S.* 1893, 37.

Udukkhalikā (f.) [fr. udukkhala] part of a door (threshold?) Vin II.148 (+ uttara-pasaka lintel of a door).

Udumbara [Sk. udumbara] the glomerous fig tree, Ficus Glomerata D II.4; Vin IV.35; A IV.283 (°khādika), 283 (id.), 324 (id.); Sn 5; DhA I.284; SnA 19; KhA.46, 56; VvA 213. Cp. **odumbara.**

Udeti (ud + eti of **i** to go] to go out or up, to rise (of the sun), to come out, to increase Asl. 169; Vism 156 (eko udeti ti ekodi); J II.33; III.324; ppr. udayaṇ It 85 (ādicco), & udayanto PvA 154 (udayante suriye = sole surgente). — pp. **udita** (see udita[1]). Cp. **udicca** & udi.

Udda[1] [Vedic udra, to uda[2] water, lit. living in water; Cp. Gr. ὕδρος "hydra"; Ohg. ottar = Ags. otor = E. otter; Lith. ûdra = Obulg. vydra otter] an aquatic animal, the otter (?) Childers s. v. doubts the identity of this creature with the regular otter, since it lives in the jungle. Is it a beaver? — Vin I.186 (°camma otter-skin, used for sandals); Cp. I.10[2] (°pota); J III.51 sq., 335. The names of two otters at J III.333 are Gambhīra-cārin and Anutīra-cārin.

Udda[2] [for uda[2]?] water, in passage amakkhito uddena, amakkhito semhena, a. ruhirena i. e. not stained by any kind of (dirty) fluid D II.14; M III.122.

Uddaṇḍa [ud + daṇḍa] a kind of building (or hut), in which the sticks stand out (?) Nd[1] 226 = Nd[2] 97[6] (uṭaṇḍa) = Vism 25 (v. l. BB uṭṭaṇḍa).

Uddaya[1] [a (metric?) variant of udaya] gain, advantage, profit Vv 84[1] (see udaya); J v.39 (satt°-mahāpaduma of profit to beings?).

Uddaya[2] in compounds **dukkh°** and **sukh°**. see **udraya.**

Uddalomī [= udda + lomin beaver-hair-y?] a woollen coverlet with a fringe at each end D I.7 (= ubhato dasaṇ uṇṇā-may' attharaṇaṇ; keci ubhato uggata-pupphaṇ ti vadanti DA I.87); A I.181. See however uddha-lomin under **uddhaṇ.**

Uddasseti [ud + **dasseti**, Caus. of dassati[1]] to show, reveal, point out, order, inform, instruct D II.321 sq.; M I.480 (read uddassessāmi for conjectured reading uddisissāmi?); II.60 (v. l. uddiset°) A IV.66.

Uddāna (nt.) [fr. ud + **dā**, dayati to bind: see under dāma] a *group* of Suttas, used throughout the Vinaya Piṭaka, with ref. to each Khandhaka, in the Saṇyutta, the Anguttara and other books (cp. Miln 407) for each group of about ten Suttas (cp. DhsA 27). The Uddāna gives, in a sort of doggerel verse, at the end of each group, the titles of the Suttas in the group. It may then be roughly rendered "summary". If all the Uddānas were collected together, they would form a table of contents to the whole work. — Otherwise the word has only been found used of *fishes* "macchuddāna" (so J II.425; DhA II.132). It then means a group of fish placed apart for for sale in one lot. Perhaps a *set* or a *batch* would meet the case.

Uddāpa [*udvāpa] foundation of a wall, in stock phrase **daḷh°** etc. D III.101; S v.194 = also. at J VI.276 (= pākāra-vatthu C.). Kern, *Toev.* s. v. refers it to Sk. ud-vapati to dig out, and translates "moat, ditch". The meaning

"wall" or "mound" however harmonises quite well with the der. fr. "digging", cp. E. dike > Ger. Teich. See also **uddāma** 2.

Uddāpavant (adj.) [fr. uddāpa] having a wall or embankment S II.106 (v. l. uddhā°); C. expls. as āpato uggatattā J IV.536 (so read with v. l. for T. uddhā pavatta; C. expls. as tīra-mariyādā-bandhana).

Uddāma [fr. ud + **dā** as in uddāna, see dāma] 1. (adj.) "out of bounds", unrestrained, restless Dāvs V.56 (°sāgara). — 2. (n.) wall, enclosure (either as "binding in", protecting or as equivalent of uddāpa fr. ud + **vam** "to throw up" in sense of to throw up earth, to dig a mound = udvapati) in phrase aṭṭāla-uddāma-parikhādīni watch-towers, enceintes, moats etc. DhA III.488.

Uddāraka [?] some wild animal J V.416 (reading uncertain, expln. ditto).

Uddāla = uddālaka, only as Np. J IV.298 sq.

Uddālaka [fr. ud + **dal,** see dalati] the Uddāla tree, Cassia Fistula (also known as indīvara), or Cordia Myxa, lit. "uprooter" Vv 6[1] (= vataghātako yo rājarukkho ti pi vuccati VvA 43); J IV.301 (°rukkha), 440; V.199 (= vātaghātaka C.), 405; VI.530 (so read for uddh°); VvA 197 (°puppha = indivara); PvA 169.

Uddālanaka (adj.) [fr. uddālana > ud + dāleti] referring to destruction or vandalism, tearing out Vin IV.169.

Uddāleti [ud + dāleti, Caus. of **dal,** see dalati] to tear out or off Vin IV.170; S IV.178.

Uddiṭṭha [pp. of uddisati] — 1. pointed out, appointed, set out, put forth, proposed, put down, codified M I.480 (pañha); Sn p. 91 (id. = uddesa-matten' eva vutta, na vibhangena SnA 422); SnA 372. — 2. appointed, dedicated J V.393 (an °ŋ pupphaŋ = asukassa nāma dassāmī ti); PvA 50; KhA 138.

Uddiya (adj.) [Sk. udīcya?] northern, northwestern (i. e. Nepalese) J IV.352 (°kambala) in expln. of uddiyāna [Sk. udīcīna?]. See **udicca** & cp. Morris in *J P T S.* 1889, 202, and last not least Lüders in *Z. D. M. G.* 1920 (vol. 49), 233 sq. The word is not sufficiently cleared up yet.

Uddisati [ud + disati] — 1. to propose, point out, appoint, allot Dh 353, cp. DhA IV.72; Miln 94 (satihāraŋ); fut. uddisissati M I.480 (ex conj., is probably to be changed to uddassessati, q. v.). — 2. to specify PvA 22 (aor. uddisi), 25 (= nīyādeti, dadāti), 27. — Pass. **uddissati** to show oneself, to be seen Pv III.2[12], and **uddissiyati** PvA 46. — pp. **uddiṭṭha** (q. v.). — Caus. II. **uddisāpeti** (q. v.). — ger. **uddissa** (q. v.).

Uddisāpeti [Caus. II. of uddisati] — 1. to make recite Vin I.47 = II.224; IV.290. — 2. to dedicate PvA 35 (v. l. **ādisati**).

Uddissa (indecl.) [orig. ger. of uddisati] — 1. indicating, with signs or indications J III.354 = Miln 230. — 2. prep w. acc.: (a) (lit.) pointing to, tending towards, towards, to PvA 250 Surattha-visayaŋ). — (b) (appld.) with reference to, on account of, for, concerning PvA 8 (pete), 17 (= ārabbha), 49 (ratanattayaŋ), 70 (maŋ), 146.

-kata allotted to, specified as, meant for (cp. odissa & odissaka) Vin I.237 (maŋsa); II.163; D I.166 = A I. 295 = Pug 55 (viz. bhikkhā); M I.77; KhA 222; ∮ II. 262, 263 (bhatta).

Uddissana (nt.) [fr. uddissa] dedication PvA 27, 80.

Uddīpanā (f.) [fr. ud + dīpeti] explanation, reasoning, argument Vism 27 (for ukkācanā).

Uddīyati, Uddīyana etc. see **udrī°.**

Uddeka [Sk. udreka, ud + **ric**] vomit, spouting out, eruption Vism 262 (where id. p. at KhA 61 reads **uggāra**); °ŋ **dadāti** to vomit Vin I.277.

Uddekanika (adj.) [uddeka + ana + ika] spouting, ejecting M II.39 (maṇika; perhaps better to be read with v. l. as udañjanika = udañcanika fit for drawing up water).

Uddesa [fr. uddisati] — 1. pointing out, setting forth, proposition, exposition, indication, programme M III.223 (u. uddiṭṭha), 239; S IV.299; SnA 422. — 2. explanation S V.110 sq.; **sa-uddesa** (adj.) with (the necessary) expln., point by point, in detail, D I.13, 81; III.111; A III.418; It 99; Nd[2] 617[1]. — 3. **samaṇuddesa** one marked as a Samaṇa, a novice (cp. sāmaṇera) D I.151; M III.128; A IV.343; uddesa-bhatta special or specified food Vin I.58 = 96, cp. II.175, propounding, recitation, repetition Vin I.50 = II.228 (uddesena paripucchāya ovādena by recitation, questioning & advice); II.219 (°ŋ dadāti to hold a recitation + paripucchaŋ d); A IV.114 (+ paripucchā); V.50 sq. (pañho, u. veyyākaraṇaŋ); Nd[2] 385[2] (+ paripucchā); J I.116; Miln 257 (+ paripucchā). **ek'udesa** a single repetition Vin III.47; A III.67, 180; Miln 10, 18.

Uddesaka (adj.) [fr. uddesa] assigning, defining, determining, in bhatt° one who sorts out the food VvA 92.

Uddesika (adj. nt.) [fr. uddesa] — 1. indicating, referring to, respecting, defining; (nt.) indication, definition D II. 100 (mam °bhikkhusangho); Miln 159 (id.); KhA 29. — Esp. as —° in phrase **aṭṭha-vass'** uddesika-kāla the time referring to (or indicating) the 8th year, i. e. at the age of 8 PvA 67; **soḷasa-vass°** M I.88; J I.456; VvA 259. In the same application **padesika** (q. v.). — 2. memorial J IV.228 (cetiya).

Uddehaka (adj.) [fr. ud + **dih,** see deha] "bubbling up", only adv. °ŋ in cpd. **pheṇ°** (paccamāna) boiling) under production of scum (foam) M III.167; A I.141; J III.46; Miln 357.

Uddosita [Derivation uncertain. Cp. Müller *P. Gr.* 42] shed, stable (?) Vin I.140; II.278; III.200; IV.223.

Uddha (adj.) [possibly a comb[n]. of aḍḍha[2] & uddhaŋ; or should we read aḍḍh° or vuḍḍh°?] in phrase **uddhehi vatthehi** in rich, lofty clothes J IV.154 (of a devatā; passage may be corrupt).

Uddhaŋ (& **Uddha°**) (indecl.) [nt. of adj. *uddha = Sk. ūrdhva high; to Idg. ***ared**(h) as in Lat. arduus steep, or ***ured** as in Sk. vardhate to raise, Gr. ὀρθός straight] high up, on top, above (adv. & prep.). — On uddhaŋ in spatial, temporal, ethical & psychological application see in detail Nd[2] 155. — I. (*adv.*). — A. (of *space*) up, aloft, on top, above (opp. adho) Vin III.121; KhA 248 (= upari). — In contrast with adho (above > below) D I.23, 153, 251; Vism 176 (u. adho tiriyaŋ expld.); DA I 98 (see also adho). — Esp. with ref. to the points of the compass as "in zenith" (opp. adho "in nadir"), e. g. at D I.222 ("straight up"); It 120; J I.20. — B. (of *time*) in future, ahead, hence Sn 894; Nd[1] 303 (u. vuccati anāgataŋ). — II. (*prep.* with abl. & instr.). — A. (of *space*) in phrase uddhaŋ pādatalā adho kesa-matthakā (above the soles & below the scalp) D II. 293, 294; III.104; A III.323; V.109. — B. (of *time*) after, hence Pv I.10[12] (u. catūhi māsehi after 4 months = *catunnaŋ māsānaŋ upari PvA 52); PvA 147 (sattahi vassa satehi u., meaning here 700 years ago, cp. ito in similar application, meaning both past & future), 148 (sattāhato u. after a week; uttari v. l. BB.). — In cpds. uddha° & uddhaŋ° (see below). The reading udhogalaŋ at PvA 104 is to corrected to adho°. — III. *Note* (cp. Trenckner, *Notes* 60). In certain cases we find **ubbhaŋ** for uddhaŋ. Notice the foll.: ubbhaŋ yojanaŋ uggato J V.269; ubbhaṭṭhako hoti "standing erect" D I.167; M I.78; ubbhamukhu "mouth (face) upwards", turned upwards S III.238; Miln 122.

(1) **uddha°** in: **-gāmin** going upwards S v.370 sq. **-cchiddaka (-vātapānā)** (windows) having openings above DhA i.211. **-pāda** heels upwards either with *adhosira* (head down) A iv.133, or *avansira* Vv 52[25]* (v. l.); J i. 233. **-mukha** turned upwards, adv. °ā upwards or backwards (of a river) Miln 295 (Gangā u. sandati; in same context ubbha° Miln 122). **-lomin** "having hair on the upper side", a kind of couch or bed (or rug on a couch) Vin i.192 = ii.163, 169. So is prob. to be read for ud-•dalomī (q. v.). **-virecana** action of an emetic (lit. throwing up) (opp. adho-virecana of a purgative) D i.12 (= uddhaṇ dosānaṇ niharaṇaṇ DA i.98); DhA iii.126; SnA 86. **-suddha** clean on top Vin ii.152. — (2) **uddhaṇ°** in: **-āghātanika** an after-deather, a teacher who maintains that the soul exists after death D i.31, cp. DA i.119. **-pāda** feet up (& head down) Vv 52[25] (v. l. uddha°). **-bhāgiya** belonging to the upper part (opp. oram°): see saṇyojana. **-virecana** v. l. BB. at SnA 86 for uddha°. **-sara(ṇ)** (adv.) with raised or lofty voice, lit. "sounding high" Sn 901, see Nd[1] 315. **-sota** (adj.) one who is going upwards in the stream of life [cp. BSk. ūrdhvasrotaḥ Mahāvy § 46] D iii.237; S v.69, 201, 205, 237, 285, 314, 378; A i.233; ii.134; iv.14 sq., 73 sq., 146, 380; v.120; Dh 218; Th ii.12; Pug 17; Nett 190; DhA iii.289; lit. up-stream at J iii.371.

Uddhaṇsati [ud + dhaṇsati, in lit. meaning of **dhvaṇs**, see dhaṇsati] to fly out or up (of dust) Vv 78[4] na tatth' uddhaṇsati rajo; expld. by uggacchati VvA 304. — pp. **uddhasta** (q. v.).

Uddhagga (adj.) [uddha + agga] — 1. standing on end (lit. with raised point). bristling, of the hair of a Mahāpurisa D ii.18 = iii.144, 154. — 2. prominent, conspicuous J iv.345 (°rājin having prominent stripes, of a lion). — 3. pointing upwards (of the lower teeth, opp. adhagga point-downwards) J v.156 (= heṭṭhima-danta C.). — 4. lofty, beneficial (of gifts) A ii.68 (dakkhiṇā); iii.46 (id.) see also **uddhaggika**.

Uddhaggika (adj.) [cp. uddhagga) aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts) D i.51 = iii.66; S i.90; A iii.259; DA i.158.

Uddhacca (nt.) [substantivised ger. of ud-dharati, ud + **dhṛ**, cp. uddhaṭa & uddhata. The BSk. auddhatya shows a strange distortion. BSk. uddhava seems to be also a substitute for uddhacca] over-balancing, agitation, excitement, distraction, flurry (see on meaning *Dialogues* i.82; *Dhs trsl*[n]. 119; *Cpd.* 18, 45, 83). A i.256, 282; iii.375, 421, 449; iv.87; v.142, 145, 148; D iii.234; S v.277 sq.; DhSA 260; SnA 492 (in sense of "haughtiness"? for Sn 702 unnata); Nd[1] 220, 501; Ps i.81, 83; ii.9, 97 sq.; 119, 142, 145, 169, 176; Pug 18, 59; Dhs 427, 429 (cittassa), 1159, 1229, 1426, 1482; Vbh 168, 369, 372, 377; Vism 137, 469 (= uddhata-bhāva); Sdhp 459. Together with **kukkucca** "flurry or worry" u. is enumd. as the 4th of the 5th nīvaraṇa's and as the 9th of the 10 saṇyojana's (q. v.), e. g. at D i.71, 246; iii 49, 234, 269, 278; S i.99; A i.3; iii.16; v.30; Nd[2] 379; Dhs 1486.

Uddhaja (adj.) [uddhaṇ + ja] upright, honest M i.386 (v. l. for pannadhaja).

Uddhaṭa [pp. of uddharati[2]; see also uddhata, uddhita & uddhacca] — 1. pulled out J ii.26. — 2. pulled out, destroyed, extirpated, in phrase° **dāṭha** with its fangs removed (of a snake) J i.505; ii.259; vi.6. — 3. cut off or out Miln 231 (uddhaṭ-uddhaṭe ālope whenever a piece is cut off). — 4. drawn out, lifted out, raised J i.143; sass°kāle at the time of lifting the corn; v.49 (°paṇsu). Cp. **uddhaṭa-bīja** castrated J ii.237.

Uddhata [pp. of uddharati[1]; as to its relation to uddhaṭa see remarks under uddhacca]. — 1. lifted up, raised, risen, high (of the sun, only in this special phrase u. aruṇo) Vin ii.236; Ud 27 (vv. ll. uggata & uddhasta). — 2. unbalanced, disturbed, agitated, shaken S i.61 (+ unnaḷa "muddled in mind & puffed up" trsl.), 204 (id.) v.112 (Iinaṇ cittaṇ uddhataṇ c.), 114 = Vism 133, 269; A ii.23; iii.391; v.93 sq., 142, 163; It 72; Th 2, 77 (so read with v. l., T. has uddhaṭa; ThA 80 expl[ns]. as nān' ārammaṇe vikkhitta-citta asamāhita); Nd[2] 433 (+ avūpasanta-citto); Pug 35 (= uddhaccena samannāgata Pug A 217). **-an°** well balanced, not shaken, calm, subdued M i.470; A ii.211; v.93 sq., 104; Sn 850 (= uddhacca-virahita SnA 549); Dh 363 (= nibbutacitto DhA iv.93); J v.203; Vv 64[8]. — See also ubbhata.

Uddhana (nt.) [*ud-dhvana, fr. ud + **dhvan** instead of **dhmā**, for uddhamana (*uddhmāna Sk.), see dhamati] an oven J i.33, 68, 71, 346; ii.133, 277; iii.178, 425; v.385, 471; ii.218 (kammār°), 574; Sn p. 105; Miln 118, 257; Vism 171, 254; DhA i.52, 224; ii.3; iii.219 (°panti); iv.176.

Uddhamma [ud + dhamma] false doctrine Dpos v.19.

Uddharaṇa (nt.) [abstr. fr. uddharati] — 1. taking up, lifting, raising Miln 307 (sass°-samaya the time of gathering the corn; to uddharati 1. but cp. in same meaning uddhaṭa from uddharati 2). DA i.192. — 2. pulling or drawing out (cp. uddharati 2) Vin iii.29. See also ubbahati[2].

Uddharati [ud + dharate of **dhṛ**] — 1. (in this meaning confused with ubbharati from **bṛh**, cp. interchange of ddh & bbh in uddha: ubbha, possibly also with **bṛh**: see abbahati and cp. ubbahati[1]). (a) to raise, rise, lift up; hence: to raise too much, overbalance, shake etc.: see pp. **uddhata** (*udbhṛta) & cp. uddhacca & uddharaṇa. — (b) to take up, lift, to remove, take away D i.135 (baliṇ uddhareyya raise a tax); M i.306 (hiyaṇ); J i.193 (aor. poet. udaddhari = uddharitvā kaḍḍhitvā pavaṭṭesi C.); VvA 157. — Caus. **uddharāpeti** Vin ii.180, 181; J vi.95. — 2. to pull out, draw out (syn. with abbahati, q. v. for comparison) D i. 77 (ahiṇ karaṇḍā uddhareyya, further on ahi k. ubbhato) PvA 115 (= abbahati); imper. uddharatha J ii.95 (for abbaha); Dh 327 (attānaṇ duggā); aor. uddhari J iii.190 (ankena); cond. uddhare Th 1, 756; ger. uddharitvā D i.234; Nd[1] 419; SnA 567; DhA iv.26; PvA 139, & (poet.) uddhatvā J iv.406 (cakkhūni, so read for T. laddhatvaṇ cakkhūni = akkhīni uddharitvā C.). — pp. **uddhaṭa** & **ubbhata**.

Uddharin in **an°** Sn 952 see under **niṭṭhurin**.

Uddhasetā see uddhasta.

Uddhasta [pp. of uddhaṇseti, see dhaṇsati & cp. anuddhaṇseti] attacked, perhaps "spoilt" (smothered!) in combn. with pariyonaddha (covered) at A i.202 (T. uddhaseta, expld. by upari dhaṇsita C.); ii.211 (vv. ll. uddhasotā for °etā & uddhaṇso). — Registered with **an°** as anuddhasta in Index vol. to A, should however be read as **anuddhasta** (q. v.). Cp. also **viddhasta**.

Uddhāra (& **ubbhāra** in Vin.; e. g. ii.255, cp. 256 where ubbhata unterchanges with uddhāra) [fr. uddharati[1]] — 1. taking away, withdrawal, suspension, in **kaṭhin°** (q. v.) Vin i.255 sq.; iii.262; iv.287; v.177 sq. — 2. a tax, levy, debt, in phrase °**ṇ sodheti** (so read for sādheti loc. cit.) to clear up a debt J ii.341; iii.106; iv.45, 247. **uddhāra-sodhana** (v. l. sādh°) the clearance of a debt J ii.341. — 3. synopsis or abstract Dpvs v.37 (atth° of the meaning of the Vin.); SnA 237 (atth° + pad°).

Uddhālaka at J vi.530 is to be read **uddālaka**.

Uddhita [a by-form of uddhaṭa] pulled out, destroyed, extirpated, removed J vi.237 (°pphala = uddhaṭa-bīja C.).

Uddhunāti [ud + dhunāti] to shake VvA 279.

Uddhumāta (adj.) [pp. of uddhumāyati] swollen, bloated, risen (of flour) A i.140; Sn 200 (of a corpse); SnA 100 sq., 171; DA i.114. Cp. next.

Uddhumātaka (adj.) [prec. + ka] swollen, bloated, puffed up M 1.88 (of a corpse; + vinīlaka); Vism 178, 193 (id.); J 1.164 (udaraṇ °ṇ katvā), 420 (°nimitta appearance of being blown up); Miln 332; DhA 1.307. See also subha & asubha.

-saññā the idea of a bloated corpse A 11.17; Dhs 263; Miln 331; cp. *Dhs trsl*[n]. 69.

Uddhumātatta (nt.) [abstr. fr. uddhumāta] swollen condition Vism 178.

Uddhumāyati [ud + **dhmā,** see dhamati & remarks on uddhacca] to be blown up, to swell up, rise; aor. °āyi J 111.26; VvA 76; ger. °ājitvā J 11.18; DhA 1.126. — pp. **uddhumāta** & °āyita (q. v.).

Uddhumāyana (nt.) [fr. uddhumāyati] puffing, blowing or swelling up J IV.37.

Uddhumāyika (adj.) [cp. uddhumāyita] like blowing or swelling up, of blown-up appearance M 1.142 sq.

Uddhumāyita [pp. of uddhumāyati] swollen, bloated, puffed up VvA 218.

Udrabhati [? doubtful in form & etym.] to eat M 1.306 (upacikā bījaṇ na udrabheyyuṇ; vv. ll. on p. 555: udrah°, udah°, udāh°, uddhah°, uṭṭhah°; udraheyyun ti khādeyyuṇ C. (udrabhāsane dhātum)). — *Note.* The Dhātupāṭha, 212, and the Dhātu-maṇjūsā, 311, explain udrabha by adane, eating.

Udraya (& **Uddaya**) (—°) [perhaps a bastard form of uddaya = udaya yielding etc. The BSk. usually renders P. **dd** by **dr.** If so, then equal to adaya & uddaya[1]] coming forth, result, consequence. Usually in foll. two phrases: **dukkh°** (yielding pain) & **sukh°** (giving pleasure); e. g. as **dukkh°** at M 1.415; J IV.398; V.119 (v. l. °indriya); Pv 1.11[10] (so read for T. °andriya, cp. undriyati as v. l. for udāyati); Ps 11.79 (kammaṇ); as **sukh°** at J V.389 (v. l. °indriya); DhA 11.47 (°uddaya). Both dukkh° & sukh° at Ps 1.80. Besides these in foll. combns.: kaṭuk° causing bitterness J V.241; sa° with (good or evil) consequences S 11.29; M 1.271.

Udrīyati (& **Uddīyati**) [cp. Sk. ud dīryate, Pass of ud + **dṛ,** dṛṇōti, and P. darati & dalati; see also avadīyati which may be a Sanskritised oddīyati for uddīyati] to burst, split open, break, fall to pieces Vin 1.148 (vihāro udriyati); 11 174 (id.); IV.254 (i); D 1.96 (°iyissati = bhijjhissati DA 1.96, so read for udāyati); S 1.113, 119.

Udrīyana & **Uddīyana** (nt.) [fr. udrīyati] breaking or splitting open, bursting J 1.72; DhA 11.7 (°sadda), 100 (paṭhavī-uddīyana-sadda; vv. ll. uddri°, udri°).

Undura [etym ?] a rat Vin 1.209; 11.148, 152; 111.151; J 1.120; Miln 23, 363. Spelt undūra at Vism 62.

Unna [pp. of **ud,** unatti & undati, see udaka] in phrase pīti-vegen'unna "bubbling up with the excitement of joy", overflowing with joy Mhvs 19, 29 (expld. by uggatacitta i. e. lofty, exalted C.). — It may however be better & more in keeping with Pāli word-formation as well as with meaning & interpretation to explain the word as ud + na, taking °na as abs. (base)-form of **nam,** thus lit. "bent up", i. e. raised, high, in meaning of unnata. Cp. the exactly similar formation, use & meaning of ninna = ninnata. Thus unna > ninna would correspond to unnata > ninnata.

Unnaka [etym.?] a species of perfume J VI 537 (gloss kuṭantaja).

Unnangala (adj.) [ud + nangala, on meaning of ud in this case see ud] in phrase °ṇ **karoti,** according to Morris, *JPTS.* 1887, 120 "to make an up-ploughing, to turn up etc.", but more aptly with C. on J VI.328 to make "out-plough" (*not* "up-plough") in sense of out-of-work, i. e. to make the people put their ploughs (or work in general) away and prepare for a festival; to take a holiday. A typical "Jātaka"-phrase; J 1.228; 11.296, 367; 111. 129, 414; IV.355; VI.328; DhA 111.10.

Unnata [pp. of unnamati. Besides this form we find **uṇṇata** in fig. special meaning, q. v.] raised, high, lofty, in high situation (opp. oṇata) Pv IV.6[6] (= sāmin PvA 262); J 1.71; 11.369; VI 487; Miln 146, 387; DA 1.45. See also unnaḷa.

Unnati (f) [fr. unnamati; cp. uṇṇati] rising, lifting up, elevation Miln 387 (°avanati).

Unnadati [ud + nadati] to resound, shout out, roar J 1.110; 11 90; 111.271, 325; Miln 18; aor. **unnadi** J 1.74; Miln 13. — Caus. **unnādeti** (q. v.).

Unnama [fr ud + **nam;** cp. also uṇṇama in fig. meaning] rising ground, elevation, plateau Kh VII.7 = Pv 1.5[7] (= thala unnata-padesa PvA 29); Miln 349; DA 1.154.

Unnamati [ud + namati, see uṇṇamati in fig. meaning] to rise up, ascend Miln 117 (oṇamati +); Vism 306. — Caus. unnāmeti (q. v.). — pp. **unnara** & **uṇṇata** (q. v.).

Unnaḷa & **Unnaḷa** (adj.) [Bdhgh. has ud + naḷa; but it is either a dissimilated form for *ullala (n > l change freq., cp. P. nangala > lāngala; naḷāṭa > laḷaṭa) from ud + **laḷ** to sport, thus meaning "sporting, sporty, wild" etc.; or (still more likely) with Kern, *Toev.* s. v. a dial. form of unnata P. uṇṇata, although the P. Commentators never thought of that. Cp. with this the BSk. unnata in same stock phrase uddhata unnata capala M Vastu 1.305, and the Marathic Prk. mula = Sk. mṛta, Pischel, *Gr.* § 244. To these may be added P. celakedu > cetakedu J VI.538] showing off, insolent, arrogant, proud, haughty, in phrase **uddhata unnaḷa capala** M 1.32; S 1.61 = 204 (trsld. as "muddled in mind, puffed up, vain", expld. as uggata-naḷa uddhaṭa-tuccha-māna K. S. 318); A 1.70, 266; 11.26; 111 199, 355, 391; It 113 (+ asamāhita); Dh 292 (+ pamatta; expld. as "māna-naḷaṇ ukkhipitvā caraṇena unnaḷa" DhA 111.452); Th 1, 634; Pug 35 (= uggata-naḷo tuccha-mānaṇ ukkhipitvā ti attho PugA 217).

Unnahanā (f.) [ud + **nah,** see nayhati] flattering, tying or pushing oneself on to somebody, begging Vism 27.

Unnāda [fr. ud + **nad**] shout, shouting J 11.405.

Unnādin (adj.) [fr. ud + **nad**] shouting out; resounding, noisy, loud, tumultuous Vin 111.336; D 1.95, 143, 178; J 11.216.

Unnādeti [Caus. of unnadati] to make resound J 1.408

Unnāmin (adj.) [ud + **nam** in Caus. form] raising or rising; in combn. with **ninnāmin** raised & bent, high & low A IV.237 (of cultivated land).

Unnāmeti (uṇṇ°) [Caus. of unnamati] to raise DhsA 5; written **uṇṇameti** (with a for ā before mutes & liquids) at Sn 206 (inf. uṇṇametave).

Upa — [Vedic upa; Av. upa on, up; Gr. *ὑπό* under, *ὑπέρ* over; Lat. sub fr. *(e)ks-upo; Goth. uf under & on; Ohg. ūf = Ags. up = E. up; Oir. fo under. See also upari] prefix denoting nearness or close touch (cp. similarly ā), usually with the idea of approach from below or rest on top, on, upon, up, by. — In compn. a upa is always contracted to **ûpa,** e. g. devūpaṭṭhāna, lokûpaga, puññûpatthambhita. — Meanings: (1) (Rest): on upon, up —: °kiṇṇa covered over; °jīvati live on (cp. anu°); °thambhita propped up, sup-ported; °cita heaped up, ac-cumulated; °dhāreti hold or take up; °nata bent on; °nissaya foundation; °nissita depending on etc. — (2) (Aim): (out)

up to (the speaker or hearer); cp. the meanings developed out of this as "higher, above" in upara, upari, upama = Lat. superus, supremus E. g. °kaḍḍhati drag on to; °kappati come to, accrue; °kappana ad-ministering; °kāra service to; °kkhata administered; °gacchati go to, ap-proach (cp. upâtigacchati); °disati ad-vise; °dhāyati run up to; °nadati to sound out; °nikkhamati come out up to; °nisevita gone on to or after; °neti bring on to; etc. — (3) (Nearness): close by, close to, near, "ad-"; e. g. °kaṇṇaka close to the ear; °cāra ap-plication; °ṭṭhāna at-tending; ṭṭhita ap-proached; °tiṭṭhati stand by, look after; °dduta urged; °nāmeti place close to; °nibandhati tie close to; °nisīdati sit close to or down by. — (4) (Intensive use): quite, altogether, "up"; e. g. °antika quite near; °chindati cut up. — (5) (Diminutive use as in Lat. subabsurdus; Gr. ὑπόλευκος whitish; Oir. fo-dord; Cymr. go-durdd murmur): nearly, about, somewhat, a little, secondary, by —, miniature, made after the style of, e. g. °aḍḍha about half; °kacchaka like a little hollow; °kaṇḍakin (= °paṇḍukin? whitish); °deva a minor god; °nibha somewhat similar to; °nīla bluish; upapurohita minor priest; uparajja viceroyalty; upalohitaka, uparopa; °vana a little forest. etc. *Note.* The nearest semantic affinity of upa is ā°.

Upaka (—°) [for °upaga] found only in combn. **kulûpaka** where second k stands for g. through assimilation with first k. Only with ref. to a bhikkhu = one who frequents a certain family (for the purpose of getting alms), a family friend, associate Vin I.192, 208; III.84; S II.200 sq.; A III.258 sq.; Nd² 385[1]; Pv III.8[5]; PvA 266. — f. **kulûpikā** (bhikkhunī) Vin II.268; IV.66. — Sporadic in gayhûpaka (for °ûpaga) at J IV.219.

Upakaccha (°—) [upa + kacchā[2]] only in combn. with °**antare** lit. "in between the hips or loins or arm-pits", in 3 phrases (cp. Kern, *Toev.* II.140 s. v.), viz. upakacchantare **katvā** taking (it) between the legs J I.63, 425, **khipitvā** throwing (it) into the armpits J V.211 & **ṭhapetvā** id. J V.46.

Upakacchaka [upa + kacchā + ka, cp. Sk. upakakṣa in diff. meaning] (1) [= upa + kaccha[1] + ka] like an enclosure, adj. in the form of a hollow or a shelter J I.158. (2) [= upa + kacchā[2] + ka] like the armpit, a hollow, usually the armpit, but occasionally it seems to be applied to the hip or waist Vin III.39; IV.260 (pudendum muliebre); Miln 293; J V.437 (= kaccha[2]).

Upakaṭṭhá (adj.) [pp. of upa + **karś** to draw up or near to] approaching, near J IV.213 (yāva upakaṭṭha-majjhantikā till nearly noon). Usually in foll. two phrases: **upakaṭṭhe kāle** when the time was near, i. e. at the approach of meal-time Vin IV.175; VvA 6, 294; and **upakaṭṭhāya vassûpanāyikāya** as Lent was approaching Vin I.253; PvA 42; VvA 44. Cp. vūpakaṭṭha. — loc. **upakaṭṭhe** as adv. or prep. "near, in the neighbourhood of" Nd² 639 (= santike); Dāvs V.41 (so read for upakaṇṭhe).

Upakaḍḍhati [upa + kaḍḍhati, cp. upakaṭṭha] to drag or pull on to (w. dat.), or down to D I.180 (+ apakaḍḍhati); III.127 (id.); M I.365; S I.49; II.99; Dh 311 (nirayāya = niraye nibbattapeti DhA III.484).

Upakaṇṭha at Dāvs V.41 is to be corrected to **upakaṭṭha.**

Upakaṇḍakin (Pv II.1[13]) see under **uppaṇḍukin.**

Upakaṇṇa (°—) [upa + kaṇṇa] lit. (spot) near the ear, only in oblique cases or in der. °ka (q. v.) Th 1, 200 (upakaṇṇamhi close to the ear, under the ear).

Upakaṇṇaka (adj.) [upa + kaṇṇa + ka) by the ear, being at or on the ear of somebody, only in loc. as adv. **upakaṇṇake** secretly Vin I.237; II.99; IV.20, 271; S I.86; A III.57; SnA 186; and in cpd. °**jappin** one who whispers into the ear (of another), spreader of reports A III. 136. Cp. **kaṇṇajappaka** & **kaṇṇajappana.**

Upakappati [upa + kappati] intrs.) to be beneficial to (w. dat.), to serve, to accrue S I.85; Pv I.4[4] (= **nippajjati** PvA 19); I.5[1] (petānaṃ); I.10[4] (= **viniyujjati** PvA 49); J V.350; PvA 8, 29 (petānaṃ), 27 (id.), 241; Sdhp 501, 504.

Upakappana (nt.) [fr. upakappati] profit PvA 29 (dān°), 49 (an°).

Upakappanaka (adj.) [fr. upakappana] profitable J I.398; DhA II.133.

Upakaraṇa (nt.) [fr. upa + **kṛ**] help, service, support; means of existence, livelihood D II.340; A II.86; J I.7; PvA 60 (commodities), 133 (°manussa, adj. suitable, fit); Sdhp 69. In general any instrument or means of achieving a purpose, viz. apparatus of a ship J IV.165; **tunnavaya°** a weaver's outfit J II.364; **dabb°** fit°to be used as wood Vism 120; **dān°** materials for a gift PvA 105 (so read & cp. upakkhaṭa); **nahān°** bathing requisites VvA 248; **vitt°** luxuries A V.264 sq., 283, 290 sq.; PvA 71.

Upakaroti [upa + karoti] to do a service, serve, help, support Th 2, 89 (aor. upakāsiṃ = anuggaṇhiṃ santappesiṃ ThA 88). — pp. **upakkhaṭa** (q. v.).

Upakāra [fr. upa + **kṛ**, cp. upakaraṇa] service, help, benefit, obligation, favour D III.187 sq.; VvA 68; PvA 8, 18 (°āya hoti is good for); Sdhp 283, 447, 530. — **bahûpakāra** (adj.) of great help, very serviceable or helpful S IV.295; PvA 114. upakāraṃ karoti to do a favour, to oblige PvA 42, 88, 159 (kata); katûpakāra one to whom a service has been rendered PvA 116.
-**āvaha** useful, serviceable, doing good PvA 86.

Upakāraka (adj.) [fr. upakāra] serviceable, helping, effective J V.99; Vism 534. — f. **upakārikā** 1. benefactress, helper J III.437. — 2. fortification (strengthening of the defence) on a city wall D I.105, see DA I.274 & cp. parikkhāra. — 3. (philosophy) = cause (that which is an aid in the persistence or happening of any given thing) **Tikapaṭṭhāna** I.11.

Upakārin (adj.-n.) [fr. upakāra; cp. ASk. upakārin Jtm. 31[42]] a benefactor M I.86; J III.11; DA I.187; Sdhp 540, 546.

Upakiṇṇa [pp. of upakirati] strewn over with (—°), covered Vv 35[1] (rucak°, so read for rājak°; expld by okiṇṇa VvA 160).

Upakiriyā (f.) [fr. upa + **kṛ**] implement, ornament J V.408.

Upakūjati [upa + kūjati] to sing to (of birds) J IV.296 (kūjantaṃ u. = replies w. song to the singing). — pp. **upakūjita** (q. v.).

Upakūjita (—°) [pp. of upakūjati] resounding, filled with the hum or song of (birds) J IV.359; PvA 154.

Upakūla [upa + kūla] embankment, a river's bank, riverside J VI.26 (rukkh'ûpakūlaje the trees sprung up at its bank).

Upakūlita [derivation uncertain] used of the nose in old age Th 2, 258 (jarāya **paṭisedhikā viya** says the commentary. Morris *J P T S.* 1884, 74 trsl[s]. obstructed; Mrs. Rh. D. in "*Sisters*" takes it for upakūjita and trsl[s]. seared and shrivelled. So also Ed. Müller *J R A S.* 1919. 538. This is probably right; but Oldenberg, Pischel and Hardy all read **upakūlita.**

Upakūjita [pp. of **kūḍ**, a variant of **kuth**, kvathati] singed, boiled, roasted J I.405 ("half-roasted" = aḍḍhajjhāmaka C.). See also **upakūsita.**

Upakūsita at J II.134 is perhaps faulty for °kūjita, which is suggested by C. expln. "kukkule jhāmo" and also by v. l. °kuṭhita (for kuṭṭhita boiled, sweltering, hot). The

variant (gloss) °**kūjita** may have the same origin, viz. °kūḷita, was however interpreted (v. l. BB.) by °kupita (meaning "shaken, disturbed by fire").

Upakka see **uppakka.**

Upakkanta [pp. of upakkamati] 1. attacked by (—°) Miln 112. — 2. attacking, intriguing or plotting against (loc.) DA I.140.

Upakkama [fr. upa + **kram**] (1) lit. (a) going to, nearing, approach (—°) VvA 72. — (b) attack Vin II.195; Miln 157; DA I.69, 71. — (2) applied (a) in general: doing, acting, undertaking, act S I.152 = Sn p. 126. — (b) in special: ways, means, i. e. either good of helpful means, expedient, remedy Sn 575; Miln 151, 152; or bad or unfair means, treachery, plotting Th 1, 143; J IV.115 (punishment); Miln 135, 176.

Upakkamati [upa + kamati of **kram**] to go on to, i. e. (1) to attack M I.86 = Ud 71. — (2) to undertake Vin III.110, 111. — (3) to begin Vin IV.316; DA I.318.

Upakkamana (nt.) [fr. upa + **kram**] going near to, attacking J IV.12.

Upakkitaka [fr. upa + **krī** to buy] a buyer, hawker, dealer combd. with bhataka DhA I.119 = Ud 23 (C. expls. by "yo kahāpaṇādihi kiñci kināti so upakkitako ti vuccati"); Ps II.196 (? T. upakkhittaka).

Upakkiliṭṭha [pp. of upa + **klid** or **kliś**, cp. kilesa & next] soiled, stained, depraved, impure S I.179; A I.207 (citta); Vism 13.

Upakkilesa [fr. upa + **kliś**] anything that spoils or obstructs, a minor stain, impurity, defilement, depravity, Vin II.295 (cp. SnA 487 & VvA 134 & see abbha); M I.36, 91; D III.42 sq., 49 sq., 201; S V.92 sq. (pañca cittassa upakkilesā), 108, 115; A I.10 (āgantuka), 207 (cittassa), 253 (oḷārika etc.); II.53 (candima-suriyānaṃ samaṇa-brāhmaṇānaṃ), 67; III.16 (jātarūpassa, cittassa), 386 sq.; IV.177 (vigatā); V.195; Ps I.164 (eighteen); Pug 60; Dhs 1059, 1136; Nett 86 sq., 94, 114 sq.; Sdhp 216, 225 (as upaklesa). Ten stains at Vism 633.

Upakkuṭṭha [pp. of upakkosati] blamed, reproached, censured, faulty D I.113 (an°); Sn p. 115 (id.); J III.523; DA I.211.

Upakkosa [fr. upa + **kruś**] censure, reproach J VI.489.

Upakkosati [upa + kosati] to scold, reprove, blame D I. 161; J III.436, 523; IV.81, 317, 409.

Upakkhaṭa & °**ta** [pp. of upakaroti] done as a favour or service, given, prepared, administered D I.127 (= sajjita DA I.294); Pv II.8[4] (= sajjita PvA 107); J VI.139; Miln 156.

Upakkhalati [upa + khalati] to stumble, trip D II.250; M II.209; A III.101; J III.433.

Upakkhalana (nt.) [fr. prec.] stumbling, tripping Vism 500.

Upakkhittaka at Ps II.196 see upakk°.

Upakhandha [upa + khandha] lit. upper (side of the) trunk, back, shoulder J IV.210 (= khandha C.).

Upaga (always as °ūpaga) (adj.) [upa + ga] — 1. going to, getting to, reaching, in phrases kāy°, S II.24; ākās'ānañc'āyatan° etc. Ps I.84; kāy° S II.24; brahmalok° Pv II.13[10]; yathākamm° D I.82. — 2. coming into, experiencing, having, as vikappan° according to option Vin IV.283; phal° bearing fruit, & pupph° having flowers, in flower PvA 275. — 3. attached to, belonging to, being at J I.51 (hatth°); VvA 12 (id. + pādūpaga). — 4. in phrase **gayh°** lit. "accessible to the grip", acquisition of property, theft J IV.219 (T. gayhūpaka); Miln 325; DhA II.29; PvA 4.

Upagacchati [upa + gacchati] — 1. to come to, go to, approach, flow to (of water) D II.12; PvA 12 (vasanaṭṭhānaṃ), 29, 32 (vāsaṃ) 132; ger. °**gantvā** PvA 70 (attano santikaṃ), & °**gamma** S II.17, 20. — 2. to undergo, go (in) to, to begin, undertake Sn 152 (diṭṭhiṃ anupagamma); J I.106 (vassaṃ); PvA 42 (id.); J I.200; niddaṃ upagacchati to drop off into sleep PvA 43 (aor. upagacchi, MSS. °gañchi), 105, 128. — pp. **upagata** (q. v.).

Upagaṇhanā (f.) [abstr. of upa + **gṛh**] taking up, keeping up. meditating Miln 37.

Upagaṇhāti [upa + gaṇhāti] to take up (for meditation) Miln 38.

Upagata [pp. of upagacchati] — 1. gone to, come, approached (intrs.) Sn 708 (āsan° = nisinna SnA 495); PvA 77 (santikaṃ), 78, 79 (petalokaṃ), 123. — 2. undergoing, coming or come under, overpowered, suffering Nd[2] under asita (= ajjhupagata in same conn. at A V.187); Pv I.11[10] (khuppipās°); PvA 60 (= abhibhūta).

Upagamana (nt.) [fr. upa + **gam**] approaching, going or coming to, undergoing, undertaking Vin II.97 (+ ajjhupag°); Nett 27; Vism 600; PvA 42 (vass°).

Upagamanaka (adj.) [fr. upagamana] going to, one who goes to (with acc.) PvA 168 (= °upaga).

Upagaḷita [pp. of upagaḷati] flowing out, spat or slobbered out J V.471 (°khelo; v. l. paggharita).

Upagāmin (adj.) [fr. upa + **gam**, cp. °upaga] going to, undergoing, experiencing A II.6 (jāti jar°).

Upagūhati [upa + gūhati] to embrace J I.346, 349; II.424; III.437; V.157, 328, 384. — ger. **upaguyha** J VI.300.

Upagghāta [pp. of next] scented, smelled, kissed J VI.543 (C. sisamhi upasinghita).

Upagghāyati [upa + **ghrā**, see ghāyati[1]] to smell at, in sense of "to kiss" J V.328 (also inf. upagghātuṃ).

Upaghaṭṭita [pp. of upaghaṭṭeti] knocked or knocking against J I.26 (v.179).

Upaghāta [fr. upa + **(g)han**, cp. ghāta] hurting, injuring, injury M III.237; S II.218; IV.323 sq.; A III.173; Th 1, 583; Miln 274, 307, 347; DA I.273. **an°** not hurting others, kindness Dh 185.

Upaghātana (nt.) [fr. upaghāta] hurting DhA III.237 (an°).

Upaghātika (adj.) [fr. upaghāta] injuring, offending Vin II.13.

Upaghātin (adj.) [fr. upaghāta] hurting, injuring J III.523.

Upacaya [fr. upa + **ci**, cp. caya & ācaya] heaping up, gathering, accumulation, heap. As t.t. with ref. to kamma "conservation", with ref. to body & form "integration". (See discussion & defin. at *Cpd.* 253; *Dhs trsl.* 195). — D I.76 (= odana = kummās'ūpacayo, see under kāya); Dhs 582, 642 (rūpassa u. = āyatanānaṃ ācayo), 864; Vbh 147, 151 sq.; Kvu 520; Nett 113; Vism 449; DA I.220; PvA 198 (but v. l. paccayassa preferable).

Upacarati [upa + carati] to deal with, handle, use J VI. 180. — pp. **upaciṇṇa** & **upacarita** (q. v.).

Upacarita [pp. of upacarati] practised, served, enacted, performed Miln 359, 360.

Upacāra [fr. upa + **car**] — 1. approach, access Vin II.120, 152; IV.304; J I.83, 172; DhsA 328 (phal°). — 2. habit, practice, conduct Vin II.20 (dassan°); SnA 140 (id.); J III.280. — 3. way, means application, use of (esp. of spells etc.) J III.280 (mantassa); VI.180; Miln 153, 154 (dur° an evil spell); VvA 127 (gram. t.t. kāraṇ°). — 4. entrance, access, i. e. immediate vicinity or neighbourhood

of (—°) J IV.182 (nagar°); usually as **gām°** Vin I.109; III.46; IV.230; KhA 77; SnA 83, 179. — 5. attention, attendance Vin IV.272; J VI.180; Miln 154. — 6. civility, polite behaviour J II.56; VI.102. — 7. On upacāra as philos. t.t. and its relation to **appanā** see *Dhs trsl*[n]. 53, 54; *Cpd.* 55; *Mystic* p. XI. Thus used of **samādhi** (neighbourhood-, or access-concentration, distinguishing it from appanā-samādhi) at Vism 85, 126, 144 and passim.

Upacikā (f.) [connected with Sk. upadikā, although the relation is not quite clear. Attempts at expl[ns]. by Trencker *Notes* 62 (*utpādikā > upatikā > upacikā) & Kern, *Toev.* p. 102 (upacikā = Vedic upajīka, this fr. upajihikā for °dihikā, vv. ll. upadehihā & upadīkā). It may however be a direct der. from upa + **ci**, thus meaning "making heaps, a builder"] the termite or white ant Vin II.113, 148, 152; III.151; M I.306; J III.320; IV.331; Miln 363, 392; Vism 62; DhA II.25; III.15.

Upaciṇṇa [pp. of upacarati] used, frequented, known (as value) J VI.180.

Upacita [pp. of upacināti] — 1. heaped up, accumulated, collected, produced (usually of puñña merit, & kamma karma) Sn 697; KhA 132; SnA 492; VvA 7, 271, 342; PvA 30, 150. — 2. built up, conserved (of the body) Miln 232; DA I.220.

Upacitatta (nt.) [abstr. fr. upacita] storing up, accumulation Dhs 431.

Upacināti [upa + **ci**] — 1. to collect, heap up, accumulate (puññaṃ or pāpaṃ) VvA 254; PvA 8, 241. — 2. to concentrate, pay attention °Th 1, 199 (C. upacetuṃ for ocetuṃ T.); J V.339 (= oloketi). — Pass. **upaciyyati** Th 1, 807. — pp. **upacita** (q. v.).

Upacca = **uppacca** (q. v.) "flying up" (= uppatitvā PvA 103) at Th 2, 248 (= ThA 205, where v. l. and gloss upecca & upacca, expld. by upanetvā), as well as at Pv II.7[11] (= PvA 103 where readg upaccha; & gloss upacca & upecca).

Upaccagā [upa + ati + agā of **gam**] 3rd sg. pret. of upâtigacchati (q. v.) to escape, pass, go by; to overcome Sn 333 (mā upaccagā = mā atikkami SnA 339) = Th 2, 5 (= mā atikkami ThA 12); Sn 636, 641, 827 (= accagā atikkanta Nd[1] 167); Dh 315, 412, 417 (= atikkanta DhA IV.225); Bu II.43. — pl. **upaccaguṃ** S I.35; A III.311.

Upaccati (?) in phrase "akkhīni upacciṃsu" at J VI.187 is probably faulty for **apaciyiṃsu** aor. of apaciyyati, Pass. of apacināti (cp. upaciyyati > upacināti) "the eyes failed", lost power, went bad; cp. apacaya falling off, diminution. If not this reading we should suggest **upacchijjiṃsu** from upacchindati "were destroyed", which however is not quite the sense wanted.

Upacchindati [upa + chindati] to break up or off, to destroy, interrupt, to stop Sn 972 (pot. °chinde); J IV. 127; Nd[1] 502; ThA 267; PvA 31 (kulavaṃso upacchijji aor. pass.); Vism 164, 676 (bhavangaṃ).

Upacchinna [pp. of upacchindati] cut off, interrupted J I. 477; Miln 306.

Upacchubhati [upa + chubhati from **kṣubh** or **chubh**, see chuddha, khobha, nicchubhati, nicchodeti] to throw at M I.364 (vv. ll. °chumbh°, °cubh°).

Upaccheda [fr. upa + **chid**] breaking or cutting off, destruction, stoppage, interruption M I.245, 327 (pāṇ murder); J I.67; Miln 134 (paveṇ° break of tradition) PvA 82 (kulavaṃs°); DhA I.152 (āhār °ṃ karoti to prevent fr. taking food); DA I.136, 159.

Upacchedaka (adj.-n.) [fr. upaccheda] destroying, breaking off, stopping, interrupting J I.418 (vacan°); IV.357; DA I.69 (jīvit° indriy°); VvA 72 (id.).

Upajānāti [upa + jānāti] to learn, acquire or have knowledge of (w. gen. or instr.), to know Vin I.272 (aññamassa); II.181 (gharāvās'atthena); A I.50 (dvinnaṃ dhammānaṃ upaññāsin). — fut. **upaññissati** (& **upaññassati** Sn 716) Sn 701, 716 (= upaññayissati kathayissati SnA 498); J V.215. — pp. **upaññāta** (q. v.).

Upajīvati [upa + jīvati] to live on (w. acc.), to depend on, to live by somebody, to be supported by (acc.) D I.228; S I.217; Sn 612 sq.; Th 1, 943; J III.309, 338; IV.271 (= anujīvati); Pv II.9[40] (Ankuraṃ u. ti taṃ nissāya jīvanti PvA 134); Miln 231.

Upajīvika (adj.) [= upajīvin] Sdhp 501 (see next).

Upajīvin (—°) (adj.-n.) [fr. upa + **jīv**] living on, subsisting by A II.135 (phal°); Sn 217 (para-datt°), J I.227 (vohār°); IV.380; Pug 51; Miln 160 (Satth°); VvA 141 (sipp°). f. upajīvinī in rūp° (itthi) a woman earning her living by her beauty (i. e. a courtesan) Miln 122; PvA 46; cp. kiliṭṭha-kamm° gaṇikā PvA 195.

Upajūta (nt.) [upa + jūta] stake at game J VI.192.

Upajjha see next.

Upajjhāya [Vedic upādhyāya, upa + adhi + **i**, lit. "one who is gone close up to"] a spiritual teacher or preceptor, master. Often combd. with **ācariya** e. g. Vin I. 119; Nd[1] 350; the ācariya being only the deputy or substitute of the upajjhāya. Vin I.45, 53, 62, 120; IV. 130; S I.185; A II.66, 78; III.69; Sn 346; DhA II.93; PvA 55, 60, 230. — A short form of upajjhāya is **upajjha**, found in the Vinaya, e. g. at Vin I.94; III.35; with f. **upajjhā** Vin IV.326.

Upaññāta [pp. of upajānāti] found out, learnt, known Vin I.40; J V.325, 368; A I.61.

Upaṭṭita [upa + aṭṭita, from **ard**, see aṭṭita] pained, terrified; overcome, overwhelmed J VI.82 (visavegena).

Upaṭṭhapeti & °ṭṭhāpeti [Caus. II. of upaṭṭhahati] 1. to provide, procure, get ready, put forth, give Vin II.210; D II.19; M I.429; J I.266; IV.2; V.218; Pug 59, 68; Miln 15, 257, 366 (pānīyaṃ paribhojanīyaṃ), 397; DA I.270; Sdhp 356. — 2. to cause to be present Vin I.45; S I.170; Pv IV.1[10]. — 3. to cause to be waited on or to be nursed A V.72 (gilānaṃ upaṭṭhātuṃ vā upaṭṭhāpetuṃ vā). — 4. to keep (a servant) for hire Vin II.267. — 5. to ordain Vin I.62, 83.

Upaṭṭhahati & °ṭṭhāti [upa + **sthā**, cp. upatiṭṭhati] 1 (trs.) to stand near or at hand (with acc.), to wait on, attend on, serve, minister, to care for, look after, nurse (in sickness) Vin I.50, 302; IV.326; M III.25; S I.167; A III.94; V.72; Sn 82 = 481 (imper. °ṭṭhahassu); J I.67 (ppr. °ṭṭhahamāna), 262 (ppr. °ṭṭhahanto); IV.131; V.396; Dpvs II.16; PvA 19, 20. — aor. **upaṭṭhahi** PvA 14, 42, 82. — inf. **upaṭṭhātuṃ** A V.72; PvA 20. — ger. **upaṭṭhahitvā** PvA 76. — grd. **upaṭṭhātabba** Vin I.302; PvA 20. — pp. **upaṭṭhita** (q. v.). — 2. (intrs.) to stand out or forth, to appear, to arise, occur, to be present M I.104 sq.; A IV.32; J IV.203 (mante anupaṭṭhahante since the spell did not occur to him); V.207; Miln 64; ThA 258. — aor. **upaṭṭhāsi** J I.61; IV.3; PvA 42. — Caus. I. **upaṭṭheti**; Caus. II. **upaṭṭhapeti** & °ṭṭhāpeti (q. v.). — Pass. **upaṭṭhīyati** J IV.131 (ppr. °ṭṭhiyamāna), & **upaṭṭhahīyati** A III.94 (ppr. °ṭṭhahiyamāna).

Upaṭṭhāka [fr. upa + **sthā**, cp. BSk. upasthāka M Vastu I.251, and upasthāyaka Divy 426; Av. Ś. I.214; II.85, 112.] a servitor, personal attendant, servant, "famulus". Ānanda was the last u. of Gotama Buddha (see D I.206; Th 1, 1041 f.; ThA in *Brethren* loc. cit.; Vin I.179 (Sāgato u.), 194; II.186; III.66; IV.47; D I.150 (Nāgita); S III.113; A I.121; III.31, 189; J I 15, 100 (a merchant's); II.416; Pug 28; DhA II.93; VvA 149; PvA 211. — **agg°**

main follower, chief attendant D II.6; **gilān°** an attendant in °sickness, nurse Vin I.303; A I.26; **sangh°** one who looks after the community of Bhikkhus Vin I.216; A I.26; III.39. — **dupaṭṭhāka** & **supaṭṭhāka** a bad (& good) attendant Vin I.302.

-kula a family entertaining (or ministering to) a thera or a bhikkhu, a family devoted to the service of (gen.) Vin I.83 (Sāriputtassa), 213; III.62, 66, 67; IV.283, 286; VvA 120.

Upaṭṭhāna (nt.) [fr. upa + **sthā**] — 1. attendance, waiting on, looking after, service, care, ministering A I.151, 225; Sn 138; J I.226, 237, 291; II.101; IV.138; VI.351. Ps I.107; II.7 sq., 28, 230; PvA 104, 145 (paccekabuddhassa), 176; VvA 75 (ther°); Sdhp 560. — 2. worship, (divine) service D III.188 sq. (°ṃ gacchati); PvA 122. **Buddh°** attendance on a Buddha PvA 93; ThA 18. — 3. a state room J III.257.

-sambhāra means of catering, provisions PvA 20. **-sālā** hall for attendance, assembly room, chapel [cp. BSk. upasthāna-śālā Divy 207] Vin I.49, 139; II.153, 208; III. 70 (at Vesālī); IV.15, 42; D II.119 (at Vesālī); S II.280; V.321; A II.51, 197; III.298; DhA I.37, 38; III.413.

Upaṭṭhāpana (nt.) [fr. upa + **sthā**] attendance, service Vin IV. 291.

Upaṭṭhita [pp. of upaṭṭhahati or upatiṭṭhāti, cp. BSk. upasthita Divy 281, 342] — 1. furnished provided, served, got ready, honoured with Sn 295 (°asmiṃ yaññasmiṃ); J V.173 (annene pānena); Pv I.5[2] (= sajjita paṭiyatta PvA 25); II.98 (= payirupāsita PvA 116); PvA 132. — 2. come, come about, appeared, arrived; present, existing Sn 130 (bhattakāle upaṭṭhite when mealtime has come), 898; Dh 235; Miln 274; PvA 124 (dānakāle °e). — 3. standing up (ready), keeping in readiness M I.77; A II.206; Sn 708 (= ṭhito C.); Pv II.9[63] (ready for service, serving, waiting upon cp. PvA 135.

-sati with ready attention, one whose attention is fixed, concentrated Vin I.63; D III.252, 282; S IV.186; A III. 251; Pug 35.

Upaṭṭheti [Caus. of upaṭṭhahati] to make serve or attend; sakkaccaṃ u (with acc.) to bestow respect (upon) Vin IV.275. fut. °**essati** Vin IV.291. to place, fix (parimukhaṃ satiṃ upaṭṭhapetvā) Vibh. 244.

Upaḍayhati [upa + ḍayhati] to be burnt up Miln 277.

Upaḍḍha (adj.-nt.) [upa + aḍḍha, used abs. whereas aḍḍha only in compn., cp. also BSk. upārdha Divy 86, 144, 514; AvS I.211, 240] half Vin I.281 (°kāsina); II.200 (°āsana); J III.11 (°rajja); Vism 320 (°gāma); DhA I.15, 205 (°uposathakamma); II.85; KhA 239 (°gāthā); SnA 298; VvA 38, 61, 120; PvA 209, 276.

Upatappati [upa + tappati[1])] to be vexed or tormented J V.90; DhsA 42.

Upatāpa [fr. upa + **tap**] vexation, trouble Vism 166.

Upatāpana (nt.) [upa + tāpana] vexation, tormenting, torture J IV.13; ThA 243.

Upatāpika (adj.) [fr. upatāpa] causing pain, molesting J II.224.

Upatāpeti [upa + tāpeti] to cause pain, to vex, torment, harass J II.178, 224; IV.11; DhsA 42 (vibādhati +).

Upatiṭṭhati [upa + **sthā**, cp. upaṭṭhahati, °ṭṭhāti etc.] lit. "to stand by", to look after, to worship Pv III.1[18]; J II.73 (ādiccaṃ = namassamāno tiṭṭhati C.); Miln 231 (ger. °ṭiṭṭhitvā); J V.173 (°tiṭṭhate). pp. **upaṭṭhita** (q. v.).

Upatta [upa + akta, pp. of **añj**] smeared, spread over M I.343; J I.399.

Upatthaddha [upa + thaddha, pp. of upatthambhati] — 1. stiff Vin III.37 (angāni). — 2. supported or held up by, resting on, founded on, relying on Th 1, 1058, 1194; 2, 72 (yobbanena); J I.47 (v. 267: mettābalena); v. 121, 301; Kvu 251 (cakkhu dhamm° "when it is the medium of an idea"); Nett 117; Miln 110 (kāruñña-bal°).

Upatthambha [fr. upa + **stambh**] — 1. a support, prop, stay Miln 355, 415, 417; Sdhp 565. — 2. relief, ease Vin III.112. — 3. encouragement J V.270; DhA I.279.

Upatthambhaka (adj. nt.) [fr. upatthambha) holding up, supporting, sustaining DhsA 153.

Upatthambhana (nt.) = **upatthambha** Miln 36; J I.447; DA I.124; ThA 258; Vism 279.

Upatthambhita [pp. of upatthambheti] propped up, supported, sustained J I.107; Miln 36; DA I 234; PvA 117 (puñña-phal°), 148 (utu-āhārehi u.).

Upatthambheti [upa + thambheti, Caus. of thambhati] to make firm, shore up, support, prop up J I.127 [ppr. °ayamāna), 447; DA I.113; DhA III.73 (°ayamāna ppr.). — pp. **upatthambhita.**

Upatthara [fr. upa + **stṛ**] a (floor) covering, carpet, rug D I.103 (rath°); J II.126 (pabbat°); II.534.

Upatheyya [for upadheyya, see Trenckner, *Notes* 62[16]] a cushion J VI.490, 513.

Upadaṇsitar [n. ag. fr. upadaṇseti] one who shows Pug 49 (where upadhaṇsita is to be corrected to upad°, as already pointed out by Morris *J P T S.* 1887, 126. The word seems to be a crux to commentators, philologists, and translators, like upadaṇseti. Kern, *Toev.* s. v. keeps to the reading upah°, tries to connect it with Sk. dharṣati & trsls. "one who confirms". The Pug A leaves the word unexplained).

Upadaṇseti [= upadasseti with °aṇs° for °ass° like dhaṇseti = Sk. dharṣayati, haṇsa = harṣa etc. only in poetical passages] to cause to appear, to manifest M II.120; S I. 64, 65 (of gods, to become resplendent, to show divers colour-tones); A II.84 = III.139 = 264 = Pug 49 (to show pleasure); Th I.335, to bring forth (a goad, and so incite, urge on); Vin IV.309.

Upadasseti (upa + dasseti, Caus. of **dṛś**, cp. also upadaṇseti] to make manifest, to show Miln 276, 316, 347.

Upadahati [upa + dahati[1]] to put down, supply, furnish, put on; give, cause, make Vin IV.149; D II.135 (vippaṭisāraṇ); A I.203 (dukkhaṃ); Miln 109, 139, 164, 286, 383. grd. pass. °**dahātabba** to be given or caused Vin II.250 = A III.197 (vippaṭisāra). Cp. upadhi.

Upadāyaka (adj.) (—°) [fr. upa + **dā**] giving, bestowing Sdhp 319.

Upadiṭṭha [pp. of upadisati] pointed out, put forth, specified Miln 144 (pañha).

Upadisati [upa + disati] to point out, show, advise, specify J V. 457 (sippaṃ); Miln 21 (dhamma-maggaṃ). — pp. **upadiṭṭha** (q. v.).

Upadissati [upa + dissati] to be seen (open), to be shown up, to be found out or discovered Sn 140 (pres. upadissare = °nti SnA 192).

Upadeva [upa + deva, on use of upa in this meaning see upa 5] a secondary, lesser, minor god PvA 136.

Upadesa [fr. upadisati] pointing out, indication, instruction, advice PvA 26 (tadupadesena read for tadupād°; KhA 208 differs at id. p.); KhA 100; Sdhp 227.

Upaddava [upa + dava[2] of **dru**] lit. rushing on; accident, misfortune, distress, oppression S II.210; A I.101; Sn 51; Dh 338 (an°); DhA I.16; Sdhp 267, 398.

Upaddavati [fr. upa + **dru**] to annoy, trouble DA I.213. — pp. **upadduta** (q. v.).

Upadduta [pp. of upaddavati] overrun, oppressed, annoyed, overcome, distressed Vin II.170; III.144, 283; S II.210; IV.29; J I.26, 61, 339; II.102; IV.324, 494; Pv II.10[8]; Vism 24 (= apakata); Miln 279; VvA 311 (aṭṭita +); PvA 61. **an°** unmolested PvA 195; anupaddutatta state of not being molested VvA 95.

Upadhaŋsitar & **Upadhaŋseti** at Pug 49 is to be read **upad°** (q. v.).

Upadhāna (**adj.** nt.) [fr. upa + **dhā**, cp. upadahati] "putting under", i. e. (1) a pillow, cushion D I.7; S II.267 = Miln 366 (kaḷingar°); S III.145; A I.137, 181; III.50; J IV.201; V.506 (tamb° = ratt° C.); (2) imposing, giving, causing Dh 291 dukkh°).

Upadhāneti [f. upa + **dhā**] to suppose, think, reflect DhA I.239 (should be corrected to **upadhāreti**).

Upadhāraṇā (nt.) [fr. upa + **dhṛ**) "receptacle", milk-pail D II.192; A IV.393; J VI.503. See kaŋs°. Kern, *Toev.* I. 142 proposes corruption fr. kaŋs'ûpadohana, which latter however does not occur in Pali.

Upadhāraṇā (f.) [cp. upadhāraṇa] calculation VvA 7.

Upadhārita [pp. of upadhāreti] considered, reflected upon Dh I.28; sûpadh° Miln 10; dûpadh° Vin IV.275.

Upadhāreti (Caus. of upa + **dhṛ**, cp. dhāreti 3] 1. "to hold or take up" (cp. semantically Lat. teneo = E. tenet), to reason out, conclude, reflect, surmise, know as such & such, realise J I.338; DhA I.28, 41; II.15, 20, 37, 96; IV.197 (an°); VvA 48, 200 (an°), 234, 260 (an°), 324; PvA 119 (for jānāti). — 2. to look out for (acc.) J III. 65; VI.2.

Upadhāvati [upa + dhāvati 1] to run up to or after, fall upon, surround Vin II.207; IV.260 (pp. °dhāvita); S I.185; S II.26 (aparantaŋ); Th 1, 1209; Miln 209; VvA 256; PvA 154, 168, 173 (for padhāvitā).

Upadhi [fr. upa + **dhā**, cp. upadahati & BSk. upadhi Divy 50, 224, 534] 1. putting down or under, foundation, basis, ground, substratum (of rebirth) S I.117, 124, 134, 186; A II.24 (°sankhaya); III.382 (id.); IV.150 (°kkhaya); It 21, 69; Sn 364, 728 (upadhi-nidānā dukkha = vaṭṭa-dukkhaŋ SnA 505), 789, 992; Nd[1] 27, 141; Nd[2] 157; Vbh 338; Nett 29; DhA IV.33. — (2) clinging to rebirth (as impeding spiritual progress), attachment (almost syn. with kilesa or taṇhā, cp. nirupadhi & anupadhi); S A. = pañcakkhandhā, S II.108. At M I 162 (cp. Sn 33 = S I.6 = I.107) wife and children, flocks and herds, silver and gold are called **upadhayo. upadhi** is the root of sorrow ib. 45; S II.108; Sn 728 = 1930 = Th I.152 and the rejection of all upadhis is Nibbāna D II.36. (cp. S I.136; III.133; V.226; A I.80; M I.107 = II.93; Vin I.5, 36 = J I.83 = Mvst II.444; It 46, 62).; D III.112 calls that which has **upadhi** ignoble (= non-Aryan). At S I.117 = Divy 224 upadhi is called a bond (saŋgo). Cp. opadhika. — The upadhis were later systematized into a set of 10, which are given at Nd[2] 157 as follows: 5 taṇh' upadhis (taṇhā, diṭṭhi, kilesa, kamma, duccarita), āhār-upadhi, paṭigh°, catasso upādinnā dhātuyo u. (viz. kāma, diṭṭhi, sīlabbata, attavāda; see D III.230), cha ajjhattikāni āyatanāni u., cha viññāṇa-kāyā u. Another modified classification see at *Brethren* p. 398.

Upadhika (Upadhīka) (adj.) (—°) [fr. upadhi] having a substratum, showing attachment to rebirth, only in cpds. **an°** free from clinging Vin I.36; Sn 1057, & **nir°** id. S I.141.

Upadheyya (nt.) [cp. upadhāna] a cushion J VI.490 (for upatheyya, q. v.).

Upaḷaccati [upa + naccati] to perform a dance D II.268.

Upanata [pp. of upanamati] inclined, bent, prone PvA 190.

Upanadati [upa + nadati] to resound (with song) Pv III.3[4] (= vikūjati PvA 189).

Upanandha [pp. of upanayhati, see naddha & nandhati] scorned, grumbled at Vin II.118.

Upanandhati [a secondary der. fr. upanandha, pp. of upanayhati] to bear enmity towards, to grumble at (with loc.); aor. **upanandhi** Vin II.118 (tasmiŋ); IV.83; Mhvs 36, 117.

Upanamati [upa + namati] to be bent on, strive after J III 324 (= upagacchati C.). — pp. **upanata**; Caus. **upanāmeti** (q. v.).

Upanayana (nt.) [fr. upa + **nī**; cp. naya & nayana] tt. for the minor premiss, subsumption (see *Ātvu trsl.* 11) Miln 154; Nett 63; DhsA 329 (so read with v. l. for °najana).

Upanayhati [upa + nayhati] — 1. to come into touch with It 68 = J IV.435 (pūtimacchaŋ kusaggena, cp. DhA I.45). — 2. to bear enmity towards (loc.), to grudge, scorn Dh 3, 4. — pp. **upanandha** (for °naddha). — See also **upanandhati.**

Upanayhanā (f.) & °**nayhitatta** (nt.) are syn. for **upanāha** (grudge, ill-will) in exegesis at Pug 18 = 22, whereas id. p. at Vbh 357 reads upanahanā upanahitattaŋ (with v. l. upanayihanā & upanayihitattaŋ).

Upanāmita [pp. of upanāmeti] brought up to, placed against D II.134.

Upanāmeti [Caus. of upanamati] 1. to bend over to, to place against or close to, to approach, bring near D II. 134; S I.207; Th 1, 1055; Sn p. 48 (= attano kāyaŋ Bhagavato upanāmeti); J I.62; V.215; SnA 151. — 2. to offer, to present J IV.386; II.5; Miln 210, 373; PvA 274. — pp. **upanāmita** (q. v.). [cp. BSk. upanāmayati to hand over Divy 13, 14, 22].

Upanāyika (—°) (adj.) [fr. upa + **nī**] — 1. referring to, belonging to in cpd. **att°** ref. to oneself Vin III.91; Vism 27. — 2. beginning, in phrase **vass'ûpanāyikā** (f.) the approach of the rainy season, period for entering on Lent (cp. BSk. varṣopanāyikā Divy 18, 489 & see also upakaṭṭha and vassa) Vin I.253; A I.51 (divided into 2 parts, first & second, or purimikā & pacchimikā); J III.332; DA I.8; DhA I.203; III.438; VvA 44; PvA 42.

Upanāha [fr. upa + **nah**, see upanayhati, same in BSk.; e. g. at M Vastu II.56.] ill-will, grudge, enmity M I.15; A I.91, 95, 299; IV.148, 349, 456; V.39, 41 sq., 209, 310; Pug 18 = Vbh 357 (pubbakālaŋ kodho aparakālaŋ upanāho Miln 289.

Upanāhin (adj.-n.) [fr. upanāha] one who bears ill-will, grudging, grumbling, finding fault Vin II.89; M I.95; D III.45; S II.206; IV.241; A III.260, 334; V.123, 156; Sn 116; Th 1, 502; J III.260 (kodhana +); Pug 18; Vbh 357. — Opp. **an°** not being angry (loc.) D III.47; S II. 207; IV.244; A V.124 sq.; J IV.463.

Upanikkhamati [upa + nikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J III 244; Pv I. 10[1] (aor. °nikkhami; imper. °nikkhamassu).

Upanikkhitta [upa + n°] laid down (secretly), placed by or on top S V.457; J VI.390; Miln 80. — m. a spy J VI.394 (°purisa).

Upanikkhittaka [= prec.] a spy J VI 409 (°manussa), 431 (id.), 450 (id.).

Upanikkhipati (upa + n°] to deposit near, to lay up Vin I.312; S II.136 sq.; Miln 78, 80; Nett 21, 22; DA I. 125. — pp. **upanikkhitta** (q. v.).

Upanikkhipana (nt.) [fr. °nikkhipati] putting down (near somebody), putting in the way, trap Vin III.77.

Upanikkhepa [fr. upa + nis + **kṣip**] "putting near", depositing; — 1. appld. to the course of memory, association of ideas Miln 78, 80; cp. °nikkhepana S II.276. — 2. deposit, pledge J VI.192, 193 (= upajūta).

Upanighaṇsati [upa + ni + ghaṇsati[1]] to rub up against, to crush (close) up to DhA I.58.

Upanijjhāna (nt.) [upa + nijjhāna[1]] meditation, reflection, consideration only in two phrases: ārammaṇa° & lakkhaṇa°, with ref. to jhāna J V.251; DhA I.230; III.276; VvA 38, 213. Cp. **nijjhāyana.**

Upanijjhāyati [upa + nijjhāyati] to meditate upon, consider, look at, reflect on Vin I.193 ("covet"); II 269; III. 118; D I.20; A IV.55; Miln 124; Vism 418. — pp. **upanijjhāyita** (q. v.).

Upanijjhāyana [for °nijjhāna] meditation, reflection Miln 127; Vism 418.

Upanijjhāyita [pp. of °nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= diṭṭha, ālokita SnA 508).

Upanidhā (f.) [abstracted from upanidhāya or direct formation fr. upa + ni + **dhā**?] comparison Nd[2] 158 (= upamā; should we read upanidhāya?).

Upanidhāya (indecl.) [ger. of upa + nidahati of **dhā**] comparing in comparison, as prep. w. acc. "compared with" M I.374; III.177 (Himavantaṃ pabbatarājānaṃ); S II.133 (mahāpaṭhaviṃ), 262; V.457 (Sineru-pabbata-rājānaṃ); A III.181 sq.; IV.253 sq. (dibbasukhaṃ); Th 1, 496 (kammaṃ); J II.93; DA I.29, 59, 283.

Upanidhi (f.) [upa + ni + **dhā,** cp. nidhi] — 1. deposit, pledge Vin III.51. — 2. comparison, in phrase **upanidhiṃ na upeti** "does not come into comparison, cannot be compared with" M III.177; S II.263; V.457 (so read for upanidhañ); Ud 23.

Upanipajjati [upa + ni + **pad**] to lie down close to or on top of (acc.) Vism 269; J V.231.

Upanibajjhati see **upanibandhati.**

Upanibaddha [pp. of °nibandhāti] — 1. tied on to Miln 253, 254. — 2. closely connected with, close to Vin III. 308 (Samanta Pāsādikā). — 3. attached to DA I.128.

Upanibandha [upa + ni + **bandh**] 1. close connection, dependence Vism 19 (°gocara). — 2. (adj. —°) connected with, dependent on Vism 235 (jīvitaṃ assāsa-passāsa° etc).

Upanibandhati [upa + n°) to tie close to, to bind on to, attach M III.132; Miln 254, 412. — Pass. **upanibajjhati** to be attached to Sn 218. — pp. °**nibaddha** (q. v.).

Upanibandhana (adj. nt.) [upa + n°] (adj.) closely connected with D I.46; DA I.128; (nt.) tie, fetter, leash Miln 253.

Upanibbatta [upa + nibbatta] come out, produced DA I.247.

Upanibha (adj. [upa + nibha] somewhat like (—°) M I. 58 = A III.324 (sankha-vaṇṇa°); J I.207 (= sadisa C.); V.302 (tāla°).

Upanivattati [upa + n°] to return Sn 712; J IV.417; V.126.

Upanisā (f.) [if = Vedic upaniṣad, it would be fr. upa + ni + **sad,** but if, what is more likely, a contracted form of upanissaya, it would be fr. upa + ni + **śri.** The history of this word has yet to be written, cp. Kern, *Toev.* s. v. & Divy 530 svopaniṣad] — 1. cause, means D II. 217, 259; M III.71 (samādhiṃ sa-upanisaṃ); S II.30—32 (S A. = kāraṇa, paccaya); V.25; A I.198; III.20, 200 sq., 360; IV.99, 336, 351; V.4 sq., 313 sq.; Sn 322 (= upanissaya SnA 331); p. 140 (= kāraṇa, payojana SnA 503); Dh 75 (cp. DhA II.102 aññā nibbānagāminī paṭipadā). — 2. likeness, counterfeit [= Sk. upaniṣad = aupamye Pāṇini I.4, 79] J VI.470 (= paṭirūpaka C.).

Upanisīdati [upa + nisīdati of **sad**] to sit close to or down by D I.95; A IV.10; J II.347; Pv IV.1[63] (ger. °sajja = °sīditvā PvA 242); Vism 269.

Upanisevati [upa + n°] to pursue, follow, go up after, cling to (acc.) M I.306. — pp. **upanisevita** (q. v.).

Upanisevana (adj.) [fr. upanisevati] going close after, following J V.399 [f. °ī.).

Upanisevita [pp. of upanisevati] gone on to, furnished with, sticking or clinging to, full of J V.302 (kakka°).

Upanissaya [upa + ni°] basis, reliance, support, foundation, assurance, certainty; esp. sufficing condition or qualification for Arahantship (see long article in Childers s. v.); no 9 in the 24 paccayas, Tikapaṭṭhāna, Tikapaṭṭhāna I.1, a term only found in the Paṭṭhāna, the Jātaka & later exegetical literature J I.78, 508; IV.96; VI.70; Nett 80; Vism 19 (°gocara), 535 (°paccaya); DhsA 315 (id.); DhA II.33; VvA 98; PvA 38 (sotāpatti-phalassa), 55 (°sampatti); Sdhp 265, 320.

Upanissayati [upa + ni°] to depend or rely on (acc.) Miln 240 (attānaṃ). — ger. °**nissāya** (q. v.); — pp. °**nissita** (q. v.).

Upanissāya (adv.) [ger. of upanissayati, cp. nissayati in same use & meaning) near, close by (with acc.); depending on, by means of (acc) M II.3; S II.269; Sn 867 (taṃ), 901 (tāpa°), 978, PvA 9 (Rājagahaṃ), 67 (id.); VvA 63 (Rājagaha-seṭṭhiṃ "with"). Cp. BSk. upaniśritya also a ger. formation, in same meaning, e. g. at Divy 54, 207, 505.

Upanissita [upa + ni°] dependent or relying on Sn 877; Nd[1] 283, Miln 245.

Upanīta [pp. of upaneti] 1. brought up to or into (mostly —°) Th 2, 498; Sn 677 (niraye), 774 (dukkha°), 898 (bhava°); J III.45 (thūṇa°); IV.271 (dukkh°); Nd[1] 38; Dh 237 (°yaya = atikkantavayo DhA III.337, advanced in age); Pv IV.1[10] (dukkha° made to suffer). **an°** Sn 846. — 2. offered, presented J I 88; PvA 274, 286. — 3. brought to conclusion, brought to an end (of life) J V.375 (= maraṇa-santikaṃ u. C.). — 4. bringing up (for trial), charging M I.251 (vacanapatha, cp. upanīya).

Upanīya (°**īyya,** °**eyya**) [ger. of upaneti] "bringing up" (for trial), charging, accusing D I.107 (vadati, cp. DA I. 276); A I.172 (°vācā); cp. upanīta 3.

Upanīla (adj.) [upa + nīla] somewhat dark-blue J V.168.

Upaneti [upa + neti] to bring up to, conduce, adduce; to present, give J I.200; Miln 396; DA I.276; PvA 39, 43, 49, 53, 74. — Pass. **upanīyati** (°niyyati) — 1. to be brought (up to) J IV.398; ppr. °nīyamāna J I.200; PvA 5. — 2. to be brought to conclusion, or to and end (of life) M II.68; S I.2. — 3. to be carried along or away A I.155. — pp. **upanīta** (q. v.). — ger. upanīya (q. v.).

Upanti (adv.) [upa + anti] near, before, in presence of J IV.337.

Upantika (adj.) [upa + antika] nt. acc. °ṃ near J IV.337; V.58 (with gen.); VI.418 (so read for °ā); loc. °e near or quite near Pv II.9[18] (= samīpe gehassa PvA 120).

Upapacciyati see **uppaccati.**

Upapajjati [doubtful whether a legitimate form as upa + **pad** or a diaeretic form of uppajjati = ud + **pad.** In this case all passages ought to go under the latter. Trenckner however (*Notes* 77) defends upa° & considers in many cases upp° a substitution for upa. The diaeresis may be due to metre, as nearly all forms are found in poetry. The v. l. upp° is apparently frequent; but it is almost impossible to distinguish between upap° and upp° in the

Sinhalese writing, and either the scribe or the reader may mistake one for the other] to get to, be reborn in (acc.); to originate, rise Vin III.20 (nirayaṃ); A III.415; V.292 sq.; Sn 584; It 13 (nirayaṃ), 14 (sugatiṃ; v.l. upp°), 67 (saggaṃ lokaṃ; v.l. upp°); 43 = Dh 307 (nirayaṃ); Dh 126, 140; Pv I.10[7] (v.l. BB. udapajjatha = uppajja PvA 50); Pug 16, 51, 60; Nett 37, 99, cp. Kvu 611 sq. — pp. **upapannā** (q.v.). — Caus. **upapādeti** & pp. **upapādita** (q.v.).

Upapatti [fr. upa + **pad**, cp. uppatti] — 1. birth, rebirth, (lit. attainment) M I.82; S III.53; IV.398; A V. 289 sq.; Sn 139, 643, 836; Dh 419 (sattānaṃ); in var. specifications as: deva° rebirth among gods PvA 6, 81; devaloka° A I.115; kāma° existence in the sensuous universe D III.218; It 94; arūpa° in the formless spheres Vbh 172, 267, 296; rūpa°, in the world of form Vbh 171 sq., 263 sq.; 299; niraya° in Purgatory PvA 53. — 2. occasion, opportunity (lit. "coming to"); object for, in dāna° objects suitable for gifts A IV.239 (where 8 enumd., see dāna).

-**deva** a god by birth (or rebirth) VvA 18; also given as uppatti-deva, e.g. at KhA 123. See detail under **deva**.

Upapattika (—°) (adj.) [fr. upapatti] belonging to a birth or rebirth; in peta° born as a Peta PvA 119. — Cp. **upapātika**.

Upapanna [pp. of upapajjati] — 1. (—°) possessed of, having attained, being furnished with Sn 68 (thāma-bala), 212, 322, 1077 (ñāṇa°, cp. Nd[2] 266[b] and uppanna-ñāṇa). — 2. reborn, come to existence in (with acc.) S I.35 (Avihaṃ, expld. by C. not quite to the point as "nipphattivasena upagata", i.e. gone to A, on account of their perfection. Should we read uppanna?) A V.68.

Upaparikkhaṇa (nt.) = upaparikkhā VvA 232.

Upaparikkhati [upa + pari + **īkṣ**; cp. BSk. upaparīkṣate Divy 5, 230] to investigate, ascertain, test, examine M I.133, 292, 443; S II.216; III.42, 140; IV.174; J I.489; II.400; V.235; Miln 91, 293; Dāvs V.27; Sdhp 539; PvA 60 (paññāya u. = ñatvā), 140 (= viceyya).

Upaparikkhā (f.) [fr. upaparikkhati, cp. BSk. upaparīkṣā Divy 3 etc.] investigation, examination Vin III.314; M II.175 (attha°); A III.381 sq.; IV.221; V.126; Dhs 16, 20, 292; Pug 25; Nett 8, 42; DA I.171.

Upaparikkhin (adj.) [fr. upaparikkhati] investigating, reflecting, testing S III.61; A IV.221 sq., 296, 328. Cp. BSk. upaparīkṣaka Divy 212.

Upapāta = upapatti [but der. fr. **pat** (cp. uppāda[1] = ud + **pat** but uppāda[2] = ud + **pad**) with the meaning of the casual & unusual] rebirth Vin III.4; S IV.59 (cut°); Pug 50.

Upapātika (adj.) [fr. upapāta but evidently mixed with uppāda[1] and uppāda[2], cp. upapajjati, upapatti & BSk. upapāduka Av. S II.94, 95; Divy 523] = opapātika i.e. rebirth without parents, as a deva DA on D III.107; ThA 207.

Upapādita [pp. of upapādeti, Caus. of upapajjati] accomplished J II.236.

Upapādeti [Caus. of upapajjati] to execute, perform J V.346.

Upapāramī (f.) [upa + pāramī, cp. upa 5] minor perfection Bu I.77 (opp. paramattha-pāramī); DhA I.84.

Upapisana [upa + **piṣ**] grinding, powder, in **añjan°** powdered ointment (for the eyes) Vin I.203; II.112.

Upapurohita [upa + purohita, see upa 5] a minor or assistant priest J IV.304.

Upapīḷa at D I.135 read uppīḷa (q.v.).

Upapphusati [upa + phusati, of **spṛś**] to touch; aor. upapphusi J V.417, 420.

Upaplavati [upa + plavati, cp. uppilavati] to swim or float to (acc.), in uncertain reading as aor. **upaplaviṃ** at Sn 1145 (dīpā dīpaṃ upaplaviṃ floated from land to land; vv.ll. at SnA 606 uppalaviṃ & upallaviṃ; all MSS. of Nd[2] p. 54 & no. 160 write upallaviṃ). Perhaps we should better read **uppalaviṃ** (or upallaviṃ) as diaeretic form for *upplaviṃ, aor. of **uppilavati** (or uplavati), q.v. Expld. at Nd[2] 160 by samupallaviṃ.

Upabbajati [upa + **vraj**] to go to, resort to, visit Th 1, 1052; J IV.270, 295; V.495 (= upagacchati C.); VI.43.

Upabbūḷha see sam°.

Upabrūhaṇa (nt.) [fr. upa + **bṛh**[2], cp. BSk. upabṛṃhita Jtm 31[95]] expansion, increase, augmentation Vism 145; DhsA 117.

Upabhuñjaka (adj.) [fr. next] one who eats or enjoys Vism 555.

Upabhuñjati [upa + **bhuj**] to enjoy J III.495; V.350 (inf. °bhottuṃ). — grd. **upabhogga**. — pp. **upabhattu** (q.v.).

Upabhutta [pp. of upabhuñjati] enjoyed Dāvs III.65.

Upabhoga [fr. upa + **bhuj** cp. upabhuñjati] enjoyment, profit Vin IV.267; J II.431; IV.219 (v.l. paribhoga); VI. 361; Miln 201, 403; PvA 49, 220 (°paribhoga); DhA IV.7 (id.); Sdhp 268, 341, 547.

Upabhogin (adj.) [fr. upabhuñjati] enjoying Miln 267.

Upabhogga (adj.) [Sk. upabhogya, grd. of upabhuñjati] to be enjoyed, enjoyable Miln 201.

Upama (adj.) [compar.-superl. formation fr. upa, cp. Lat. summus fr. *(s)ub-mo] "coming quite or nearly up to", i.e. like, similar, equal D I.239 (andha-veṇ°); M I.432 (taruṇ° a young looking fellow); A IV.11 udak° puggala a man like water); Pv I.1[1] (khett° like a well cultivated field; = sadisa PvA 7); PvA 2, 8 etc. — *Note.* ūpama metri causa see ū° and cp. opamma & upamā.

Upamā (f.) [f. of upama in abstract meaning] likeness, simile, parable, example (cp. formula introducing u. S II. 114; M I.148); Sn 705 (cp. Dh 129, 130), 1137 (= upanidhā sadisaṃ paṭibhāgo Nd[2] 158); It 114; Vism 341, 478, 512, 582 sq., 591 sq.; PvA 29, 112 (dhen°); SnA 329, 384; Sdhp 29, 44, 259.

-**vacana** expression of comparison (usually applied to part. evaṃ) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25.

Upamāna (nt.) [fr. upa + **mā**] comparison, the 2nd part of the comparison J V.341; VvA 13.

Upamānita [pp. of caus. upa + **mā**] measured out, likened, like, comparable Th 2, 382 (= sadisa ThA 255).

Upameti [upa + **mā**] to measure one thing by another, to compare J VI.252; Vism 314 (°metvā, read °netvā?).

Upameyya (adj.) [grd. of upa + **mā**] to be compared, that which is to be likened or compared, the 1st part of a comparison VvA 13.

Upaya [fr. upa + **i**, cp. upāya] approach, undertaking, taking up; clinging to, attachment, only as adj. (—°) in an° (anūpaya metri causā) not going near, aloof, unattached S I.141, 181; II.284; Sn 786, 787, 897 (cp. SnA 558); and in **rūpūpaya** (vv.ll. rūpupaya & rūpupāya) "clinging to form" (etc.) S III.53 = Nd[1] 25 = Nd[2] 570 (+ rup[2]ārammaṇa).

Upayācati [upa + yācati] to beg, entreat, pray to J VI. 150 (divyaṃ).

Upayācitaka (nt.) [of adj. upa -+ yācita + ka; pp. of yācati] begging, asking, praying, propitiation J VI.150 (= devatānaṃ āyācana).

Upayāti [upa + yāti of **yā**] to go to, to approach S I.76; II.118 (also Caus. °**yāpeti**); Dpvs VI.69; Sdhp 579.

Upayāna (nt.) [fr. upa + **yā**, cp. BSk. upayāna Jtm 31[63]] nearing, approach, arrival D I.10; DA I.94.

Upayānaka [fr. upayāna] a crab J VI.530.

Upayuñjati [upa + **yuj**] to combine, connect with; to use, apply; ppr. med. **upayujjamāna** VvA 245 (preferably be read as °bhuñjamāna, with reference to enjoying drink & food).

Upayoga [fr. upa + **yuj**] connection, combination; employment, application J VI.432 (nagare upayogaṃ netvā for use in the town? v. l. upabhogaṃ). Usually in cpd. °**vacana** as tt. g. meaning either combined or condensed expression, ellipsis SnA 386; KhA 236; PvA 73, 135; or the *acc.* case, which is frequently substituted for the foll. cases: sāmi-vacana SnA 127; PvA 102; bhumm° SnA 140; KhA 116; karaṇa° SnA 148; sampadāna° J V.214; SnA 317; itthambhūta° SnA 441; nissakka° J V.498.

Uparacita [pp. of upa + **rac**] formed ThA 211; Sdhp 616.

Uparajja (nt.) [upa + rajja, cp. uparaja] viceroyalty A III. 154 (v. l. opa°); J I.511; IV.176; DA I.134.

Uparata [pp. of uparamati] having ceased, desisting from (—°), restraining oneself (cp. orata) Vin I.245 (ratt-ûparata abstaining from food at night = ratti-bhojanato uparata DA I.77); D I.5 (id.); M I.319 (bhaya°); Sn 914 (= virata etc. Nd[1] 337); Miln 96, 307; DhsA 403 (vihiṃs°).

Uparati (f.) [fr. upa + **ram**] ceasing, resting; cessation M I.10; S IV.104; Miln 274.

Uparamati [upa + **ram**] to cease, desist, to be quiet J III. 489; V.391 (v. l. for upāramati, also in C.); Miln 152.

Uparamā (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln 41, 44 (an°).

Uparava [fr. upa + **ru**] noise J II.2.

Uparājā [upa + rājā; see upa 5] a secondary or deputy king, a viceroy J I.504; II.316; DhA I.392.

Upari (indecl.) [Vedic upari, der. fr. upa, Idg. *uper(i); Gr. ὑπέρ, Lat. s-uper; Goth. ufar, Ohg. ubir = Ger. über E. over; Oir. for] over, above (prep. & prefix) 1. (adv.) on top, above (opp. adho below) Vin IV.46 (opp. heṭṭhā); J VI.432; KhA 248 (= uddhaṃ; opp. adho); SnA 392 (abtimukho u. gacchati explaining paccuggacchati of Sn 442); PvA 11 (heṭṭhā manussa-saṇṭhānaṃ upari sūkara-s°), 47 (upari chattaṃ dhāriyamāna), 145 (sabbattha upari upon everything). — 2. (prep. w. gen.) with ref. either to *space* = on top of, on, upon, as in kassa upari sāpo patissati on whom shall the curse fall? DhA I 41; attano u. patati falls upon himself PvA 45; etissā upari kodho anger on her, i. e. against her VvA 68; or to *time* = on top of, after, later, as in catunnaṃ māsānaṃ upari after 4 months PvA 52 (= uddhaṃ catūhi māsehi of Pv I.10[12]); sattannaṃ vassa-satānaṃ upari after 700 years PvA 144. — 3. (adv. in compn., meaning "upper, higher, on the upper or top side", or "on top of", if the phrase is in loc. case. See below.

-cara walking in the air, suspended, flying J III.454. **-pāsāda** the upper story of a palace, loc. on the terrace D I.112 (loc.); PvA 105, 279. **-piṭṭhi** top side, platform Vin II 207 (loc.). **-bhaddaka** N. of a tree [either Sk. bhadraka Pinus Deodara, or bhadrā Nauclea Cadamba, after Kern, *Toev.* s. v.] J VI.269. **-bhāga** the upper part; used in instr., loc. or aor. in sense of "above, over, beyond" J IV.232 (instr.). **-bhāva** higher state or condition M I.45 (opp. adh°). **-mukha** face upwards DA I. 228; Pug A 214. **-vasana** upper garment PvA 49. **-vāta** higher than the wind, loc. on the wind J II.11; or in °*passe* (loc.) on the upper (wind-) side DhA II.17. **-visāla** extended on top, i. e. of great width, very wide J III.207. **-vehāsa** high in the air (°—), in °*kuṭī* a lofty or open air chamber, or a room in the upper story of the Vihāra Vin IV.46 (what the C. means by expln. majjhimassa purisassa asīsa-ghaṭṭā "not knocking against the head of a middle-(sized) man" is not quite clear). **-sacca** higher truth PvA 66 (so read for upari sacca).

Upariṭṭha (adj.) [superl. formation fr. upari in analogy to seṭṭha] highest, topmost, most excellent Th I, 910. Cp. next.

Upariṭṭhima (adj.) [double-superl. formation after analogy of seṭṭha, pacchima & heṭṭhima: heṭṭhā] = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (saṅyojanāni = uddhaṃbhāgiya-saṅyojanāni Pug A 198).

Uparima (adj.) [upari + ma, superl. formation] uppermost, above, overhead D III.189 (disā); Nett 88. Cp. upariṭṭhima.

Upariya (adv.) [fr. upari] above, on top, in compd. **heṭṭh°** below and above Vism I.

Uparujjhati [Sk. uparudhyate, Pass. of uparundhati] to be stopped, broken, annihilated, destroyed D I.223; Th I, 145; It 106; Sn 724, 1036, 1110; Nd[2] 159 (= nirujjhati vūpasammati atthangacchati); Miln 151; Sdhp 280. — pp. **uparuddha.**

Uparuddha [pp. of uparujjhati] stopped, ceased Miln 151 (°jīvita).

Uparundhati [upa + **rudh**] to break up, hinder, stop, keep in check M I.243; J I.358; Th I, 143, 1117; Sn 118, 916 (pot. uparundhe, but uparuddhe Nd[1] 346 = uparuddheyya etc.); Miln 151; 245, 313. — ger. **uparundhiya** Th I, 525; Sn 751; aor. **uparundhi** J IV.133; PvA 271. — Pass. **uparujjhati** (q. v.).

Uparūḷha [upa + rūḷha, pp. of **ruh**] grown again, recovered J IV.408 (cakkhu).

Uparocati [upa + **ruc**] to please (intrs.) J VI.64.

Uparodati [upa + **rud**] 1. to lament J VI.551 (fut °rucchati) — 2. to sing in a whining tone J V.304.

Uparodha [fr. upa + **rudh**] obstacle; breaking up, destruction, end J III.210, 252; Pv IV.1[5]; Miln 245, 313.

Uparodhana (nt.) [fr. upa + **rudh**] breaking up, destruction Sn 732, 761.

Uparodheti [Caus of uparundhati] to cause to break up; to hinder, stop; destroy Vin III.73.

Uparopa [upa + ropa, cp. upa 5] "little plant", sapling Vin II.154. See also next.

Uparopaka = uparopa, sapling J II 345; IV.359.

Upala [Lit. Sk. upala, etym. uncertain] a stone Dāvs III.87.

Upalakkhaṇā (f.) & °aṃ (nt.) [upa + lakkhaṇa] discrimination S III.261 (an°); Dhs 16, 20, 292, 1057; Pug 25; VvA 240.

Upalakkheti [upa + **lakṣay**] to distinguish, discriminate Vism 172.

Upaladdha [pp. of upalabhati] acquired, got, found J VI. 211 (°bāla; v. l. paluddha°); Sdhp 4, 386.

Upaladdhi (f.) [fr. upa + **labh**] acquisition; knowledge Miln 268; VvA 279.

Upalabhati [upa + **labh**] to receive, get, obtain to find, made out Miln 124 (kāraṇaṇ); usually in Pass. **upalabbhati** to be found or got, to be known; to exist M I.138 (an°); S I.135; IV.384; Sn 858; Pv II.11[1] (= paccanubhavīyati PvA 146); Kvu 1, 2; Miln 25; PvA 87.

Upalāpana (nt.) [fr. upa + **lap**] talking over or down, persuasion; diplomacy, humbug D II.76; Miln 115, 117.

Upalāpeti [Caus. of upa + **lap**] to persuade, coax, prevail upon, talk over, cajole Vin I.119; III.21; J II.266; III.265; IV.215; PvA 36, 46, 276.

Upalāḷita [pp. of upalāḷeti] caressed, coaxed Sdhp 301.

Upalāḷeti [Caus. of upa + **lal**; cp. BSk. upalāḍayati Divy 114, 503]. — 1. to caress, coax, fondle, win over J II. 267; Vism 300; Sdhp 375. — 2. to boast of, exult in J II.151. — pp. **upalāḷita** (q. v.).

Upaḷāseti [upa + Caus. of **las**] to sound forth, to (make) sound (a bugle) D II.337 (for uppaḷāseti? q. v.).

Upalikkhati [upa + **likh**] to scratch, scrape, wound A III. 94 sq. (= vijjhati C.).

Upalitta [pp. of upalimpati] smeared with (—°), stained, tainted Th 2, 467 (cp. ThA 284; T. reads apalitta); Pug 56. Usually neg. **an°** free from taint, undefiled M I.319, 386; Miln 318; metri causa **anūpalitta** S I.141; 284; Sn 211, 392, 468, 790, 845; Dh 353 (cp. DhA IV.7).

Upalippati [Pass. of upalimpati] to be defiled; to stick to, hang on to Sn 547, 812; J III.66 (= allīyatt C.); Miln 250, 337.

Upalimpati [upa + **lip**] to smear, defile, D II.18; Vin III. 312; J I.178; IV.435; Miln 154. — Pass. **upalippati**, pp. **upalitta** (q. v.).

Upalepa [fr. upa + **lip**] defilement J IV.435.

Upalohitaka (adj. [upa + lohita + ka, see upa 5] reddish J III.21 (= rattavaṇṇa C.).

Upallaviṇ Sn 1145 see **upaplavati.**

Upavajja (adj.) [grd. of upavadati] blameworthy S IV.59, 60; A II.242. **an°** blameless, without fault S IV.57 sq; A IV.82; Miln 391.

Upavajjatā (f.) [abstr. fr. upavajja] blameworthiness S IV. 59 (an°).

Upavaṇṇeti [upa + vaṇṇeti] to describe fully Sdhp 487.

Upavattati [upa + **vṛt**] to come to pass, to take place J VI.58.

Upavadati [upa + **vad**] to tell (secretly) against, to tell tales; to insult, blame D I.90; S III.125 (attā silato na upav.); A II.121 (id.); V.88; J II.196; PvA 13.

Upavana (nt.) [upa + vana, see upa 5] a kind of wood, miniature wood, park J IV.431; V.249; Miln 1; VvA 170 (= vana), 344; ThA 201; PvA 102 (ārām°), 177 (mahā°).

Upavasati [upa + vasiti]. — 1. to dwell in or at J III.113; DA I.139. — 2. to live (trs.); to observe, keep (a holy day); only in phrase **uposathaṇ upovasati** to observe the fast day S I.208; A I.142, 144, 205; Sn 402 (ger. upavassa); J III.444; SnA 199; PvA 209. — pp. **upavuttha** (q. v.). See also uposatha.

Upavāda [fr. upa + **vad**] insulting, railing; blaming, finding fault Nd[1] 386; PvA 269; **an°** (adj.) not grumbling or abusing Dh 185 (anūpa° metri causa).

Upavādaka (adj.) [fr. upavāda] blaming, finding fault, speaking evil of (gen.), generally in phrase **ariyānaṇ u.** insulting the gentle Vin III.5; A I.256; III.19; IV.178; V.68; It 58, 99. — **an°** Ps I.115; Pug 60.

Upavādin (adj. [fr. upavāda] = upavādaka; in **ariy°** S I. 225; II.124; V.266; Pv IV.3[39]. **an°** M I.360.

Upavāyati [upa + vāyati] to blow on or towards somebody M I.424; A IV.46; Th 1, 544; Pv III.6[6]; Miln 97.

Upavāsa [fr. upa + **vas**, see upavasati] keeping a prescribed day, fasting, self-denial, abstaining from enjoyments [Same as **uposatha**; used extensively in BSk. in meaning of uposatha, e. g. at Av. Ś I.338, 339; Divy 398 in phrase aṣṭāṅga-samanvāgataṇ upavāsaṇ upavasati] A V.40 (? uncertain; vv. ll. upāsaka, ovāpavāssa, yopavāsa); J VI.508; SnA 199 (in expln. of uposatha).

Upavāsita (adj.) (upa + vāsita] perfumed PvA 164 (for gandha-samerita).

Upavāhana (nt.) [upa + vāhana] carrying away, washing away Sn 391 (saṇghāṭi-raj-ūpa° = paṇsu-malādino saṇghāṭirajassa dhovanaṇ SnA 375).

Upavicāra [upa + vicāra; cp. BSk. upavicāra Divy 19, trsld. on p. 704 in Notes by "perplexed by doubts"(?)] applying (ones mind), to, discrimination D III.245 (domanass°); M III.239; S IV.232 (somanass° etc.); A III.363 sq.; V.134; Ps I.17; Dh 8, 85, 284; Vbh 381.

Upavijaññā (f.) (adj.) [grd. formation of upa + vi + **jan**, cp. Sk. vijanya] about to bring forth a child, nearing childbirth M I.384; Th 2, 218; Ud 13; Dāvs III.38; ThA 197.

Upavisati [upa + visati] to come near, to approach a person J IV.408; V.377; aor. **upāvisi** Sn 415, 418 (āsajja upāvisi = samīpaṇ gantvā nisīdi SnA 384).

Upaviṇa [upa + vīṇā] the neck of a lute S IV. 197; Miln 53.

Upavīta [?] covered (?) at VvA 8 in phrase "vettalatādīhi upavītaṇ āsanaṇ" should prob. be read **upanīta** (vv. ll. uparivīta & upajita); or could it be pp. of upavīyati (woven with)?

Upavīyati [Pass. of upa + **vā**[2] to weave] te be woven J VI.26.

Upavuttha [pp. of upavasati] celebrated, kept (of a fastday) A I.211 (uposatha); Sn 403 (uposatha). Cp. **uposatha.**

Upavhyati [upa + ā + **hū**, cp. avhayati for *āhvayati] to invoke, call upon D II.259; S I.168.

Upasaṇvasati [upa + saṇ + **vas**] to live with somebody, to associate with (acc.) J I.152.

Upasaṇharaṇa (nt.) [fr. upasaṇharati] drawing together, bringing up to, comparison Vism 232 sq.; J V.186.

Upasaṇharati [upa + saṇ + **hṛ**] — 1. to collect, bring together, heap up, gather Miln 132. — 2. to dispose, arrange, concentrate, collect, focus Vin IV.220 (kāyaṇ); M I.436 (cittaṇ), 468 (cittaṇ tathattāya); S V.213 sq. (id.); DhsA 309 (cakkhuṇ). — 3. to take hold of, take care of, provide, serve, look after Miln 232.

Upasaṇhāra [fr. upa + saṇ + **hṛ**] taking hold of, taking up, possession, in **devat°** being seized or possessed by a god Miln 298.

Upasaṇhita (adj.) [pp. of upa + saṇ + **dhā**] accompanied by, furnished or connected with (—°) D I.152; M I.37, 119 (chand°); S II.220 (kusal°); IV.60 (kām°), 79 (id.); Sn 341 (rāg°), 1132 (giraṇ vaṇṇ° = vaṇṇena upetaṇ Nd[2]); Th 1, 970; J I.6; II.134, 172; V.361.

Upasankamati [upa + saṇ + **kram,** cp. BSk. upasankramati Av. Ś. I.209] — 1. to go up to (with acc.), to approach, come near; freq. in stock phrase "yena (Pokkharasādissa parivesanā) ten' upasankami, upasankamitvā paññatte āsane nisīdi", e. g. Vin I.270; D I.109; II.1, and passim. — aor. °sankami Pv. II.2[10]; SnA 130, 140; KhA 116; PvA 88; ger. °sankamitvā SnA 140; PvA 6, 12, 19, 20, 88; °sankamma Sn 166, 418, 460, 980, 986; inf. °sankamituṇ PvA 79. —. 2. to attend on (as a physician), to treat Miln 169, 233, 353; DA I.7.

Upasankamana (nt.) [fr. upasankamati] going near, approach M II.176; S V.67 = It 107; PvA 232.

Upasankheyya (adj.) [grd of upa + sankharoti] to be prepared, produced or contracted Sn 849 (= °sankhātabba SnA 549; cp. Nd[1] 213.

Upasagga [Sk upasarga, of upa + **sṛj**] — 1. attack, trouble, danger Vin I.33; A I.101; Th 2, 353; Dh 139 (where spelt upassaga, cp. DhA III.70); Miln 418. — 2. (tt. g.) prefix, preposition J II.67 (saṇ), 126 (apa); III.121 (ni, pa); DA I.245 (adhi); KhA 101 (sa° and an°); PvA 88 (atthe nipāto a particle put in metri causa, expln. of handa); DhsA 163, 405.

Upasagga [follows here!].

Upasaṇṭhapanā (f.) [fr. upa + saṇṭhapeti] stopping, causing to cease, settling Pug 18 (see also an°).

Upasanta [pp. of upa + **śam,** cp. upasammati] calmed, composed, tranquil, at pease M I.125; S I.83, 162; A III. 394; Sn 848, 919, 1087, 1099; Nd[1] 210, 352, 434; Nd[2] 161; Dh 201, 378; Miln 394; DhA III.260; IV.114; PvA 132 (= santa).

Upasama [Sk. upaśama, upa + **śam**] calm, quiet, appeasement, allaying, assuagement, tranquillizing Vin I.10 = S IV.331 = V.421 (in freq. phrase upasamāya abhiññāya sambodhāya nibbānāya saṇvattati; see nibbāna III.7); D I.50; III.130 sq., 136 sq., 229 (as one of the 4 objects of adhiṭṭhāna, viz. paññā° sacca° cāga° upasama°); M I. 67; III.246; S I.30, 34 (sīlena), 46 citta-v-ûpasama), 48, 55; II.223, 277; III.86 (sankhārānaṇ . . . v-ūpasamo) D II. 157; S I.158 (see vūpasama and sankhāra); (ariyaṇ maggaṇ dukkh°-gāminaṇ); IV.62, 331; V.65 (avūpasama), 179, 234 (°gāmin), 378 sq.; A I.3 (avūpasama), 30, 42; II.14 (vitakk°); III.325 sq.; V.216, 238 sq.; Sn 257, 724, 735, 737; It 18 (dukkh°) 83; Dh 205; Nd[1] 351; J I.97; Ps I.95; Miln 170, 248; Vism 197 (°ânussati); Sdhp 587. Cp. vi° (vū°).

Upasamati [upa + **śam** in trs. meaning for usual sammati in intrs. meaning] to appease, calm, allay, assuage Sn 919; Th 1, 50 (pot. upasama = upasameyya nibbāpeyya Nd[1] 352). — pp. **upasanta** q. v.).

Upasamāna (nt.) = upasama Th 1, 421; Sdhp 335 (dukkh°).

Upasampajjati [upa + sampajjati] to attain, enter on, acquire, take upon oneself usually in ger. **upasampajja** M I.89; S III.8; A IV.13; V.69; Dhs 160 (see DhsA 167); DA I.313; SnA 158. — pp. **upasampanna** (q. v.).

Upasampadā (f.) [fr. upa + saṇ + **pad**] — 1. taking, acquiring; obtaining, taking upon oneself, undertaking D. II.49; M I.93; A III.65; Dh 183 (cp. DhA III.236); Nett 44 (kusalassa). — 2. (in special sense) taking up the bhikkhuship, higher ordination, admission to the privileges of recognized bhikkhus [cp. BSk. upasampad & °padā Divy 21, 281 etc.] Vin I.12, 20, 95, 146 and passim; III.15; IV.52; D I.176, 177, 202; S I.161; A IV.276 sq. & passim; DhA II.61 (pabbajjā +); PvA 54 (laddh° one who has received ordination), 179 (id.).

Upasampanna [pp. of upasampajjati] obtained, got, received; in special sense of having attained the recognition of bhikkhuship, ordained [cp. BSk. upasampanna Divy 281] S I.161; A V.70; Vin III.24; IV.52, 130; Miln 13.

Upasampādeti [Denom. fr. upasampadā] 1. to attain to, obtain, produce DhsA 167 (= nipphādeti). — 2. to admit to bhikkhuship, to ordain Vin IV.130, 226, 317 (= vuṭṭhāpeti); grd. °**etabba** Vin I.64 sq.; IV.48; A V.72.

Upasamphassati [upa + sam + **spṛś**] to embrace J V.297.

Upasammati [Sk. upaśāmyati, upa + **śam** in intrs. function] to grow calm, to cease, to be settled or composed, to be appeased S I.62, 221; Dh 100 sq.

Upasavyāna (nt.?) [?] "a robe worn over the left shoulder" (Hardy, Index to ed.) VvA 166 (v. l. upavasavya).

Upasiṇsaka (adj.) [fr. upa + siṇsati = **śaṇs,** cp. āsiṇsaka] striving after, longing or wishing for Miln 393 (āhār°; Morris *J P T S.* 1884, 75 proposes reading upasinghaka).

Upasinghaka (adj.) [fr. upa + **singh**] sniffing after J II. 339; III.144; Miln 393 (? see upasiṇsaka).

Upasinghati [upa + **singh**] — 1. to sniff at S I.204 (padumaṇ); I.455; J II.339, 408; VI.336. — 2. to sniff up Vin I.279. — Caus. °**āyati** to touch gently KhA 136. Caus. II. °**āpeti** to touch lightly, to stroke J IV.407.

Upasinghita [pp. of upasinghati] scented, smelled at (loc.) J VI.543 (sīsaṇhi; C. for upagghāta).

Upasussati [upa + sussati] to dry up M I.481; Sn 433; J I.71.

Upasecana (nt.) [fr. upa + **sic**] sprinkling over, i. e. sauce Th 1, 842; J II.422; III.144; IV.371 (maṇs°); VI.24. See also nandi° & maṇsa°.

Upaseniyā (f.) [Sk. upa + either śayanika of śayana, or śayanīya of **śī**] (a girl) who likes to be always near (her mother), a pet, darling, fondling J VI.64 (=mātaraṇ upagantvā sayanika C.).

Upasevati [upa + **sev**] — 1. to practice, frequent, pursue Miln 355. — 2. to serve, honour, Sn 318 (°amāna). — pp. **upasevita** (q. v.).

Upasevanā (f.) [abstr. fr. upasevati] serving, pursuing, following, service, honouring, pursuit S III.53 = Nd[1] 25 = Nd[2] 570 (nand° pleasure-seeking); It 68 (bāl° & dhīr°); Sn 249 (utu° observance of the seasons); Miln 351.

Upasevita [pp. of upasevati] visited, frequented PvA 147 (for sevita).

Upasevin (adj.) (—°) [fr. upasevati] pursuing, following, going after A III.136 (vyatta°); Miln 264 (rāj°); DhA III.482 (para-dār°).

Upasobhati [upa + **śubh**] to appear beautiful, to shine forth Th 1, 1080. — Caus. °**sobheti** to make beautiful, embellish, adorn Vv 52[6]; J V.132; PvA 153. — pp. **upasobhita** (q. v.).

Upasobhita [pp. of upasobheti] embellished, beautified, adorned PvA 153, 187; Sdhp 593.

Upassagga see **upasagga.**

Upassaṭṭha [Sk. upasṛṣṭa, pp. of upa + **sṛj**] "thrown upon", overcome, visited, afflicted, ruined, oppressed S IV.29; A III.226 (udak°); J I.61; II.239.

Upassaya [fr. upa + **śri,** cp. assaya & missaya] abode, resting home, dwelling, asylum S I.32, 33; Vv 68[4]; Miln 160. Esp. freq. as **bhikkhuni°** or **bhikkhun°** a nunnery Vin II.259; IV.265, 292; S II.215; J I.147, 428; Miln 124.

Upassāsa [upa + assāsa; upa + **śvas**] breathing J I.160.

Upassuti (f.) [fr. upa + **śru**] listening to, attention S II. 75; IV.91; J V.100; Miln 92.

Upassutika (adj.) [fr. upassuti] one who listens, an eavesdropper J V.81.

Upahacca (°—) [ger. of upahanti] — 1. spoiling, impairing, defiling J V.267 (manaṃ) — 2. reducing, cutting short; only in phrase **upahacca-parinibbāyin** "coming to extinction after reducing the time of rebirths (or after having almost reached the destruction of life") S V.70, 201 sq.; A I.233 sq.; IV.380; Pug 17 (upagantvā kālakiriyaṃ āyukkhayassa āsane ṭhatvā ti attho Pug A 199); Nett 190. — The term is not quite clear; there seems to have existed very early confusion with upapacca > upapajja > uppajja, as indicated by BSk. upapadya-parinirvāyin, and by remarks of C. on Kvu 268, as quoted at *Kvu trsl.* 158, 159.

Upahaññati [Pass. of upahanti] to be spoilt or injured Sn 584; J IV.14; Miln 26.

Upahata [pp. of upahanti] injured, spoilt; destroyed D I.86 (phrase khata + upahata); S I.238 (na sûpahata "not easily put out" trsl.); II.227; A I.161; Dh 134; J VI. 515; Miln 223, 302; DhA II.33 (an°).

Upahattar [Sk. *upahartṛ, n. ag. of upa + **hṛ**] a bringer (of) M I.447 sq.

Upahanti (& °hanati J I.454) [upa + **han**] to impair, injure; to reduce, cut short; to destroy, only in ger. **upahacca**; pp. **upahata** & Pass. **upahaññati** (q. v.).

Upaharaṇa (nt.) [fr. upa + **hṛ**] — 1. presentation; luxury J I.231. — 2. taking, seizing J VI.198.

Upaharati [upa + **hṛ**] to bring, offer, present A II.87; III. 33; Dh I.301, 302; J V.477.

Upahāra [fr. upa + **hṛ**] bringing forward, present, offering, gift Vin III.136 (āhār°) A II.87; III.33; V.66 (mett°); J I.47; IV.455; VI.117; DA I.97.

Upahiṃsati [upa + **hiṃs**] to injure, hurt Vin II.203; J IV.156.

Upāgacchati [upa + ā + **gam**] to come to, arrive at, reach, obtain, usually aor. upāgañchi Cp I 10[10], pl. upāgañchuṃ Sn 1126; or upāgami Sn 426, 685, pl. upāgamuṃ Sn 302, 1126. Besides in pres. imper. upāgaccha PvA 64 (so read for upagaccha). — pp. **upāgata.**

Upāgata [pp. of upāgacchati] come to, having reached or attained Sn 1016; PvA 117 (yakkhattaṃ); Sdhp 280.

Upāta [according to Kern, *Toev.* s. v. = Sk. upātta, pp of upa + ā + **dā** "taken up"; after Morris *J P T S.* 1884, 75 = uppāta "flying up"] thrown up, cast up, raised (of dust) Th 1, 675.

Upâtigacchati [upa + ati + gacchati] to "go out over", to surpass, overcome, only in 3rd sg. pret. **upaccagā** Sn 333, 636, 641, 827; Th 1, 181; 2, 4; J I.258; VI.182; & 3rd pl. **upaccaguṃ** S I.35; A III.311; J III.201.

Upâtidhāvati [upa + ā + dhāvati] to run on or in to Ud 72.

Upâtipanna [pp. of upâtipajjati, upa + ā + **pad**] fallen into, a prey to (with loc.) Sn 495 (= nipanna with gloss adhimutta SnA 415).

Upâtivatta [pp. of upâtivattati] gone beyond, escaped from, free from (with acc.) S I.143; A II.15; Sn 55, 474, 520, 907; J III.7, 360; Fd[1] 322 = Nd[2] 163. Cp. BSk. upâtivṛtta in same sense at M Vastu III.281.

Upâtivattati [upa + ati + vattati] to go beyond, overstep M I.327; Sn 712 (v. l. for upanivattati); Nett 49. — pp. **upâtivatta** (q. v.).

Upādā (adv.) [shortened ger. of upādiyati for the usual upādāya in specialised meaning] lit. "taking up", i. e. subsisting on something else, not original, secondary, derived (of rūpa form) Dhs 877, 960, 1210; Vism 275, 444 (24 fold); DhsA 215, 299, 333, cp. *Dhs trsl.* 127, 197. — Usually (and this is the earlier use of upādā) as neg. **anupādā** (for anupādāya) in meaning "not taking up any more (fuel, so as to keep the fire of rebirth alive)", not clinging to love of the world, or the kilesas q. v., having no more tendency to becoming; in phrases **a. parinibbānaṃ** "unsupported emancipation" M I.148; S IV.48; V.29; DhA I.286 etc.; **a. vimokkho** mental release A V.64 (A A: catuhi upādānehi agahetvā cittassa vimokkho; arahattass'etaṃ nāmaṃ); Vin V.164; Ps II.45 sq.; **a. vimutto** D I.17 (= kinci dhammaṃ anupādiyitvā vimutto DA I.109); cp. M III.227 (paritassanā).

Upādāna (nt.) [fr. upa + ā + **dā**] — (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; adj. (—°) supported by, drawing one's existence from S I.69; II 85 (aggikkhandho °assa pariyādānā by means of taking up fuel); V.284 (vāt°); J III.342 sa-upādāna (adj.) provided with fuel S IV.399; anupādāna without fuel DhA II.163. — 2. (appld.) "drawing upon", grasping, holding on, grip, attachment; adj. (—°) finding one's support by or in, clinging to, taking up, nourished by. See on term *Dhs trsl.* 323 & *Cpd.* 171. They are classified as 4 upādānāni or four Graspings viz. kām°, diṭṭh°, sīlabbat°, attavād° or the graspings arising from sense-desires, speculation, belief in rites, belief in the soul-theory D II.58; III.230; M I.51, 66; S II.3; V 59; Dhs 1213; Ps I.129; II.46, 47; Vbh 375; Nett 48; Vism 569. — For upādāna in var. connections see the foll. passages: D I.25; II.31, 33, 56; III.278; M I.66, 136 (attavād°) 266; S II.14, 17, 30, 85; III.10, 13 sq., 101, 135, 167, 191; IV.32, 87 sq., 102 (tannissitaṃ viññāṇaṃ tadupādānaṃ), 390, 400 (= taṇhā); A IV.69; V.111 (upāy°); Sn 170, 358, 546; Ps I.51 sq., 193; II.45 sq, 113; Vbh 18, 30, 67, 79, 119, 132; Dhs 1059, 1136, 1213, 1536 sq.; Nett 28 sq., 41 sq., 114 sq.; DhA IV.194. — **sa**° full of attachment (to life) M I.65; Vin III.111; S IV.102; **an**° unattached, not showing attachment to existence S IV.399; Vin III 111; Th 1, 840; Miln 32; DA I.98.

-kkhandha, usually as pañc' upādāna-kkhandhā the factors of the "fivefold clinging to existence" [cp. BSk. pañc' u°-skandhāḥ Av. Ś II.168[1] & note] D II.35, 301 sq.; III.223, 286; M I.61, 144, 185; III.15, 30, 114, 295; Ps II.109 sq.; Vbh 101; Vism 505 (khandha-pañcaka). See for detail khandha II.B 2. **-kkhaya** extinction or disappearance of attachment S II.54; A III.376 sq.; Sn 475, 743; It 75. **-nidāna** the ground of upādāna; adj. founded on or caused by attachment Ps II.111; Vbh 135 sq. **-nirodha** destruction of "grasping" Vin I.1 (in formula of paṭicca-samuppāda); S II.7; III.14; A I.177. **-paccaya** = °nidāna S II.5; III 94; Sn 507, 742.

Upādāniya (adj.) [fr. upādāna, for *upādānika > °aka] belonging to or connected with upādāna, sensual, (inclined to) grasping; material (of rūpa), derived. See on term *Dhs trsl.* 203, 322. — S II.84; III.47; IV.89, 108; Dhs 584, 1219, 1538; Vbh 12 sq., 30, 56, 119, 125, 319, 326.

Upādāya (adv.) [ger. of upādiyati] — 1. (as prep. with acc.) lit. "taking it up" (as such & such), i. e. (a) out of, as, for; in phrase anukampaṃ upādāya out of pity or mercy D I.204; PvA 61, 141, 164. — (b) compared with, alongside of, with reference to, according to D I.205 (kālañ ca samayañ ca acc. to time & convenience); DhA I.391; VvA 65 (paṃsucuṇṇaṃ); PvA 268 (manussalokaṃ). The same use of upādāya is found in BSk., e. g. at Divy 25, 359, 413; Av. Ś I.255. — 2. (in same meaning & application as upādā, i. e. in neg. form first & then in positive abstraction from the latter) as philosophical term "hanging on to", i. e. derived, secondary (with rūpa) Vbh 12, 67 etc.; Nd[1] 266. Usually as **anupādāya** "not

clinging to", without any (further) clinging (to rebirth), emancipated, unconditioned, free [cp. BSk. paritt-anupādāya free from the world Divy 655], freq. in phrase a. nibbuta completely emancipated S II.279; A I.162; IV. 290; besides in foll. pass.: Vin I.14 (a. cittaṃ vimuccati) 182 (id.); S II.187 sq.; IV.20, 107; V.317; Dh 89 = S V.24 (ādānapaṭi-nisagge a. ye ratā); Dh 414; Sn 363; It 94 (+ aparitassato).

Upādi° [the compn.-from of upādāna, derived fr. upādā in analogy to nouns in °a & °ā which change their a to i in compn. with **kṛ** & **bhū**; otherwise a n. formation fr. **dā** analogous to °dhi fr. **dhā** in upadhi] = upādāna, but in more concrete meaning of "stuff of life", substratum of being, khandha; only in combn. with °**sesa** (adj.) having some fuel of life (= khandhas or substratum) left, i. e. still dependent (on existence), not free, materially determined S V.129, 181; A III.143; It 40; Vism 509. More frequently neg. **an-upādi-sesa** (nibbāna, nibbānadhātu or parinibbāna, cp. similarly BSk. anupādi-vimukti M Vastu I.69) completely emancipated, free, without any (material) substratum Vin II.239 (nibbāna-dhātu); D III.135; M I.148 (parinibbāna); A II.120; IV.75 sq., 202, 313; J I.28, 55, Sn 876; It 39, 121 (nibbāna-dhātu); Ps. I.101; Vism 509; DhA IV.108 (nibbāna); VvA 164, 165. Opp. **sa-upādisesa** A IV.75 sq., 378 sq.; Sn 354 (opp. nibbāyi); Vism 509; Nett 92. See further ref. under nibbāna & parinibbāna.

Upādiṇṇa [for °ādinna with substitution of ṇṇ for nn owing to wrong derivation as pp. from ādiyati[2] instead of ādiyati[1]] grasped at, laid hold of; or "the issue of grasping", i. e. material, derived, secondary (cp. upādā), see def. at *Dhs trsl*[n.] 201, 324. — Dhs 585, 877, 1211, 1534; Vbh 2 sq., 326, 433; Vism 349, 451; an° Vin III.113; Dhs 585, 991, 1212, 1535.

Upādiṇṇaka (adj.) = **upādiṇṇa** DhsA 311, 315, 378; Vism 398.

Upādiyati [upa + ā + **dā**, see ādiyati[1]] to take hold of, to grasp, cling to, show attachment (to the world), cp. upādāna D II.292; M I.56, 67; S II.14; III.73, 94, 135; IV. 168 (na kiñci loke u. = parinibbāyati); Sn 752, 1103, 1104; Nd[1] 444 (= ādeti); Nd[2] 164. ppr. **upādiyaṇ** S IV. 24 = 65 (an°); — ppr. med. **upādiyamāna** S III.73; SnA 409, & **upādiyāna** (°ādiyāno) Sn 470; Dh 20. — ger. **upādāya** in lit. meaning "taking up" J I.30; Miln 184, 338, 341; for specialised meaning & use as prep. see separately as also **upādā** and **upādiyitvā** VvA 209; DA I.109 (an°); DhA IV.194 (an°). — pp. **upādiṇṇa** (q. v.).

Upādhi [fr. upa + ā + **dhā**] 1. cushion J VI.253. — 2. supplement, ornament (?), in °**ratha** "the chariot with the outfit", expld. by C. as the royal chariot with the golden slipper J VI.22.

Upādhiya [fr. upāhi] being furnished with a cushion J VI. 252 (adj.).

Upāya [fr. upa + **i**, cp. upaya] approach; fig. way, means, expedient, stratagem S III.53 sq., 58; D III.220 (°kosalla); Sn 321 (°ññū); J I.256; Nd[2] 570 (for upaya); PvA 20, 31, 39, 45, 104, 161; Sdhp 10, 12, 350, 385. — Cases adverbially; instr. **upāyena** by artifice or means of a trick PvA 93; yena kenaci u. PvA 113. — abl. **upāyaso** by some means, somehow J III.443; V.401 (= upāyena C.). — **anupāya** wrong means J I.256; Sdhp 405; without going near, without having a propensity for S I.181; M III.25. -**kusala** clever in resource J 498; Nett 20; SnA 274.

Upāyatta (nt.) [abstr. fr. upāya] a means of (—°) VvA 84 (paṭipajjan°).

Upāyana (nt.) [fr. upa + **i**, cp. upāya] going to (in special sense), enterprise, offering, tribute, present J V.347; VI. 327; Miln 155, 171, 241; Sdhp 616, 619.

Upāyāsa [upa + āyāsa, cp. BSk. upāyāsa Divy 210, 314.] (a kind of) trouble, turbulence, tribulation, unrest, disturbance, unsettled condition M I.8, 144, 368; III.237; A I.144, 177, 203 (sa°); II.123, 203; III.3, 97, 429; Sn 542; It 89 = A I.147 = M I.460; J II.277 (°bahula); IV.22 (id.); Pug 30, 36; Vbh 247; Nett 29; Miln 69; Vism 504 (def.); DA I.121. — **anupāyāsa** peacefulness, composure, serenity, sincerity D III.159; A III.429; Ps I 11 sq.

Upāramati [upa + ā + **ram**] to cease, to desist J V.391, 498.

Upāraddha [pp. of upārambhati] blamed, reprimanded, reproved A V.230.

Upārambha [Sk. upārambha, upa + ālambhate] — 1. reproof, reproach, censure M I.134, 432; S III.73; V.73; A I.199; II.181; III.175; IV.25; Vbh 372. — 2. (adj.) ill-disposed, hostile Th 1, 360 sq.; DA I.21, 263.

Upārambhati [Sk. upālambhate, upa + ā + **labh**] to blame, reprimand, reproach M I.432, 433. — pp. **upāraddha** (q. v.).

Upālāpeti at PvA 276 read **upalāpeti** (q. v.).

Upāvisi 3rd sg. aor. of **upavisati** (q. v.).

Upāsaka [fr. upa + **ās**, cp. upāsati] a devout or faithful layman, a lay devotee Vin I.4, 16 (tevāciko u.), 37, 139, 195 sq.; II.125; III.6, 92; IV.14, 109; D I.85; II.105, 113; III.134, 148, 153, 168, 172 sq., 264; M I.29, 467, 490; S V.395, 410; A I.56 sq.; II.132 (°parisā); III 206 (°caṇḍāla, °ratana); IV.220 sq. (kittāvatā hoti); Sn 376, 384; J I.83; Pv I 10[4]; Vbh 248 (°sikkhā); DA I.234; PvA 36, 38, 54, 61, 207. — f. **upāsikā** Vin I.18, 141, 216; III.39; IV.21, 79; D III.124, 148, 172, 264; M I.29, 467, 491; S II.235 sq.; A I.88; II.132; V.287 sq.; Miln 383; PvA 151, 160.

Upāsakatta (nt.) [abstr. fr. upāsaka] state of being a believing layman or a lay follower of the Buddha Vin I.37; S IV,301; Vv 84[21].

Upāsati [upa + **ās**] lit. "to sit close by", to go after, attend, follow, serve, honour, worship D II.287; A I.162; J V. 339, 371 (= upagacchati C.); Miln 418 (lakkhe upāseti fix his attention on the target). — 3rd pl. pres. med. **upāsare** A I.162; J IV.417 (= upāyanti C.). Cp. **payirupāsati**. — pp. **upāsita** & **upāsīna** (q. v.). See also **upāsaka, upāsana**[1].

Upāsana[1] (nt.) [fr. upāsati] attendance, service, honour S I.46 (samaṇ°); Th 1, 239; Miln 115. Cp. payir°.

Upāsana[2] (nt.) [fr. upāsati] — 1. archery J VI.448; usually in phrase **katûpāsana** skilled in archery M I.82; S II. 266; A II.48; J IV.211; Mhvs 24, 1. — Miln 232 (°ṇ sikkhitvā). — 2. practice Miln 419. — 3. in °**sālā** gymnasium, training ground Miln 352.

Upāsikā see **upāsaka**; cp. payir°.

Upāsita [pp. of upāsati] honoured, served, attended S I 133, cp. Nd[2] 165; Th 1, 179.

Upāsīna [pp. of upāsati] sitting near or close to J V.336.

Upāhata [upa + āhata] struck, afflicted, hurt J I.414.

Upāhanā (f.) [with metathesis for upānahā = Sk. upānah f. or upānaha m.; but cp. BSk. upānaha nt. Divy 6] a shoe, sandal Vin I.185; II.118, 207 (adj. sa-upāhana), 208; S I,226; J IV.173, 223; Pv II.4[9]; Nd[2] 226; KhA 45; DhA I.381 (chatt °ṇ as nt? v. l. °nā); PvA 127, 186. — **upāhanaṇ** (or upāhanā) **ārohati** to put on sandals J IV. 16; VI. 524; opp. omuñcati take off Vin II.207, 208; J III.415; IV.16. — *Note.* An older form **upānad°** (for upānadh = Sk. upānah) is seen by Kern in pānadûpama J II.223, which is read by him as upānadûpama (v. l. upāhan-upama). See *Toev.* s. v. upānad.

Upiya [ger. of upeti] undergoing, going into, metri causa as ūpiya (—°) and opiya, viz. hadayasmiṃ opiya S I 199 = Th 1, 119; senûpiya J v.96 (v. l. senopiya; C. sayanûpagata). In **tadûpiya** the 2nd part upiya represents an adj. upaka fr. upa (see ta I. a), thus found at Miln 9.

Upekkhaka (adj.) [fr. upekkhā] disinterested, resigned, stoical Vin III.4; D I.37, 183; III.113, 222, 245, 269, 281; S v.295 sq., 318; A III.169 sq., 279; v.30; Sn 515, 855, 912; It 81; Nd¹ 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

Upekkhati [upa + **īkṣ**] to look on, to be disinterested or indifferent Sn 911; Nd¹ 328; J VI.294.

Upekkhanā (f.) [abstr. fr. upa + **īkṣ**] is commentator's paraphrase for upekkhā (q. v.) Nd¹ 501 = Nd² 166; Vbh 230.

Upekkhavant (adj.) = upekkhaka J v.403.

Upekkhā & **Upekhā** (f.) [fr. upa + **īkṣ**, cp. BSk. upekṣā Divy 483; Jtm 211. On spelling upekhā for upekkhā see Müller P. Gr. 16] "looking on", hedonic neutrality or indifference, zero point between joy & sorrow (Cpd. 66); disinterestedness, neutral feeling, equanimity. Sometimes equivalent to adukkham-asukha-vedanā "feeling which is neither pain nor pleasure". See detailed discussion of term at *Cpd.* 229—232, & cp. *Dhs trsln.* 39. — Ten kinds of upekkhā are enumd. at DhsA 172 (cp. *Dhs trsln.* 48; Hardy, *Man. Buddhism* 505). — D I 38 (°sati-parisuddhi purity of mindfulness which comes of disinterestedness cp. Vin III.4; Dhs 165 & Dhs trsln. 50), 251; II.279 (twofold); III.50, 78, 106, 224 sq., 239, 245 (six °upavicāras), 252, 282; M I.79, 364; III 219; S IV.71, 114 sq., v.209 sq. (°indriya); A I.42; 81 (°sukha), 256 (°nimitta); III.185, 291 (°cetovimutti); IV.47 sq., 70 sq., 300, 443; v.301, 360; Sn 67, 73, 972, 1107, (°satisaṃsuddha); Nd¹ 501 = Nd² 166; Ps I.8, 36, 60, 167, 177; Pug 59 (°sati); Nett 25, 97 (°dhātu), 121 sq.; Vbh 12, 15 (°indriya), 54 (id.), 69, 85 (°dhātu), 228, 324, 326 (°sambojjhanga), 381 (°upavicāra); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 (°sambojjhanga, 5 conditions of), 148 (°ânubrūhanā), 160 (def. & tenfold), 317 (°bhāvanā), 319 (°brahmavihāra), 325 (°vihārin), 461; SnA 128; Sdhp 461.

Upeta [pp. of upeti] furnished with, endowed with, possessed of Sn 402, 463, 700, 722; Dh 10, 280; Nd² s. v., Th 1, 789; Pv I.7⁶ (bal°); II 7¹² (phal°, v. l. preferable °upaga), IV.1¹² (ariyaṃ aṭṭhangavaraṃ upetaṃ = aṭṭhahi angehi upetaṃ yuttaṃ PvA 243); Vism 18 (+ sam°, upagata, samupagata etc); PvA 7. — *Note.* The BSk. usually has samanvāgata for upeta (see aṭṭhanga).

Upeti [upa + **i**] to go to (with acc.), come to, approach, undergo, attain D I.55 (paṭhavi-kāyaṃ an-upeti does not go into an earthly body), 180; M I.486 (na upeti, as answer: "does not meet the question"); S III.93; It 89; Sn 209, (na sankhaṃ "cannot be reckoned as") 749, 911, 1074; 728 (dukkhaṃ), 897; Sn 404 (deve); Nd¹ 63; Nd² 167; Dh 151, 306, 342; Sn 318; J IV.309 (maraṇaṃ upeti to die), 312 (id.), 463 (id.); v.212 (v. l. opeti, q. v.); Th 1, 17 (gabbhaṃ); Pv II.3³⁴ (saggaṃ upehi ṭhānaṃ); IV. 3⁵² (saraṇaṃ buddhaṃ dhammaṃ); Nett 66; fut. **upessaṃ** Sn 29; 2nd sg. upehisi Dh 238, 348. — ger. **upecca** Vv 33⁷; S I.209 = Nett 131; VvA 146 (realising = upagantvā cetetvā vā); PvA 103 (gloss for uppacca flying up); see also upiya & uppacca. — pp. **upeta.**

Upocita [pp. of upa + ava + **ci**] heaped up, abounding, comfortable J IV.471.

Uposatha [Vedic upavasatha, the eve of the Soma sacrifice, day of preparation]. At the time of the rise of Buddhism the word had come to mean the day preceding four stages of the moon's waxing and waning, viz. 1st, 8th, 15th, 23d nights of the lunar month that is to say, a weekly sacred day, a Sabbath. These days were utilized by the pre-Buddhistic reforming communities for the expounding of their views, Vin I.101. The Buddhists adopted this practice and on the 15th day of the half-month held a chapter of the Order to expound their dhamma, *ib.* 102. They also utilized one or other of these Up. days for the recitation of the Pāṭimokkha (pāṭimokkhuddesa), *ibid.* On Up. days laymen take upon themselves the Up. vows, that is to say, the eight Sīlas, during the day. See Sīla. The day in the middle of the month is called cātudassiko or pannarasiko according as the month is shorter or longer. The reckoning is not by the month (māsa), but by the half-month (pakkha), so the twenty-third day is simply aṭṭhamī, the same as the eighth day. There is an accasional Up. called sāmaggi-uposatho, "reconciliation-Up.", which is held when a quarrel among the fraternity has been made up, the gen. confession forming as it were a seal to the reconciliation (Vin v.123; Mah. 42). — Vin I.111, 112, 175, 177; II.5, 32, 204, 276; III.164, 169; D III. 60, 61, 145, 147; A I.205 sq. (3 uposathas: gopālaka°, nigaṇṭha°, ariya°), 208 (dhamm°), 211 (devatā°); IV.248 (aṭṭhanga-samannāgata), 258 sq. (id.), 276, 388 (navah angehi upavuttha); v.83; Sn 153 (pannaraso u); Vbh 422; Vism 227 (°sutta = A I.206 sq.); Sdhp 439; DA I.139; SnA 199; VvA 71, 109; PvA 66, 201. — The hall or chapel in the monastery in which the Pāṭimokkha is recited is called **uposathaggaṇ** (Vin III.66), or °**āgāraṇ** (Vin I.107; DhA II.49). The Up. service is called °**kamma** (Vin I.102; v.142; J I.232; III.342, 444; DhA I.205). **uposathaṇ karoti** to hold the Up. service (Vin I.107, 175, 177; J I.425). Keeping the Sabbath (by laymen) is called **uposathaṇ upavasati** (A I.142, 144, 205, 208; IV.248; see upavasati), or uposathavāsaṃ vasati (J v.177). The ceremony of a layman taking upon himself the eight sīlas is called uposathaṇ samādiyati (see sīlaṇ & samādiyati); uposatha-sīla observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha-divasa (J III.52).

Uposathika (adj.) [fr. uposatha] — 1. belonging to the Uposatha in phrase anuposathikaṃ (adv.) on every U., i. e. every fortnight Vin IV.315. — 2. observing the Sabbath, fasting (cp. BSk. uposadhika M Vastu II.9); Vin I.58; IV. 75, 78; J III.52; Vism 66 (bhatta); DhA I.205.

Uposathin (adj.) [fr. upusatha] = uposathika, fasting Mhvs 17, 6.

Uppakitaka indexed at Ud III.2 wrongly for **upakkitaka** (q. v.).

Uppakka (adj.) [fr. ud + **pac**, cp. Sk. pakva & see also uppaccati] — 1. "boiled out", scorched, seared, dried or shrivelled up; in phrase itthiṃ uppakkaṃ okilīniṃ okiriniṃ Vin III.107 = S II.260; expld. by Bdhgh. Vin III.273 as "kharena aggiṇā pakkasarīra". — 2. "boiled up", swollen (of eyes through crying) J VI.10.

Uppacca [ger. of uppatati] flying up Th 2, 248 (see under upacca)); S I.209 (v. l. BB. upecca, C. uppatitvā pi sakuṇo viya) = Pv II.7¹¹ (= uppatitvā PvA 103) = DhA IV.21 (gloss uppatitvā) = Nett 131 (upecca).

Uppaccati [ud + paccati, Pass. of **pac**] in ppr. **uppacciyamāna** (so read for upapacciyamāna, as suggested by v. l. BB. uppajj°) "being boiled out", i. e. dried or shrivelled up (cp. uppakka 1) J IV.327. Not with Morris *J P T S.* 1887, 129 "being tormented", nor with Kern, *Toev.* under upapacc° as ppr. to **pṛc** (*upapṛcyamāna) "dicht opgesloten", a meaning foreign to this root.

Upajjati [ud + pajjati of **pad**] to come out, to arise, to be produced, to be born or reborn, to come into existence D I.180; Sn 584; Pv II.1¹¹ (= nibbattati PvA 71); PvA 8 (nibbattati +), 9, 20, 129 (= pātubhavati); DA I.165. — Pass. **uppajjiyati** Vin I.50. — ppr. uppajjanto PvA 5, 21; fut. °pajjissati PvA 5 (bhummadevesu, corresp. with

niraye nibbattissati ibid.(, 67 (niraye); aor. uppajji PvA 21, 50, 66; & udapādi (q. v.) Vin III.4; J I.81; ger. °pajjitvā D II.157 = S I.6, 158 = II.193 = J I.392 = Th 1, 1159; & uppajja J IV.24. — Caus. **uppādeti** (q. v.). — pp. **uppanna** (q. v.). See also **upapajjati** and **upapanna**.

Uppajjana (adj.-nt.) [fr. uppajjati] coming into existence; birth, rebirth PvA 9 (°vasena), 33 (id.).

Uppajjanaka (adj.) [fr. uppajjana] (belonging to) coming into existence, i. e. arising suddenly or without apparent cause, in °**bhaṇḍa** a treasure trove J III.150.

Uppajjitar [n. ag. fr. uppajjati] one who produces or is reborn in (with acc.) D I.143 (saggaṃ etc.).

Uppaṭipāṭiyā [abl. of uppaṭipāṭi, ud + paṭipāṭi] lit. "out of reach", i. e. in a distance J I.89; or impossible Vism 96 (ekapañho pi u. āgato nāhosi not one question was impossible to be understood). As tt. g. "with reference to the preceding", supra Vism 272; SnA 124, 128; DhsA 135 (T. °paṭipāṭika).

Uppaṇḍanā (f.) [abstr. fr. ut + **paṇḍ** or unknown etym.] ridiculing, mocking Miln 357; Vism 29; PugA 250 (°kathā).

Uppaṇḍuppaṇḍukajāta (adj.) [redupl. intens. formation; ud + paṇḍu + ka + jāta; paṇḍu yellowish. The word is evidently a corruption of something else, perhaps upapaṇḍuka upa in meaning of "somewhat like", cp. upanīla, upanibha etc. and reading at Pv II.1[13] upakaṇḍakin. The latter may itself be a corruption, but is expld. at PvA 72 by upakaṇḍaka-jāta "shrivelled up all over, nothing but pieces (?)". The trsln. is thus doubtful; the BSk. is the P. form retranslated into utpāṇḍuka Divy 334, 463, and trsld. "very pale"] "having become very pale" (?), or "somewhat pale" (?), with dubbaṇṇa in Khp, A 234, and in a stock phrase of three different settings, viz. (1) kiso lūkho dubbaṇṇo upp° dhamani-santhata-gatto Vin I.276; III.19, 110; M II.121; distorted to BSk. bhīto utp°. kṛśāluko durbalako mlānako at Divy 334. — (2) kiso upp°. J VI. 71; DhA IV.66. — (3) upp° dhamanisanth° J I.346; II.92; V.95; DhA I.367. Besides in a doubtful passage at Pv II.1[13] (upakaṇḍakin, v. l. uppaṇḍ° BB.), expld. at PvA 72 "upakaṇḍakajāta", vv. ll. uppaṇḍaka° and uppaṇḍupaṇḍuka°.

Uppaṇḍeti [ut + **paṇḍ**, of uncertain origin] to ridicule, mock, to deride, make fun of Vin I.216, 272, 293; IV. 278; A III.91 = Pug 67 (ūhasati ullapati +); J V.288, 300; DhA II.29; III.41; PvA 175 (avamaññati +). — *Note.* The BSk. utprāsayati at Divy 17 represents the P. uppaṇḍeti & must somehow be a corruption of the latter (vv. ll. at Divy 17 are utprāśayati, utprāṇayati & utprāśrayati).

Uppatati [ud + patati] to fly or rise up into the ..., to spring upwards, jump up; 3rd sg. pret. **udapatta** [Sk. *udapaptat] J III.484 (so read for °patto, & change si to pi); ger. **uppatitvā** J III.484; IV.213; PvA 103, 215; and **uppacca** (q. v.). — pp. **uppatita** (q. v.).

Uppatita [pp. of uppatati] jumped up, arisen, come about Sn 1 (= uddhamukhaṃ patitaṃ gataṃ SnA 4), 591; Dh 222 (= uppanna DhA III.301); Th 1, 371.

Uppatti (f.) [Vedic utpatti, ud + **pad**] coming forth, product, genesis, origin, rebirth, occasion A II.133 (°paṭilābhikāni sanyojanāni); Vbh 137 (°bhava), 411; cp. *Compendium*, 262 f. (khaṇa); Miln 127 (°divasa); Vism 571 sq. (°bhava, 9 fold: kāma° etc.); SnA 46, 159, 241, 254, 312, 445; PvA 144, 215. On uppatti deva see deva and upapatti. — See also aṭṭhuppatti, dānuppatti.

Uppatha [Sk. utpatha, ud + patha] a wrong road or course D I.10 (°gamana, of planets); S I.38, 43; J V.453; VI. 235; DhA III.356 (°cāra).

Uppanna [pp. of uppajjati] born, reborn, arisen, produced, D I.192 (lokaṃ u. born into the world); Vin III.4; Sn 55 °ñāṇa; see Nd[2] 168), 998; J I.99; Pv II.2[2] (pettivisayaṃ); Dhs 1035, 1416; Vbh 12, 17, 50, 319; 327; DhA III. 301; PvA 21 (petesu), 33, 144, 155. — **anuppanna** not arisen M II.11; not of good class D I.97 (see DA I.267).

Uppabbajati [ud + pabbajati] to leave the Order DhA I. 68; PvA 55. — pp. °**pabbajita**. — Caus. **uppabbājeti** to turn out of the Order J IV.219; DhA IV.195. — Caus. II. **uppabbajāpeti** to induce some one to leave the Order J IV.304.

Uppabbajjta [ud + pabbajita] one who has left the community of bhikkhus, an ex-bhikkhu VvA 319; DhA I.311.

Uppala [Sk. utpala, uncertain etym.] the (blue) lotus; a waterlily. The 7 kinds of lotuses, mentioned at J V.37 are: nīla-ratta-set-uppala, ratta-seta-paduma, seta-kumuda, kalla-hāra. — D I.75; II.19; Vin III.33 (°gandha); J II. 443; Dh 55; Vv 32[2]; 35[4]; Pv II.1[20]; III.10[5]; DhA I.384 (nīl°); III.394 (id.); ThA 254, 255; VvA 132, 161. — What is meant by **uppala-patta** (lotus-leaf?) at Vin IV. 261?

Uppalaka [uppala + ka] "lotus-like", N. of a hell (cp. BSk. utpala at Divy 67 etc.) A V.173. See also puṇḍarika.

Uppalin (adj.-n.) [fr. uppala] having lotuses rich in l., only in f. **uppalinī** a lotus-pond D I.75; II.38; S I.138; A III. 26; Vv 32[2]; DA I.219.

Uppaḷāseti [ud + pra + **las**, cp. Sk. samullāsayati in same meaning] to sound out or forth, to make sound Miln 21 (dhamma-saṅkhaṃ). Reading at D II.337 is **upaḷāseti** in same meaning.

Uppāṭaka [fr. ud + **paṭ** in meaning of "biting, stinging"] an insect, vermin S I.170 (santhāro °ehi sañchanno "a siesta-couch covered by vermin swarm" trsld. p. 215 & note).

Uppāṭana (nt.) [fr. ud + **paṭ**] pulling out, uprooting, destroying, skinning J I.454; II.283; VI.238; Miln 166; PvA 46 (kes°); Sdhp 140 (camm°). Cp. sam°.

Uppāṭanaka (adj.) [fr. uppāṭana] pulling up, tearing out, uprooting J I.303 (°vāta); IV.333 (id.).

Uppāṭeti [Sk. utpāṭayati, Caus. uf ud + **paṭ** to split, cp. also BSk. utpāṭayati nidhānaṃ to dig out a treasure Av. Ś I.294] to split, tear asunder; root out, remove, destroy Vin II.151 (chaviṃ to skin); M II.110 (attānaṃ); Th 2, 396 (ger. uppāṭiyā = °pāṭetvā ThA 259); J I.281 (bījāni); IV.162, 382; VI.109 (= luñcati); Miln 86; DhA III.206. — Caus. **uppāṭāpeti** in pp. **uppāṭāpita** caused to be torn off DhA III.208. See also **upphāleti**.

Uppāda[1] [Sk. utpāta, ud + **pat**] flying up, jump; a sudden & unusual event, portent, omen D I.9 (v. l. uppāta) = Vism 30 (T. uppāta, v. l. uppāda) Sn 360; J I.374; VI. 475; Miln 178.

Uppāda[2] [Sk. utpāda, ud + **pad**] coming into existence, appearance, birth Vin I.185; D I.185; S III.39 (+ vaya); IV.14; V.30; A I.152 (+ vaya), 286, 296; II.248 (taṇh°); III.123 (citt° state of consciousness); IV.65 (id.); Dh 182, 194; J I.59, 107 (sat°); Vbh 303 (citt°), 375 (taṇh°); PvA 10; ThA 282. — **anuppāda** either "not coming into existence" D III.270, M I.60; A I.286, 296; II.214, 249; III.84 sq.; Ps I.59, 66; Dhs 1367; or "not ripe" D I.12.

Uppādaka (adj.) (—°) [fr. uppāda[2]] producing, generating PvA 13 (dukkh°). f. °**ikā** DhA IV.109 (jhān°).

Uppādana (nt.) [fr. uppada[2]] making, generating, causing PvA 71 (anubal° read for anubalappadāna?) 114.

Uppādin (adj.) [fr. uppāda[2]] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim; DhsA 45.

Uppādetar [n. ag. fr. uppādeti] one who produces, causes or brings into existence, creator, producer M I.79; S I. 191; III.66; V.351; Miln 217.

Uppādeti [Caus. of uppajjati, ud + **pad**] — 1. to give rise to, to produce, put forth, show, evince, make D I.135; M I.162, 185; Pug 25; PvA 4, 16, 19, 59; Sdhp 539. **cittaṃ u.** to give a (temporary) thought to (with loc.) J I.81; Miln 85; DhA II.89; PvA 3. — 2. to get, obtain, find J IV.2; Miln 140; DhA I.90; PvA 121. — 3. in **lohitaṃ u.** to draw (blood) Miln 214.

Uppilavati (& **Uplavati**) [Sk. utplavati, ud + **plu,** cp. utplutya jumping up, rising Sp. Av. Ś I.209] — 1. to emerge (out of water), to rise, float S IV.313 (uplava imper.); Miln 80, 379; VvA 47 (uplavitvā, v. l. uppalavitvā); DA I.256 (v. l. upari lavati). — 2. to jump up, frisk about, to be elated or buoyant J II.97 (cp. Morris *J P T S.* 1887, 139); Miln 370. — See also upaplavati, uplāpeti & ubbillāvita etc.

Uppīḷa (adj.) [ud + **pīḍ**] oppressing or oppressed: **an°** free from oppression, not hurt or destroyed D I.135 (opp. sa-uppīḷa; T. upapīḷa but v. l. upp°); J III.443; V.378; PvA 161.

Uppīḷita [pp. of uppiḷeti] pressed J VI.3.

Uppīḷeti [ud + **pīḍ** for ava + **pīḍ,** cp. uplāpeti = opilāpeti, & opīḷeti] — 1. to press (down) on to, to hold (tight) to (with acc.), to cover up or close M I.539 (piṭṭhi-pāṇiṃ hanukena); J I.483 (hatthena akkhīni); II.245 (hatthi-kumbhe mukhaṃ); V.293 (aggalaṃ); ThA 188. — 2. to stampede VvA 83 (paṭhaviṃ).

Uppoṭheti [ud + poṭheti] to beat PvA 4.

Upplavana at DhA I.309 remains to be explained, T. faulty.

Upphāleti [Caus. of ud + **phal**] to cut, rip or split open Vin I.276 (udara-cchaviṃ upphāletvā; v. l. uppāṭetvā, perhaps preferable).

Upphāsulika (adj.) [ud + phāsulikā for phāsukikā = phāsukā, a rib] "with ribs out", i. e. with ribs showing, emaciated, thin, "skinny" Pv II.1[1] (= uggata-phāsuka PvA 68); IV.10[1] (MSS. uppā°); ThA 133 (spelt uppā°).

Uplāpeti [Sk. avaplāvayati, Caus. of ava + **plu,** with substitution of ud for ava; see also uppilavati] to immerse M I.135 (vv. ll. upal° & opil°); J IV.162 (fig. put into the shade, overpower; v. l. upal°). See also **opilāpeti** & **ubbillāvita.**

Ubbaṭuma (adj.) [ud + *vṛti (of **vṛt**) + ma (for mā > mant); cp. Sk. udvṛtta & vṛtimant] going out of its direction, going wrong (or upset?), in phrase **ubbaṭumaṃ rathaṃ karoti** to put a cart out of its direction A IV. 191, 193.

Ubbaṭṭeti [Caus. of ud + **vṛt,** as doublet of ubbatteti, cp. BSk. udvartayati Divy 12, 36] to anoint, give perfumes (to a guest), to shampoo J I.87 (gandhacuṇṇena), 238 (id.); V.89, 438.

Ubbaṭṭhaka misprint in Pug Index as well as at Pug A 233 for **ubbhaṭṭhaka** (q. v.).

Ubbattati [ud + **vṛt**] to go upwards, to rise, swell J VI. 486 (sāgaro ubbatti). See also next.

Ubbatteti [Caus. of ud + **vṛt,** of which doublet is ubbaṭṭeti; cp. also ubbaṭuma] — 1. to tear out J I.199; Miln 101 (sadevake loke ubbattiyante); DhA I.5 (hadayamaṃsaṃ), 75 (rukkhaṃ). — 2. to cause to swell or rise J III.361 (Gangāsotaṃ); IV.161 (samuddaṃ). — 3. (intrs.) to go out of direction, or in the wrong direction Vism 327 (neva ubbaṭṭati na vivaṭṭati; v. l. uppaṭṭati); DhA III.155.

Ubbadhati [ud + vadhati] to kill, destroy Sn 4 (pract. udabbadhi = ucchindanto vadheti SnA 18).

Ubbandhati [ud + bandhati] to hang up, strangle Vin III. 73 (rajjuyā); J I.504 (id.); III.345; Th 2, 80; Vism 501; VvA 139, 207 (ubbandhitu-kāmā in the intention of hanging herself).

Ubbarī (f.) [Sk. urvarā, Av. urvara plant] fertile soil, sown field; fig. woman, wife J VI 473 (= orodha C.).

Ubbasati see **ubbisati.**

Ubbaha (adj.) (—°) [fr. ud + **vṛh,** i. e. to ubbahati[1]] only in cpd. dur° hard to pull out, difficult to remove Th 1, 124, 495 = 1053.

Ubbahati[1] [ud + **bṛh** or **vṛh,** see also uddharati] to pull out, take away, destroy Sn 583 (udabbahe pot. = ubbaheyya dhāreyya SnA 460); Th 1, 158; J II.223 (udabbahe = udabbaheyya C.); IV.462 (ubbahe); VI.587 (= hareyya C.).

Ubbahati[2] [ud + **vahati,** although possibly same as ubbahati[1], in meaning of uddharati, which has taken up meanings of *udbharati, as well as of *udbṛhati and *udvahati] to carry away, take away, lift (the corn after cutting); only in Caus. II. **ubbahāpeti** to have the corn harvested Vin II.180 = A I.241. — Here belong uddhaṭa and uddharaṇa. Cp. also pavāḷha.

Ubbāḷha [adj. pp. of ud + bāhati = **vāh** or more likely of ud + **bādh**] oppressed, troubled, harassed, annoyed, vexed Vin I.148, 353; II.119; IV.308; J I.300; Vism 182 (kuṇapa-gandhena); DhA I.343.

Ubbāsiyati [Pass. of ubbāseti, ud + **vas**] "to be dis-inhabited", i. e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaḍḍiyati C.). — Cp. **ubbisati.**

Ubbāhana (nt.) [fr. ubbahati[2]] carrying, lifting, in °samattha fit for carrying, i. e. a beast of burden, of an elephant J VI.448.

Ubbāhikā (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. **ubbāhikāya** "by means of a referendum", the settlement of a dispute being laid in the hands of certain chosen brethren (see *Vin Texts* III.49 sq.) Vin II.95, 97, 305; V.139, 197; A V.41; Mhvs 4, 46.

Ubbāheti [hardly to be decided whether fr. ud + **vāh** (to press, urge), or **bṛh** or **bādh**; cp. uddharati 2] to oppress, vex, hinder, incommodate J V.417 sq.

Ubbigga [Sk. udvigna, pp. of ud + **vij**] agitated, flurried, anxious Vin II.184; S I.53; Th 1, 408; J I.486; III.313; Miln 23, 236, 340 (an°); Vism 54 (satat°); DhA II.27; ThA 267; Sdhp 8, 77.

Ubbijjati [Pass. of ud + **vij**] to be agitated, frightened or afraid Vin I.74 (u. uttasati palāyati); III.145 (id.); S I. 228 (aor. ubbijji); Miln 149 (tasati +), 286 (+ saṃviji); Vism 58. — Caus. **ubbejeti** (q. v.). — pp. **ubbigga** (q. v.).

Ubbijjanā (f.) [abstr. fr. ubbijjati] agitation, uneasiness DA I.111. Cp. ubbega.

Ubbinaya (adj.) [ud + vinaya] being outside the Vinaya ex- or un-Vinaya, wrong Vinaya Vin II.307; Dpvs V.19.

Ubbilāpa (v. l. uppilāva, which is prob. the correct reading] joyous state of mind, elation Ud 37. See next.

Ubbilāvita (according to the very plausible expln. given by Morris *J P T S.* 1887, 137 sq. for uppilāpita, pp. of uppilāpeti = uplāpeti < uplāveti, as expld. under uppilavati, ud + **plu**; with ll for l after cases like Sk. ālīyate > P. allīyati, ālāpa > allāpa etc., and bb for pp as in vanibbaka = Sk. vanīpaka (*vanipp°)] happy, elated, buoyant, ltt.

frisky; only in cpds. °**atta** rejoicing, exultancy, elation of mind D I.3, 37; J III 466; Miln 183; DA I.53, 122; and °**ākāra** id. DhA I.237. At Vism 158 "cetaso ubbilāvitaṇ" stands for ubbilāvitattaṇ, with v. l. BB uppilāvitaṇ. Cp. J V.114 (ubbilāvita-cittatā).

Ubbilla [either a secondary formation fr. ubbilāvita, or representing uppilava (uppilāva) for upplava, ud + **plu**, as discussed under ubbilāvita. The BSk. word udvilyā Lal. V. 351, 357, or audvilya Divy 82 is an artificial reconstruction from the Pāli, after the equation of Sk. dvādaśa > dial. P. bārasa, whereas the original Sk. dv. is in regular P. represented by dd, as in *dvīpa > dīpa, *udvāpa > uddāpa. Müller's construction ubbilla > *udvela rests on the same grounds, see P. Gr. 12.] elation, elated state of mind M III.159; °**bhāva** id. DA I.122; Sdhp 167. See next.

Ubbisati [better reading v. l. ubbasati, ud + **vas**] "to be out home", to live away from home J II.76. — See also **ubbāsīyati**. — pp. **ubbisita** (°kāle) ibid.

Ubbūḷhavant see **uruḷhavant**.

Ubbega [Sk. udvega, fr. ud + **vij**] excitement, fright, anguish D III.148; later, also transport, rapture, in cpd. (°pīti); Vism 143; DhsA 124; PugA 226.

Ubbegin (adj.) [fr. ubbega] full of anguish or fear J III. 313 (= ubbegavant C.).

Ubbejanīya (adj.) [fr. ubbejeti] agitating, causing anxiety J I.323, 504.

Ubbejitar & Ubbejetar [n. ag. fr. ubbejeti] a terrifier, a terror to A II.109 (°etar); IV.189 (id.); Pug 47, 48 (= ghaṭṭetvā vijjhitvā ubbegappattaṇ karoti ti PugA 226).

Ubbejeti [Caus. of ud + **vij**] to set into agitation, terrify, frighten Miln 388 (°jayitabba grd.); PugA 226.

Ubbeṭhana (nt.) [fr. ud + **veṣṭ**] an envelope, wrap J VI.508.

Ubbedha [ud + vedha of **vyadh**] height, only as measure, contrasted with **āyāma** length, & **vitthāra** width J I.29 (v.219; asīti-hatth°), 203 (yojana-sahass°); VvA 33 (yojana°), 66 (asīti-hatth°), 158 (hattha-sat°), 188 (soḷasa-yojan°), 221, 339; PvA 113. See also pabbedha.

Ubbedhati [ud + vedhati = Sk. vyathate] to be moved, to shake (intrs.), quiver, quake J VI.437 (= kampati C.).

Ubbhaṇ (& **Ubbha**°) (indecl.) [a doublet of uddhaṇ, see uddhaṇ III.] up, over, above, on top J v.269 (ubbhaṇ yojanaṇ uggata); in cpds. like **ubbhakkhakaṇ** above the collar bone Vin IV.213; **ubbhajānumaṇḍalaṇ** above the knee Vin IV.213; **ubbhamukha** upwards S III.238; Miln 122.

Ubbhaṭṭhaka (adj.) [ubbha + ṭha + ka of **sthā**, prob. contracted fr. ubbhaṭṭhitaka] standing erect or upright D I.167; M I.78, 92, 167, 282, 308; A I.296; II.206; Pug 55 (ubb°; = uddhaṇ ṭhitaka PugA 233).

Ubbhaṇḍita [pp. of ubbhaṇḍeti, ud + *bhaṇḍ, cp. bhāṇḍa] bundled up, fixed up, wrapped up, full Vin I.287.

Ubbhata [pp. of uddharati with bbh for ddh as in ubbhaṇ for uddhaṇ; cp. ubbahati and see also the doublet uddhaṭa] drawn out, pulled out, brought out, thrown out or up, withdrawn Vin I.256 (kaṭhina, cp. uddhāra & ubbhāra) III.196 (id.); D I.77 (cp. uddharati); M I.383 (ubbhataṁ akkhiṇ); Dh 34 (okamokata u. = *okamokataḥ u.); J I.268; PvA 163.

Ubbhava [ud + bhava] birth, origination, production Pgdp 91 (dānassa phal°). Cp. BSk. udbhāvanā Divy 184 (guṇ°) 492 (id.).

Ubbhāra = uddhāra (suspension, withdrawal, removal) Vin I.255, 300; V.136, 175; cp. *Vin Texts* I.19; II.157.

Ubbhijjati [ud + **bhid**] to burst upwards, to spring up out of the ground, to well up; to sprout D I.74 = M III. 93 = III.26; J I,18 (v.104); Dh 339 (ger. ubbhijja = uppajitvā DhA IV.49); DA I.218. — pp. **ubbhinna**.

Ubbhida[1] (nt.) [Sk. udbhida] kitchen salt Vin I.202, cp. *Vin Texts* II.48.

Ubbhida[2] (adj.) [fr. ud + **bhid**] breaking or bursting forth, in cpd. °**odaka** "whose waters well up", or "spring water" D I.74; M I.276; DA I.218.

Ubbhinna [pp. of ubbhijjati] springing up, welling up Dh I.218.

Ubbhujati [ud + **bhuj**] to bend up, to lift up (forcibly), ger. °**itvā** in meaning of "forcibly" Vin II.222; III.40.

***Ubha** see **ubho**; cp. ubhato & ubhaya.

Ubhato (adv.) [abl. of *ubha, to which ubhaya & ubho] both, twofold, in both (or two) ways, on both sides; usually °—, as °**bhāgavimutta** one who is emancipated in two ways D II.71; *Dialogues* II.70, *n.* 1; M I.477 (cp. 385 °vimaṭṭha); S I.191; A I.73; IV.10, 77; Png 14, 73; Nett 190; °**byañjaṇaka** (vyañj°) having the characteristics of both sexes, hermaphrodite Vin I.89, 136, 168; III.28; V. 222; °**sangha** twofold Sangha, viz. bhikkhu° & bhikkhunī Vin II.255; IV.52, 242, 287; Mhvs 32^{34}. — See further Vin II.287 (°vinaye); D I.7 (°lohitaka, cp. DA I.87); M I.57 (°mukha tied up at both ends), 129 (°daṇḍaka-kakaca a saw with teeth on both sides), 393 (koṭiko pañho; S IV.323 (id.).

Ubhaya (adj.) [*ubha + ya, see ubho] both, twofold Sn 547, 628, 712, 1106, 1107, 801 (°ante); Nd[1] 109 (°ante); J I.52; PvA 11, 24, 35, 51. — nt. °ṇ as adv. in combn. with ca c'ûbhayaṇ following after 2nd. part of comprehension) "and both" for both-and; and also, alike, as well Dh 404 (gahaṭṭhehi anāgārehi c'ûbhayaṇ with householders and houseless alike); Pv I.6[9]. — *Note.* The form ubhayo at Pv II.3[10] is to be regarded as fem. pl. of ubho (= duve PvA 86).

-**aṇsa** lit. both shoulders or both parts, i. e. completely, thoroughly, all round (°—) in °bhāvita thoroughly trained D I.154 (cp. DA I.312 ûbhaya-koṭṭhāsāya bhāvito).

Ubhayattha [adv.) [Sk. ubhayatra, fr. ubhaya] in both places, in both cases Vin I.107; A III.64; Dh 15—17; DhA I.29 (°ettha), 30; PvA 130.

Ubho (udj.) [Sk. ubhau, an old remnant of a dual form in Pāli; cp. Gr. ἄμφω both, Lat. ambo, Lith. abù, Goth. bai, Ohg. beide = E. both. To prep.-adv. *amb, *ambi; see abhi & cp. also vīsati] both; nom. acc. ubho S I.87 = A III.48 = It 16; It 43 = Sn 661 = Dh 306; Sn 220, 543, 597; Dh 74, 256, 269; 412; Nd[1] 109; Pv I.7[6]; J I.223; II.3; PvA 13, 82 (tā ubho). — **ubhantaṇ** both ends, both sides Sn 1042 (see Nd[2] 169; Sn A 588 expl[s]. by ubho ante). — gen. **ubhinnaṇ** S I.162; II. 222; J II.3; instr. **ubhohi** (hatthehi) Vin II.256; J IV.142; loc. **ubhosu** Sn 778 (antesu); J I.264 (passesu; PvA 94 (hatthesu). — *Note.* The form **ubhayo** at Pv II.3[10] is to be regarded as a nom. fem. (= duve PvA 86).

Ummagga [ud + magga, lit. "off-track"] — 1. an underground watercourse, a conduit, main M I.171; A II.189; J VI.426, 432; SnA 50 ("ummaggo pañña pavuccati"); DhA I.252 (°cora); II.37 (v. l. umanga); IV.104; PvA 44 (read with v. l. SS kummagga). — 2. a side track, a wrong way, devious way S I.193 (v. l. °manga) = Th 1, 1242; S IV.195; A IV.191.

Ummanga [ud + manga (?) or for ummagga, q. v. for vv. ll.] "out luck", i. e. unlucky; or "one who has gone off the right path" Vin V.144.

Ummatta (adj.) [ud + matta of **mad**] out of one's mind, mad S V.447 (+ viceta); J V.386; Miln 122; Sdhp 88;

PvA 40 (°puggala read with v. l. SS for dummati puggala). Cp. next & **ummāda.**

-rūpa like mad, madly, insane Pv I.8[1]; II.6[3] (where J III.156 has santaramāna).

Ummattaka (adj.) = **ummatta**; Vin I.123, 321; II.60, 80; III.27, 33; A IV.248; Vism 260 (reason for); Miln 277; PvA 38, 39, 93 (°vesa appearance of a madman), 95. — f. **ummattikā** Vin IV.259, 265; ThA 111.

Ummaddeti [ud + maddeti, Caus. of **mṛd**] to rub something on (acc.) Vin II.107 = 266 (mukhaṃ).

Ummasati [ud + masati of **mṛs.**] to touch, take hold of, lift up Vin III.121. Cp. next.

Ummasanā (f.) [abstr. fr. ummasati] lifting up Vin III.121 (= uddhaṃ uccāraṇā).

Ummā (f.) [cp. Sk. umā] flass, only in cpd. °**puppha** the (azure) flower of flax M II.13 = A V.61 (v. l. dammā°, ummāta°); D II.260; Th 1, 1068; DhsA 13. Also (m.) N. of a gem Miln 118.

Ummāda [ud + māda] madness, distraction, mental aberration S I.126 (°ṃ pāpuṇeyya citta-vikkhepaṃ vā); A II.80; III.119; V.169; Pug 69; PvA 6 (°patta frantic, out of mind), 94 (°vāta), 162 (°patta).

Ummādanā (f.) (or °aṃ nt.) [abstr. fr. ummāda] maddening Sn 399 (+ mohanaṃ = paraloke ummādanaṃ ihaloke mohanaṃ SnA 377); ThA 2, 357 (cp. ThA 243).

Ummāra [according to Müller P. Gr. = Sk. udumbara (?)] — 1. a threshold Vin IV.160 (= indakhīla); Th 2, 410; J I. 62; III.101; Vism 425; DhA I.350. — 2. a curb-stone J VI.11. — 3. as **uttar°** (the upper threshold) the lintel J I.111; DhA II.5 (v. l. upari°). — 4. window-sash or sill J I.347; IV.356.

Ummi (& **Ummī**) (f.) [for the usual ūmi, cp. similar double forms of bhummi > bhūmi] a wave Th 1, 681; Miln 346.

Ummisati [ud + misati] to open one's eyes J III.96 (opp. nimisati; v. l. ummisati for °mī[2]?).

Ummihati [ud + **mih**] to urinate Vin I.78 (ūhanati +).

Ummīleti [Caus. of ud + **mīl**; opp. ni(m)mīleti] to open one's eyes J I.439; II.195; IV.457; VI.185; Miln 179, 357, 394; Vism 185, 186; DhA II.28 (opp. ni°); VvA 205, 314.

Ummuka (nt.) [Sk. ulmuka perhaps to Lat. adolco, cp. also alāta firebrand; see Walde, Lat. Wtb. s. v. adoleo] a fire brand Vin IV.265; S IV.92 (T. ummukka meaning "loosened"?); J II.69 v. l. °kk), 404 (kk); III.356.

Ummujjati [ud + **majj**] to emerge, rise up (out of water) Vin I.180; S IV.312; A IV.11 sq; J II.149, 284; III.507; IV.139; Pug 71; Miln 118; DA I.37, 127; PvA 113.

Ummujjana (nt.) [fr. ummujjati] emergiug Vism 175 (+ nimmujjana); DA I.115.

Ummujjamānaka (adj.) [ummujjamāna, ppr. med. of ummujjati, + ka] emerging A II.182.

Ummujjā (f.) [fr. ummujjati] emerging, jumping out of (water), only in phrase **ummujja-nimujjaṃ karoti** to emerge & dive D I.78; M I.69; A I.170; J IV.139; Nett 110; Vism 395 (= Ps II.208).

Ummūla (adj.) [ud + mūla] "roots-out", with roots showing, laying bare the roots J I.249 (°ṃ karoti); Sdhp 452.

Ummūlaka (adj.) [= ummūla] uprooting, laying bare the roots J I.303 (vāta).

Ummūleti [Caus. fr. ummūla] to uproot, to root out J I.329.

Umhayati [Sk. *ut-smayate, ud + **smi**] to laugh out loud J II.131 (= hasitaṃ karoti); III.44; IV.197; V.299 (°amāna = hasamāna C.). Caus. **umhāpeti** J V.297.

Uyyassu (imper. 3rd. sg.) is v. l. BB. and C. reading at J VI.145, 146 for dayassu, fly; probably for (i) yassu of **yā** to go.

Uyyāti [ud + **yā**] to go out, to go away J II.3, 4 (imper. uyyāhi); IV.101. — Caus. **uyyāpeti** to cause to go away, to bring or take out S IV.312.

Uyyāna (nt.) [Sk. udyāna, fr. ud + **yā**] a park, pleasure grove, a (royal) garden J I.120, 149; II.104; IV.213; V.95; VI.333; PvA 6, 74, 76; VvA 7; Sdhp 7.

-kīḷā amusement in the park, sports DhA I.220; IV.3. **-pāla** overseer of parks, head gardener, park keeper J II. 105, 191; IV.264. **-bhūmi** garden ground, pleasure ground J I.58; Vv 64[10]; Pv II.12[9]; DA I.235.

Uyyānavant (adj) [fr. uyyāna] full of pleasure gardens Pv III.3[6].

Uyyāma [Sk. udyama, ud + **yam**; P. uyyāma with ā for a, as niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, endeavour Dhs 13, 22, 289, 571; DhsA 146.

Uyyuñjati [ud + **yuj**] to go away, depart, leave one's house Dh 91 (cp. DhA II.170). — pp. **uyyutta.** — Caus. **uyyojeti** (q. v.).

Uyyuta (adj.) [ud + yuta] striving, busy (in a good or bad cause) Sn 247, 248; J V.95.

Uyyutta [pp. of uyyuñjati] striving, active, zealous, energetic J I.232.

Uyyoga [fr. ud + **yuj**] departure, approach of death Dh 236 (cp. DhA III.335).

Uyyojana (nt.) [fr. uyyojeti] inciting, instigation A IV.233.

Uyyojita [pp. of uyyojeti] instigated Miln 228; PvA 105.

Uyyojeti [Caus. of uyyuñjati] — 1. to instigate Vin IV.235; J III.265. — 2. to dismiss, take leave of (acc.), send off, let go Vin I.179; A III.75; J I.119 (bhikkhu-saṅghaṃ), 293; III.188; V.217; VI.72; Vism 91; DhA I.14, 15, 398; II.44; VvA 179; PvA 93. — pp. **uyyojita** (q. v.).

Uyyodhika (nt.) [fr. ud + **yudh**] a plan of combat, sham fight Vin IV.107; D I.6; A V.65; DA I.85.

Ura (m. nt.) & **Uro** (nt.) [Sk. uras] — 1. the breast, chest. — Cases after the nt. s.-declension are instr. **urusā** Th 1, 27; Sn 609; & loc. **urasi** Sn 255; J III.148; IV. 118, also **urasiṃ** J III.386 (= urasmiṃ C.). Other cases of nt. a-stem, e. g. instr. urena J III.90; PvA 75; loc. ure D I.135; J I.156, 433, 447; PvA 62 (ure jāta; cp. orasa). — Vin II.105 (contrasted with piṭṭhi back); IV.129; J IV.3; V.159, 202; Nd[2] 659; Pv IV.10[8]; DhA III.175; DA I.254; DhsA 321; PvA 62, 66. — **uraṃ deti** (with loc.) to put oneself on to something with one's chest, fig. to apply oneself to J I.367, 401, 408; III.139, 455; IV.219; V.118, 278. — 2. (appl[d].) the base of a carriage pole Vv 63[28] (= īsāmūla VvA 269).

-ga going on the chest, creeping, i. e. a snake S I.69; Sn 1, 604; J I.7; IV.330; VI.208; Vv 80[8]; Pv I.12[1] (= urena gacchati ti urago sappas' etaṃ adhivacanaṃ PvA 63); PvA 61, 67. **-cakka** an iron wheel (put on the chest), as an instrument of torture in Niraya J I.363, 414. **-cchada** "breast cover", breast plate (for ornament) Vin II.10; J IV.3; V.215, 409; VI.480; ThA 253. **-ttāḷi** beating one's breast (as a sign of mourning & sorrow) M I.86, 136; A II.188; III.54, 416; IV.293; PvA 39. **-tthala** the breast A II.174.

Urabbha [Sk. urabhra, with ulā & uraṇa to be compared with Gr. ἀρήν wether, cp. Hom. εἶρος wool; Lat. vervex;

Ags. waru = E. ware (orig. sheepskins) = Ger. ware. Here also belongs P. urāṇī] a ram D I.127; A I.251 sq.; II.207; IV.41 sq.; J V.241; Pug 56; DA I.294; DhA II.6. See also **orabbhika.**

Urāṇī (f.) [or uraṇī?, f. of uraṇa, see urabbha] an ewe J V.241 (= urāṇikā C.); v. l. uraṇī & uraṇikā.

Uru (adj.) [cp. Av. ravah space; Gr. εὐρύς wide; Lat. rūs free or wide space, field; Idg. *ru, *uer wide, to which also Goth. rūms space = Ags. rūm, E. room, Ger. raum] wide, large; excellent, eminent J V.89; Miln 354; Sdhp 345, 592. — pl. **urū** sands, soil J V.303.

Urundā (f.) [ura + undā?] freedom of the chest, free breathing, relief D II.269 (v. l. uruddhā perhaps preferable, for ura + uddharaṇa lifting or raising the chest).

Urūḷhava (adj.) [doubtful, prob. for urūḷhavant, with affix vant to a pp. formed with ud°. The word is taken by Kern, *Toev.* s. v. as ud-ūḷha of **vah** (with d for r). The well accredited (and older) variant **ubbuḷhavā** is expld. (see Kern, s. v.) as pp. of ud + **bṛh**², cp. upabrūhana. Perhaps we have to consider this as the legitimate form urūḷhava as its corruption. Morris, *J P T S.* 1887, 141 takes urūḷhavā as ud + rūḷha, pp. of **ruh** (with r. for rr = dr), thus "overgrown"] large, bulky, immense; great, big, strong. Only in one stock phrase "nāgo isādanto urūḷhavo" Vv 20⁹, 43⁹; J VI.488; of which variant n. I. ubbuḷhavā M I.414 = 450. The word is expld. at J VI.488 by "ubbāhana-samattha"; at VvA 104 (pl. urūḷhavā) by "thāmajava-parakkamehi byūhanto (v. l. brahmanto) mahantaṃ yuddha-kiccaṃ vahituṃ samatthā ti attho". The BSk. **udviddha** (Divy 7) may possibly be a corruption of ubbūḷha.

Ulati is a commentator's invention; said to be = **gacchati** to go Vism 60 (in definition of paṃsu-kūla; paṃsu viya kucchita-bhāvaṃ ulatī ti paṃsu-kūlaṃ).

Ulūka [Sk. ulūka; cp. Lat. ulucus & ulula owl, ululāre to howl, Ger. uhu; onomat. ***ul,** as in Gr. ὀλολύζω, Sk. ululi, Lith. ulûti] an owl Vin I.186 (°camma, sandals of owl's skin); III.34; A V.289 sq.; J II.208, 352 (as king of the birds); Miln 403; DhA I.50 (kāka° crows & owls). **-pakkha** owls' wings (used as dress) Vin I.305; D I.167. **-pakkhika** dress of owls' wings, or owl feathers A I.241, 296; II.206; Pug 55 (= ulūka-pattāni ganthetvā kata-nivāsanaṃ Pug A 233).

Ullanghati [ud + **langh,** cp. BSk. prollanghya transgressing (= pra + ullangh°) Divy 596] to leap up J III.222 (udakato °itvā). — Caus. **ullangheti** to make jump up (always with olangheti, i. e. to make dance up & down) Vin III.121; J V.434; DhA IV.197. — pp. **ullanghita** (q. v.).

Ullanghanā (f.) [abstr. fr. ud + **langh**] jumping up, lifting up, raising Vin III.121; J IV.5 (°samattha?).

Ullanghita [pp. of ullangheti] being jumped on, set on C. on S I.40 (see *K. S.* I.318) (for uḍḍita = taṇhāya ullanghita).

Ullapati [ud + lapati] to call out, to talk to, lay claim to Vin I.97; III.105; Pug 67 (= katheti Pug A 249).

Ullapana (nt.) & °**ā** (f.) [fr. ullapati] calling out, enticing, laying claim to Vin III.101; Th 2, 357; Miln 127; ThA 243. — **ullapanā** = uddhaṃ katvā lapanā Vism 27.

Ullahaka (adj.) [?] only in acc. nt. ullahakaṃ used adverbially, in cpd. **dant°** after the manner of rubbing the teeth, by means of grinding the teeth M III.167. Seems to be a *ἅπαξ λεγόμενον.*

Ullāpa is v. l. for **uklāpa** (q. v.).

Ullikhana (nt.) [fr. ud + **likh**] combing, scratching VvA 349; ThA 267.

Ullikhita [pp. of ud + **likh**] scratched, combed Vin I.254; J II.92 (aḍḍhullikhitehi kesehi); Ud 22 (id. with upaḍḍh° for aḍḍh°); VvA. 197.

Ullingeti [Denom. of ud + linga] to exhibit, show as a characteristic Vism 492.

Ullitta [pp. of ud + **lip**] smeared; only in combn. **ullittâvalitta** smeared up & down, i. e. smeared all round Vin II.117; M II.8; A I.101, 137; IV.231; Th 1, 737.

Ullumpati [ud + **lup,** cp. BSk. ullumpati Mahāvy § 268] to take up, to help (with acc.), to save Vin II.277; D I.249.

Ullumpana (nt.) [fr. ullumpati] saving, helping; in phrase °**sabhāva-saṇṭhita** of a helping disposition, full of mercy DA I.177; PvA 35. Same as **ullopana** (q. v.).

Ullulita [pp. of ulloleti] waved, shaken (by the wind); waving J VI.536.

Ulloka [ud + lok°] doubtful in its meaning; occurs at Vin I.48 = II.209 as ullokā paṭhamaṃ ohāreti, trsl. *Vin Texts* by "a cloth to remove cobwebs", but better by Andersen, *Pāli Reader* as "as soon as it is seen"; at Vin II.151 the translators give "a cloth placed under the bedstead to keep the stuffing from coming out". See on term Morris *J P T S.* 1885, 31. — In cpd. ulloka-paduma at J VI.432 it may mean "bright lotus" (lit. to be looked at). See ulloketi.

Ullokaka (adj.) [fr. ulloketi] looking on (to), looking out; in phrase **mukh°** looking into a person's face; i. e. cheerful, winning; or "of bright face", with a winning smile D I.60; DA I.59, 168; PvA 219 (°ika for °aka).

Ullokita [pp. of ulloketi] looked at, looked on J I.253; DA I.193.

Ulloketi [ud + lok°, cp. loka, āloka & viloka] to look on to, look for, await J I.232 (ākāsaṃ), 253; II.221, 434; DA I.153, 168; VvA 316. — pp. **ullokita** (q. v.).

Ullopana (nt.) = **ullumpana** DhA I.309 (T. faulty; see remarks ad locum).

Ullola [fr. ud + **lul**] — 1. a wave J III.228; VI.394. — 2. commotion, unrest J IV.306, 476.

Ullolanā (f.) [fr. ulloleti] wavering, loitering (in expectation of something), greed ThA 243.

Ulloleti [denom. fr. ullola] to stroll or hang about, to wait for, expect ThA 243. — pp. **ullulita.**

Uḷāra (adj.) [Vedic udāra, BSk. audāra] great, eminent, excellent, superb, lofty, noble, rich. — Dhammapāla at VvA 10—11 distinguishes 3 meanings: tīhi atthehi ūḷāraṃ; paṇītaṃ (excellent), seṭṭhaṃ (best), mahantaṃ (great) Vin III.41 (°bhoga); D I.96; M III.38 (°bhogatā); S V.159; Sn 53, 58, 301; Nd² 170; J I.399; V.95; Vv 1¹; 84²⁰; Pv I.5¹² (= hita samiddha PvA 30); VvA 18 (°pabhāva = mahānubhāva); ThA 173, 280; PvA 5, 6, 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. — Der. **oḷārika** (q. v.).

Uḷāratā (f.) = **uḷāratta** Sdhp 254.

Uḷāratta (nt.) [abstr. fr. uḷāra] greatness etc.; only neg. **an°** smallness, insignificance, inferiority VvA 24.

Uḷu [Sk. uḍu, dialectical?] a lunar mansion Miln 178.

Uḷunka [dial.?] a ladle, a spoon Vin I.286; J I.120, 157; III.461; Miln 8; DhA I.425; II.3, 20; IV.75, 123.

Uḷumpa [dial.?] a raft, a float Vin I.230; III 63 (°ṃ bandhati); J IV.2; DhA II.120.

Uviṭṭha [= viṭṭha, pp. of **viś**, with prefixed u] having entered, come in D II.274 (v. l. BK. upa°).

Usabha[1] [Vedic ṛṣabha; Av. aršan male, Gr. ἄρσην, ἄρρην masculine, to Idg. *eres & *rēs to wet, sprinkle (with semen), as also in Sk. rasa juice, rasā wet, liquid, Lat. rōs dew. A parallel root *ueres in Sk. varṣa rain, Gr. ἔρση dew; Sk. vṛṣan & vṛṣabha bull] a bull; often fig. as symbol of manliness and strength (cp. nisabha) D I.6 (°yuddha bull-fight), 9 (°lakkhaṇa signs on a b.), 127; Vin III.39 (puris° "bull of a man", a very strong man); A I.188; II.207; IV.41 sq., 376; V.347, 350; Sn 26 sq., 416, 646, 684; Dh 422; J I.28 (v.203; °kkhandha broad-shouldered), 336; V.99 (bharatûsabha); VI.136; Pug 56; Vism 153 (°camma, in simile); DhA I.396; SnA 226, 333; KhA 144; PvA 163; VvA 85. — The compn. forms of usabha are **āsabha**, **isabha** (in nisabha) & **esabha** (q. v.). The relations between usabha, vasabha & nisabha are discussed at SnA 40.

Usabha[2] (nt.) [= usabha[1], in special application (?)] a certain measure of length, consisting of 20 yaṭṭhis (see yaṭṭhi) or 140 cubits J I.64 (eight), 70 (id.); II.91; IV.17 (one), 142 (eight); DhA I.108 (°mattaṃ).

Usā (f.) [doubtful] (a certain) food J VI.80.

Usīra (m. & nt.) [Sk. uśīra] the fragrant root of Andropogon Muricatum (cp. bīraṇa) Vin I.201; II.130 (°mayā vijanī); S II.88 (°nāḷi); A II.199 (id.); Dh 337; J V.39; Th 1, 402 (°attho).

Usu (m. & f) Sk. iṣu] an arrow Vin III.106 (°loma); D I.9; M I.86; III.133; S I.127; A II.117; III.162; J IV.416; VI.79, 248, 454; Miln 331, 339; SnA 466; PvA 155.
-**kāra** an arrow-maker, fletcher M II.105; Dh 80, 145; Th 1, 29; J II.275; VI.66; DhA I.288.

Usumā (f.) [the diaeretic form of Sk. uṣman, of which the direct equivalent is P. usmā (q. v.)] heat J I.31 (= uṇha III.55), 243; II.433; Vism 172 (usuma-vaṭṭi-sadisa); DA I.186; DhA I.225; II.20.

Usuyyaka (adj.) [fr. usuyyā] envious, jealous Vin II.190; Sn 318, 325; J II.192 (v. l. asuyy°); V.114. — *Note.* The long vowel form **usūyaka** occurs in cpd. **abbhusūyaka** (q. v.). Spelling ussuyikā occurs at Vv 33[21] (see VvA 147).

Usuyyati & **Usūyati** [Sk. asūyati; fr. usuyā envy] to be jealous or envious, to envy (with acc.) Vin I.242; J III. 27 (ppr. an-usuyyaṇ); Pv II.3[20] (maṇ usūyasi = mayhaṇ issaṇ karosi PvA 87).

Usuyyanā (f.) & **Usuyyitatta** (nt.) are exegetical abstr. formations of **usuyyā** (q. v.). Dhs 1121; Pug 19.

Usūyyā & **Usūyā** (f) [Sk. asūyā] envy, jealousy, detraction S I.127 (ū); Sn 245 (u); J II.193 (ū); III.99 (ū; v. l. ussuyyā); Miln 402 (ū); Dhs 1121 (u); VvA 71 (u); SnA 332 (u).

Usmā (f.) [see usumā] heat D II.335, 338; M I.295; S II. III.143; IV.215, 294; V.212; Dhs 964; DA I.310. — In combn. with °**kata** it appears as **usmī°**, e. g. at M I 132, 258.
-**ĝata** heated, belonging to heat Dhs 964; as tt. one who mortifies or chastises himself, an ascetic J V.209 (= samaṇateja C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271, 469, & see Kern's mistakes at *Toev.* s. v.).

Ussa (adj.) [der. fr. ud = *ud-s(y)a, in analogy to oma fr. ava; but taken by Kern, *Toev.* s. v. as an abbreviated ussada] superior, higher (opp. oma inferior) A III.359; Sn 860 (= Nd[1] 251 with spelling ossa), 954.

Ussakkati[1] [ud + **sṛp**, see sakkati] to creep out or up to, to rise A III.241 sq.; Miln 260.

Ussakkati[2] [by-form of ussukkati] to endeavour Vism 437; VvA 95 (Caus. II. ussakkāpesi), 214.

Ussankita (adj.) [pp. of ud + **śaṅk**] = **ussaṅkin** A III.128; DhA III.485 (+ pari°; cp. ā°).

Ussaṅkin (adj.) [fr. ud + **śaṅk**] distrustful, fearful, anxious Vin II.192.

Ussaṅkha (adj.) [ud + saṅkha] with ankles midway (?) in °**pāda** the 7th of the characteristics of a Mahāpurisa D II.17; III.143, 154; DA explains: the ankles are not over the heels, but midway in the length of the foot.

Ussajjati [ud + **sṛj**, cp. BSk. protsṛjati Divy 587] to dismiss, set free, take off, hurl A IV.191.

Ussaṭa [pp. of ud + sarati of **sṛ**, cp. saṭa for *sūta] run away M II.65.

Ussada [most likely to ud + **syad**; see ussanna]: this word is beset with difficulties, the phrase satt-ussada is applied in all kinds of meanings, evidently the result of an original application & meaning having become obliterated. satt° is taken as *sapta (seven) as well as *sattva (being), ussada as prominence, protuberance, fulness, arrogance. The meanings may be tabulated as follows: (1) prominence (cp. Sk. utsedha), used in characterisation of the Nirayas, as "projecting, prominent hells", ussada-nirayā (but see also below 4) J I.174; IV.3, 422 (pallaṅkaṇ, v. l. caturassaṇ, with four corners); V.266. — adj. prominent ThA 13 (tej-ussadehi ariyamaggadhammehi, or as below 4?). — 2. protuberance, bump, swelling J IV.188; also in phrase **sattussada** having 7 protuberances, a qualification of the Mahāpurisa D III.151 (viz. on both hands, feet, shoulders, and on his back). — 3. rubbing in, anointing, ointment; adj. anointed with (—°), in candan° J III.139; IV.60; Th 1, 267; Vv 53[7]; DhA I.28; VvA 237. — 4. a crowd adj. full of (—°) in phrase **sattussada** crowded with (human beings) D I.87 (cp. DA I.245: aneka-satta-samākiṇṇa; but in same sense BSk. **sapt**-otsada Divy 620, 621); Pv IV.1[8] (of Niraya = full of beings, expld. by sattehi ussanna uparûpari nicita PvA 221. — 5. qualification, characteristic, mark, attribute, in **catussada** "having the four qualifications (of a good village)" J IV.309 (viz. plenty of people, corn, wood and water C.). The phrase is evidently shaped after D I.87 (under 4). As "preponderant quality, characteristic" we find **ussada** used at Vism 103 (cf. Asl. 267) in combns. lobh°, dos°, moh°, alobh° etc. (quoted from the "Ussada-kittana"), and similarly at VvA 19 in Dhammapāla's definition of **manussa** (lobh'ādīhi alobh'ādīhi sahitassa manassa ussannatāya manussā), viz. sattā manussa-jātikā tesu lobh'-ādayo alobh'ādayo ca **ussadā**. — 6. (metaph.) self-elevation, arrogance, conceit, haughtiness Vin I.3; Sn 515, 624 (an° = taṇhā-ussada-abhāvena SnA 467), 783 (expld. by Nd[1] 72 under formula **sattussada**; i. e. showing 7 bad qualities, viz. rāga, dosa, moha etc.), 855. — See also **ussādana**, **ussādeti** etc.

Ussadaka (adj.) [fr. ussada 4] over-full, overflowing A III.231, 234 (°jāta, of a kettle, with vv. ll. ussuraka° & ussuka°).

Ussanna (adj.) [pp. of ud + **syad**, cp. abhisanna] — 1. overflowing, heaped up, crowded; extensive, abundant, preponderant, excessive, full of (°—) Vin I.285 (cīvaraṇ u. overstocked; II.270 (āmisaṇ too abundant); III.286; Th 2, 444 (= upacita ThA 271); J I.48, 145 °kusala-mūla); DhA I.26 (id.); (lobho etc.) Asl. 267; Miln 223 (id.); J I.336 (kāla, fulfilled); III.418; IV.140; Pv III.5[1] (°puñña, cp. PvA 197); PvA 71 (°pabhā thick glow). Cp. **accussanna**. — 2. anointed VvA 237. — 3. spread out, wide DhA II.67 (**mahāpaṭhavī** u.), 72 (id.).

Ussannatā (f.) [abstr. fr. ussanna] accumulation, fulness, plenty Kvu 467 (where *Kvu trsl*n. p. 275 gives ussa-dattā); VvA 18, 19.

Ussaya in °**vādika** Vin IV.224 is a variant of **usuyya**° "using envious language, quarrelsome". — Another **ussaya** [fr. ud + **śri**, cp. Sk. ucchrita, P. ussita & ussāpeti] meaning "accumulation" is found in cpd. **samussaya** only.

Ussayāpeti see **ukkassaye.**

Ussarati [ud + sarati of **sṛ**] to run out, run away J I.434 (imper. ussaratha); V.437. — pp. **ussaṭa** (q. v.). — Caus. **ussāreti** (q. v.).

Ussava [Sk. utsava] feast, making merry, holiday Vin III. 249; J I.475; II.13, 248; VvA 7, 109 (°divasa).

Ussahati [ud + **sah,** cp. BSk. utsaha Jtm 215; utsahetavya Divy 494; utsahana Divy 490; ucchahate for utsahate Av. Ś II.21] to be able, to be fit for, to dare, venture Vin I.47, 83; II.208; III.17; D I.135; S IV.308, 310; Miln 242; VvA 100. — Caus. **ussāheti** (see pp. **ussāhita**).

Ussāda [fr. ussādeti] throwing up on DA I.122.

Ussādana (nt.) [to ussādeti, cp. ussādita] — 1. overflowing, piling up, abundance M III.230 (opp. apasādana). — 2. (probably confused with ussāraṇa) tumult, uproar, confusion A III.91, 92 (v. l. ussāraṇa) = Pug 66 (= hatthi-assarathâdīnaṃ c'eva balakāyassa ca uccasadda-mahāsaddo Pug A 249).

Ussādita [fr. ussādeti, BSk. ucchrāyita Divy 76, 77, 466]. [See ussāpita & ussārita under ussāpeti & ussāreti. There exists in Pāli as well as in BSk. a confusion of different roots to express the notion of raising, rising, lifting & unfolding, viz. **sṛ, syad, śri, sad, chad.** (See ussada, ucchādana, ussādeti, ussāpeti, ussāreti)].

Ussādiyati [Pass. med. of ussādeti, cp. ussada 4] to be in abundance, to be over Vin II.167.

Ussādeti [denom. fr. ussada 1] — 1. to dismiss D III.128 [for ussāreti¹] — 2. to raise, cause to rise up on, haul up, pile up M I.135; III.230; A IV.198, 201; Miln 187, 250. — Pass. **ussādiyati** (q. v.). — pp. **ussādita** (q. v.).

Ussāpana (nt.) [fr. ussāpeti] lifting up, raising, erecting, unfolding (of a flag or banner) A IV.41; Nd² 503 (dhamma-dhajassa).

Ussāpita [pp. of ussāpeti, cp. ussādita] lifted, raised, unfurled Miln 328 (dhamma-dhaja); J II.219.

Ussāpeti [Caus. of ud + **śri,** cp. BSk. ucchrāpayati Av. Ś I.384, 386, 387; II.2] to lift up, erect, raise, exalt Vin II.195; A IV.43; J II.219; IV.16; V.95 (chattaṃ); PvA 75 (id.); Miln 21; DhA I.3; III 118 (kaṭṭhāni). — pp. **ussāpita** & **ussita** (q. v.). See also **usseti.**

Ussāraṇa (nt.) [fr. ussāreti] procession, going or running about, tumult DhA II.7 (so read for ossāraṇā). Cp. **ussādana.**

Ussārita [pp. of ussāreti²] lifted out or up Vism 63 (samuddavīcihi thale ussārita; v. l. ussādita).

Ussāreti¹ [Caus. of ussarati] to cause to move back, to cause to go away or to recede Vin I.32, 46 (here a student, when folding up his master's robe, has to make the corners move back a hand's breadth each time. Then the crease or fold will change and not tend to wear through), 276; II.237 (here the reading ussādeti may be preferred); J I.419; IV.349; V.347. — Caus. II. **ussārāpeti** J II.290.

Ussāreti² [= ussādeti] to cause to raise aloft (of a flag), to lift J V.319 (= ussāpeti). — pp. **ussārita.**

Ussāva¹ [either = Sk. avaśyāya, or to ud + **śru**] hoar-frost, dew D II.19; J IV.120; V.417; °**bindu** a dew drop A IV.137; Pv IV.1⁵; SnA 458; in comparisons: Vism 231, 633.

Ussāva² [fr. ud + **sru**] outflow, taint, stain (cp. āsava) DhA IV.165 (taṇhā°; v. l. ussada, to ussada 6).

Ussāvana (nt.) [= ussāpana] proclamation (of a building as legal store house); in °**antika** within the proclaimed limit Vin I.239.

Ussāsa see **nirussāsa.**

Ussāha [Sk. utsāha & utsaha, see ussahati] strength, power, energy; endeavour, good-will M II.174; S V.440; A I. 147; II.93, 195; III.75, 307; IV.320; V.93 sq.; Miln 323, 329 (dhiti +) Vism 330; Sdhp 49, 223, 535, 619; SnA 50; DhA III.394; PvA 31, 106, 166; VvA 32, 48. — In exegetical literature often combd. with the quasi synonym **ussoḷhi** e. g. at Nd² s. v.; Dhs 13, 22, 289, 571.

Ussāhana (f.) [fr. ussahati, cp. BSk. utsahana Divy 490] = ussāha Nett 8.

Ussāhita [pp. of ussāheti, Caus. of ussahati] determined, incited, encouraged, urged J I.329; VvA 109; PvA 201. Cp. sam°.

Ussiñcati [ud + **sic**] to bale out, exhaust J I.450; II.70; IV.16; Miln 261.

Ussiñcana (nt.) [fr. ussiñcati] drying, baling out, raising water, exhausting J I.417.

Ussita [Sk. ucchrita, pp. of ud + **sri,** see ussāpeti] erected, high S V.228; Th 1, 424 (pannaddhaja); J V.386; Vv 84¹⁸; VvA 339. Cp. sam°.

Ussīsaka (nt.) [ud + sisa + ka] the head of a bed, a pillow for the head J I.266; II.410, 443; IV.154; V.99; VI.32, 37, 56; DhA I.184 (°passe, opp. pāda-passe).

Ussuka (adj.) [Sk. utsuka, also BSk. e. g. Jtm 31⁶⁸] — 1. endeavouring, zealous, eager, active S I.15 (an° inactive); A IV.266; Sn 298. — 2. greedy, longing for Dh 199 (an°).

Ussukita (adj.) = **ussukin**; only neg. **an°** free from greed VvA 74.

Ussukin (adj.) [fr. ussuka] greedy, longing; only neg. **an°** Pug 23.

Ussukka (nt.) [*utsukya fr. ussuka; cp. BSk. utsukya Divy 601 and autsukya Av. Ś I.85] zeal, energy, endeavour, hard work, eagerness Vin I.50; S IV.288, 291, 302; Nd² s. v. Nett 29; VvA 147; PvA 5, 135; Vism 90 (āpajjati); 644 (°ppahānaṃ). — Cp. **appossukka.**

Ussukkatā (f.) = **ussukka** A V.195.

Ussukkati [denom. fr. ussukka] to endeavour D I.230. — Caus. II. **ussukkāpeti** to practice eagerly, to indulge in, to perform VvA 95, 98, 243. See also **ussakkati.**

Ussuta (adj.) [pp. of ud + **sru,** cp. avassuta] defiled, lustful (cp. āsava), only neg. **an°** free from defilement Dh 400.

Ussuyā, Ussuyaka, uss.

Ussussati [ud + sussati of **śuṣ**] to dry up (intrs.) S I.126; III.149 (mahāsamuddo u.); Sn 985; J VI.195.

Ussūra (adj) [ut + sūra] "sun-out", the sun being out; i. e. after sunrise or after noon, adverbially in °**bhatta** eating after mid-day, unpunctual meals A III.260, and °**seyyā** sleep after sunrise, sleeping late D III.184; DhA II.227. Besides as loc. adv. **ussūre** the sun having been up (for a long time), i. e. at evening Vin I 293; IV.77; J II.286, also in ati-ussūre too long after sunrise VvA 65; DhA III.305.

Usseti [ud + **śri**] to erect, raise, stand up J IV 302; aor. **ussesi** J VI.203. — Caus. **ussāpeti**; pp. **ussita** & **ussāpita** (q. v.).

Usseneti [denom. fr. ussena = ussayana, ud + **śri** (?)] to draw on to oneself, to be friendly S III.89 (v. l. ussi°);

A II.214 sq. (opp. paṭisseneti); Ps II.167 (ussi°); Kvu I. 93 (reading ussineti + visineti). See also paṭiseneti.

Usseḷheti (?) Vin II.10 (for ussoḷh°?); cp. **ussoḷhikāya.**

Ussota (adj.) [ud + sota] nt. **ussotaṃ** as adv. "up-stream" Miln 117.

Ussoḷhi (f.) [a by-form of ussāha fr. ud + **sah,** pp. *soḍha dialectical] exertion M I.103; S II.132; V.440; A II. 93, 195; III.307; IV.320; V.93 sq. Often combd. with **ussāha** (q. v.).

Ussoḷhikā (f.) [adj. of ussoḷhi] belonging to exertion, only in instr. as adv. **ussoḷhikāya** "in the way of exertion", i. e. ardently, keenly, eagerly S I.170 (naccati).

Uhunkara [onomat. uhu + kara, see under ulūka] an owl (lit. "uhu"-maker) J VI.538 (= ulūka C.).

Ū.

Ūkā (f.) [Sk. yūkā, prob. dialectical] a louse J I.453; II. 324; III.393; V.298; Miln 11; Vism 445; DhsA 307, 319; DhA III.342; VvA 86.

Ūtagītaṃ at J I.290 in phrase "jimaṃ ūtagītaṃ gāyanto" read "imaṃ jūtagītaṃ g."

Ūna (adj.) [Vedic ūna; cp. Av. ūna, Gr. *ἐΰνις*, Lat. vānus, Goth. wans, Ags. won = E. want] wanting, deficient, less M II.73; J V.330; DhA I.77; DhA IV.210. Mostly adverbially with numerals = one less, but one, minus (one or two); usually with **eka** (as ekūna one less, e. g. ekūna-aṭṭhasataṃ (799) J I.57; ekūna-pañcasate KhA 91, ekūna-vīsati (19) Vism 287; eken'ūnesu pañcasu attabhāvasatesu (499) J I.167; also with eka in instr. as **eken'ūna**-pañcasatāni (deficient by one) Vin II.285; KhA 91; sometimes without eka, e. g. unapañcasatāni (499) Vin III.284; ūnavīsatī (19) Vin IV.130, 148. With "two" less: dvīhi ūnaṃ sahassaṃ (998) J I.255. — **anūna** not deficient, complete PvA 285 (= paripuṇṇa).

-udara (ūnudara, ūnūdara, ūnodara) an empty stomach, adj. of empty stomach; °udara J II.293; VI.295; °ūdara J VI.258; Miln 406; odara Sn 707; DhA I.170. **-bhāva** depletion, deficiency SnA 463 (v. l. hānabhāva).

Ūnaka (adj.) [ūna + ka] deficient, wanting, lacking Vin III.81, 254; IV.263; Sn 721; Miln 310, 311, (°sata-vassika one who is not yet 7 years old), 414; DhA I.79.

Ūnatta (nt.) [abstr. fr. ūna] depletion, deficiency Vin II. 239; J V.450.

Ūpāya at DhA II.93 stands for **upāya.**

Ūpiya see **upiya** & **opiya.**

Ūmika [f. ūmi] wave Miln 197 (°vanka waterfall, cataract).

Ūmī & **Ūmi** (f.) [Sk. ūrmi, fr. Idg. *ṷel (see nibbāna I.2); cp. Gr. *ἰλύω* io wind, *εἰλέω* wound; Lat. volvo to roll; Ags. wylm wave; Ohg. wallan; also Sk. ulva, varutra, valaya, vallī, vṛṇoti. See details in Walde, Lat. Wtb. under vŏlvo] a wave M I.460 (°bhaya); S IV.157; V.123 (°jāta); A III.232 sq. (id.); Sn 920; J II.216; III.262; IV.141; Miln 260 (°jāta). — *Note.* A parallel form of **ūmī** is **ummī.**

Ūru [Vedic ūru; cp. Lat. vārus bow-legged, of Idg. *uā, to which also Ohg. wado = Ger. wade calf of leg] the thigh Sn 610; Vin II.105 (in contrast with bāha); III. 106; J I.277; II.275, 443; III.82; V.89, 155; Nd² 659 (so read for uru); Vv 64¹³; DA I.135 = Vin II.190.

-aṭṭhi(ka) the thigh bone M I.58; III.92; J I.428 (ūraṭṭhika); KhA 49, 50 (ūraṭṭhi). **-(k)khambha** stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright) M I.237; J V.23.

Ūsa [Sk. ūṣa] salt-ground; saline substance, always combd. with khāra S III.131 (°gandha); A I.209.

Ūsara (adj.) [Sk. ūṣara, fr. ūṣa] saline S IV.315; A IV.237; DhsA 243. — nt. °ṃ a spot with saline soil PvA 139 (gloss for ujjhangala).

Ūha see vy°, sam°

Ūhacca¹ (indecl.) [ger. of ūharati, ud + **hṛ** (or ava + **hṛ,** cp. ohacca & oharati) for uddharati 1 & 2] — 1. lifting up, raising or rising J III.206. — 2. pulling out, taking away, removing D II.254 (cp. DhA II.181); S I.27 (v. l. for ohacca); Sn 1119 (= uddharitvā uppāṭayitvā Nd² 171).

Ūhacca² (indecl.) [ger. of ūhanati² = ūhadati] soiling by defecation, defecating J II.71 (= vaccaṃ katvā C.).

Ūhaññati [Pass. of ūhanati¹] to be soiled; to be disturbed aor. ūhaññi Vin I.48; M I.116; aor. also ūhani M I.243.

Ūhata¹ [pp. of ud + **hṛ** or **dhṛ** thus for uddhaṭa as well as uddhata] — 1. lifted, risen, raised Vin III.70; J V.403. — 2. taken out, pulled out, destroyed Th 1, 223 = Nd² 97⁴; Th 1, 514; Dh 338 (= ucchinna DhA IV.48). — 3. soiled with excrements Vin II.222.

Ūhata² [pp. of ūhanati¹] disturbed M I.116.

Ūhadati [for ūhanati² (?) or formed secondarily fr. ūhacca or ohacca?] to defecate J II.355; DhA II.181 (so read with v. l. for T. ūhadayati).

Ūhana (nt.) [fr. ūhanati?] reasoning, consideration, examination Miln 32 ("comprehension" trsl.; as characteristic of manasikāra); Vism 142 = DhsA 114 ("prescinding" trsl.; as characteristic of vitakka).

Ūhanati¹ [ud + han] to disturb, shake up; defile, soil M I.243; J II.73. — Pass. aor. ūhani: see **ūhaññati.** — pp. **ūhata**² (q. v.). Cp. sam°

Ūhanati² [either ud + **han** or ava + **han,** cp. ohanati] 1. to cut off, discharge, emit, defecate Vin I.78; III.227. — 2. [prob. for ūharati, cp. ūhacca¹] to lift up, to take away M I.117 (opp. odahati). Cp. ohana in bimb-ohana. — ger. **ūhacca**² (q. v.).

Ūharati [for uddharati] only in forms of ger. **ūhacca**¹ and pp. **ūhata**¹ (q. v.).

Ūhasati [either ud or ava + **has,** cp. avahasati] to laugh at, deride, mock A III.91; J V.452 (+ pahasati); Pug 67 (= avahasati Pug A 249).

Ūhasana (nt.) [fr. uhasati] laughing, mocking Miln 127.

Ūhā (f.) [etym.?] life, only in cpd. āyūha lifetime PvA 136, 162 (°pariyosāna). — As N. of a river at Miln 70. — Cp. BSk. ūhá in ūhāpoha Av. Ś I.209, 235.

E.

Eka (adj.-num.) [Vedic eka, i. e. e-ka to Idg. *oi as in Av. aēva, Gr. οἶος one, alone; and also with diff. suffix in Lat. ū-nus, cp. Gr. οἰνός (one on the dice), Goth. etc. ains = E. one] one. Eka follows the pron. declension, i. e. nom. pl. is **eke** (e. g. Sn 43, 294, 780 etc.) — 1. "one" as number, either with or without contrast to two or more; often also "single" opp. to nānā various, many (q. v.). Very frequent by itself as well as with other numerals, **ekangula** one thumb Mhvs 29, 11; DhA III. 127; ekapasse in one quarter DhA II.52; ekamaccha a single fish J I.222. In enumeration: eka dve pañca dasa DhA I.24. With other numerals: eka-tiṃsa (31) D II.2; °saṭṭhi (61) Vin I.20; °navuti (91) DhA I.97; °sata (101) DhA II.14. Cp. use of "one less" in ekūna (see under cpds. & ūna). — 2. (as predicative and adj.) one, by oneself, one only, alone, solitary A III.67 (ek-uddesa); J I.59 (ekadivasena on the one day only, i. e. on the same day); Dh 395; Sn 35, 1136 (see Nd² 172ª), ekaṃ ekaṃ one by one S I 104 (devo ekaṃ ekaṃ phusāyati rains drop by drop), cp. ekameka. — 3. a certain one, some one, some; adj. in function of an indefinite article = a, one (definite or indefinite): ekasmiṃ samaye once upon a time J I.306; ekena upāyena by some means J III.393; ekaṃ kulaṃ gantuṃ to a certain clan (corresp. with asuka) DhA I.45; ekadivasaṃ one day J I.58; III.26; PvA 67. Cp. Sn 1069 (see Nd² 172ᵇ). — All these three categories are found represented in freq. cpds., of which the foll. are but a small selection.

-akkhi see °pokkhara. **-agga** calm, tranquil (of persons just converted), collected [cp. Buddh. Sk. ekāgra Jtm 31[10]] S IV.125; A I.70, 266; II.14, 29; III.175 (°citta), 391; Sn 341; J I.88; Nett 28, cp. Miln 139. **-aggatā** concentration; capacity to individualise; contemplation, tranquillity of mind (see on term *Cpd.* 16, 178⁵, 237, 240) S V.21, 197, 269 (cittassa); A I.36; IV.40; Dhs 11 (cittassa); Vism 84. **-anga** a part, division, something belonging to J III.308; Ud 69. **-angaṇa** one (clear) space J II.357. **-āgārika** a thief, robber D I.52, 166; A I.154, 295; II.206; III.129; Nd¹ 416; Nd² 304 III.A. DA I.159 (= ekam eva gharaṃ parivāretvā vilumpanaṃ DA I.159). **-āyana** leading to one goal, direct way or "leading to the goal as the one & only way (magga) M I.63; S V.167, 185. **-ārakkha** having one protector or guardian D III.269; A V.29 sq. **-ālopika** = ekāgārika D I.166; A I.295; II.206. **-āsana** sitting or living alone M I.437; Sn 718; Dh 305; J V.397; Miln 342; Vism 60 (expld. with reference to eating, viz. ekāsane bhojanaṃ ekāsanaṃ, perhaps comparing āsana with asana²). The foll. °āsanika is ibid. expld. as "taṃ sīlaṃ assā ti ekāsaniko"). **-āsanika** one who keeps to himself Miln 20, 216; Vism 69. **-āha** one day M I.88; usually in cpd. ekâhadvîhaṃ one or two days J I.255; DhA I.391. **-āhika** of or for one day D I.166. **-uttarika**(-nikāya) is another title for Anguttarika-nikāya Miln 392. **-ūna** one less, minus one, usually as 1st part of a numeral cpd., like °*vīsati* (20—1 = 19) DhA I.4; °*pañāsa* (49) J III.220; °*saṭṭhi* (59) DhA III.412; °*pañcasatā* (499) DhA II.204. See **ūna.** **-eka** one by one, each, severally, one to each D II.18 (°lomā); III.144 (id.), 157; J I.222; DhA I.101 (ekekassa no ekekaṃ māsaṃ one month for each of us); II.114; VvA 256; PvA 42, 43. **-ghana** compact, solid, hard Dh 81. **-cara** wandering or living alone, solitary S I.16; Sn 166, 451; Dh 37. **-cariyā** walking alone, solitude Dh 61; Sn 820. **-cārin** = °cara Miln 105. **-cittakkhaṇika** of the duration of *one* thought Vism 138. **-cintin** "thinking one thing (only)", simple Miln 92. **-thūpa** (all) in one heap, mixed up, together J V.17 (= sūkarapotakā viya C.). **-doṇikā**(-nāvā) a trough-shaped canoe with an outrigger J VI.305. **-paṭalika** having a single sole (of sandals, upāhanā) Vism 125. **-paṭṭa** single cloth (cp. dupaṭṭa) Vism 109. **-padika**(-magga) a small (lit. for one foot) foot-path J I.315; V.491. **-pala** one carat worth (see pala) Vism 339. **-passayika** is to be read ek'apassayika (see under apa°). **-pahārena** all at once Vism 418; DhsA 333. **-piṭaka** knowing *one* Piṭaka Vism 62. **-puttika** having only one son KhA 237. **-purisika** (itthi) (a woman) true to one man J I.290. **-pokkhara** a sort of drum J VI.21, 580 (C. explns. by ek-akkhi-bherī). **-bījin** having only one (more) seed, i. e. destined to be reborn only once S V.205; A I.233; IV.380; Nett 189. **-bhattika** having one meal a day A I.212; III.216; J I.91. **-bhattakinī** a woman true to one husband J III.63. **-rajja** sole sovereignty Dh 178; PvA 74. **-rājā** universal king J I.47 (of the Sun). **-vāciya** a single remark or objection J II.353. **-vāraṃ** once J I.292; °**vārena** id. DhA I.10. **-sadisa** fully alike or resembling, identical J I.291. **-sama** equal J VI.261. **-sāṭa** & **sāṭaka** having a single vestment, a "one-rober" S I.78 (°ka); Ud 65.

Ekaṃsa[1] (adj.) [eka + aṃsa[1]] belonging to one shoulder, on or with one shoulder; only in phrase ekaṃsaṃ uttarāsangaṃ karoti to arrange the upper robe over one shoulder (the left) Vin I.46; II.188 & passim.

Ekaṃsa[2] [eka + aṃsa[1] or better aṃsa[2]] "one part or point", i. e. one-pointedness, definiteness; affirmation, certainty, absoluteness D I.153; A II.46; Sn 427, 1027; J III.224 (ekaṃsatthe nipāto for "nūna"); SnA 414 (°vacana for "taggha"). — Opp. **an°** Miln 225. — instr. **ekaṃsena** as adv. for certain, absolutely, definitely, inevitably D I.122, 161, 162; M I.393; S IV.326; A V.190; J I.150; III. 224; PvA 11.

Ekaṃsika (adj.) [fr. ekaṃsa[2]] certain D I.189; 191; **an°** uncertain, indefinite D I.191.

Ekaṃsikatā (f.) [abstr. fr. ekaṃsika] as neg. **an°** indefiniteness Miln 93.

Ekaka (adj.) [eka + ka] single, alone, solitary Vin II.212; J I.255; II.234; IV.2. — f. **ekikā** Vin IV.229; J I.307; III.139.

Ekacca (adj.) [der. fr. eka with suffix *tya, implying likeness or comparison, lit. "one-like", cp. E. one-like = one-ly = only] one, certain, definite D I.162; A I.8; often in pl. **ekacce** some, a few D I.118; A V.194; Th 2, 216; J II. 129; III.126. See also app° under api.

Ekaccika (adj.) [fr. ekacca] single, not doubled (of cloth, opp. to diguṇa) J V.216 (°vasana = eka-paṭṭa-nivattha).

Ekacciya (adj.) = ekacca S I.199; J IV.259; acc. as adv. °ṃ once, single Vin I.289 (cp. *Vin Texts* II.212).

Ekajjhaṃ (adv.) [fr. eka, cp. literary Sk. aikadhyaṃ, but BSk. ekadhyaṃ M Vastu I.304] in the same place, in conjunction, together Miln 144 (karoti), KhA 167; SnA 38.

Ekato (adv.) [abl. formation fr. eka, cp. Sk. ekataḥ] — 1. on the one side (opp. on the other) J III.51; IV.141. — 2. together J II.415; III.57 (vasanto), 52 (sannipatanti), 391; IV.390; DhA I.18. ekato *karoti* to put together, to collect VvA 3. ekato *hutvā* "coming to one", agreeing DhA I.102, cp. ekato ahesuṃ J I.201.

Ekatta (nt.) [abstr. fr. eka] — 1. unity D I.31. — 2. loneliness, solitude, separation Sn 718; Th 1, 49; Miln 162; J VI.64; VvA 202 (= ekībhāva).

Ekattatā (f.) [fr. ekatta] unity, combination, unification, concentration Nett 4, 72 sq, 107 sq.

Ekadatthu (adv.) [eka-d-atthu, cp. aññadatthu] once, definitely, specially J III.105 (= ekaṃsena C.).

Ekadā (adv.) [fr. eka] once, at the same time, at one time, once upon a time S I.162; Sn 198; DhA II.41; Miln 213.

Ekanta (adj.) [Sk. ekānta] one-sided, on one end, with one top, topmost (°—) usually in function of an adv. as °—,

meaning "absolutely, extremely, extraordinary, quite" etc. — 1. (lit.) at one end, only in °**lomin** a woollen coverlet with a fringe at one end D I.7 (= ekato dasaṇ uṇṇāmay° attharaṇaṇ keci ekato uggata-pupphan ti vadanti DA I.87); Vin I.192; II.163, 169; A I.181. — 2. (fig.) extremely, very much, in freq. combns; e. g. °**kāḷaka** A III.406; IV. 11; °**gata** S V.225; A III.326; °**dukkha** M I.74; S II.173; III.70 (+ sukha); A V.289; °**dussīlya** DhA III.153; °**nibbida** A III.83; IV.143; °**paripuṇṇa** S II.219; V.204; °**manāpa** S IV.238; °**sukha** A II.231; III.409; °**sukhin** DA I.119 etc.

Ekantarika (adj.) [eka + antarika] with one in between, alternate J IV.195, °**bhāvena** (instr. adv.) in alternation, alternately Vism 374; ekantarikāya (adv.) with intervals Vism 244.

Ekamantaṇ (adv.) [eka + anta, acc. in adv. function, cp. BSk. ekamaṁte M Vastu I.35] on one side, apart, aside Vin I.47, 94 = II.272; D I.106; Sn p. 13 (expld. at SnA 140 as follows: bhāvana-puṇsaka-niddeso, ek°okāsaṇ eka-passan ti vuttaṇ hoti, bhummatthe vā upayogavacanaṇ); Sn 580, 1009, 1017; J I.291; II.102, 111; SnA 314, 456. — Also in loc. **ekamante** on one side DhA I.40.

Ekameka (adj.) [eka-m-eka, cp. BSk. ekameka M Vastu III.358] one by one, each A V.173; Vv 78[2].

Ekavidha (adj.) [eka + vidha] of one kind, single, simple Vism 514; adv. **ekavidhā** singly, simply Vism 528.

Ekaso (adv.) [Sk. ekaśaḥ] singly, one by one J III.224 (an°).

Ekākiya (adj.) alone, solitary Th 1, 541; Miln 398.

Ekādasa (num.) [Sk. ekādaśa] eleven Vin I.19. — num. ord. **ekādasama** the eleventh Sn 111, 113.

Ekānika (adj.) = **ekākiya**; instr. ekānikena as adv. "by oneself" Miln 402.

Ekikā see **ekaka.**

Ekībhāva [eka + bhāva, with ī for a in compn. with **bhū**] being alone, loneliness, solitude D III 245; M II.250; A III.289; V.89, 164; Vism 34; SnA 92, 93; DhA II.103; VvA 202; DA I.253, 309.

Ekodi (adj.) [most likely eka + odi for odhi, see avadhi[2] & cp. avadahati, avadahana, lit. of one attention, limited to one point. Thus also suggested by Morris *J P T S.* 1885, 32 sq. The word was Sanskritised into ekoti, e.g. at M Vastu III.212, 213; Lal. Vist. 147, 439] concentrated, attentive, fixed A III.354; Nd[1] 478. Usually in compn. with **kṛ** & **bhū** (which points however to a form ekoda° with the regular change of a to i in connection with these roots!), as **ekodi-karoti** to concentrate M I.116; S IV. 263; °**bhavati** to become settled S IV.196; V.144; °**bhūta** concentrated Sn 975; °**bhāva** concentration, fixing one's mind on one point D I.37; III.78, 131; A I.254; III.24; Vism 156 (expld. as eko udeti); Dhs 161 (cp. *Dhs trsln.* 46); DhsA 169; Nett 89.

Eja (f.) [to **iñj**, q. v. and see ānejja. There is also a Sk. root **ej** to stir, move] motion, turbulence, distraction, seduction, craving S IV.64; Sn 791; It 91; Nd[1] 91, 353; Dhs 1059 (cp. *Dhs trsln.* 277); VvA 232. — **aneja** (adj.) unmoved, undisturbed, calm, passionless S I.27, 141, 159; III.83; IV.64; A II.15; Nd[1] 353; VvA 107.

Eṭṭha [pp. of ā + **iṣ**] see pariy°; do. °**eṭṭhi.**

Eṭṭhi (f.) [fr. eṭṭha, ā + **iṣ**, cp. Sk. eṣṭi] desire, wish, in combn. with gaveṭṭhi pariyeṭṭhi etc. Vbh 353 = Vism 23, 29 etc.

Eṇi (f.) [etym.? dial.] a kind of antelope, only two foll. cpds.: °**jangha** "limbed like the antelope" (one of the physical characteristics of the Superman) D II.17; III.143, 156; M II.136; S I.16; Sn 165; °**miga** the eṇi deer J V.416; SnA 207, 217.

Eṇeyya D III.157; J VI.537 sq., & **Eṇeyyaka** A I.48; II. 122; J V.155 Nd[2] 604 = eṇi.

Etad (pron. adj.) [Vedic etad, of pron. base *e; see Walde, *Lat. Wtb.* under equidem] demonstr. pron. "this", with on the whole the same meaning and function as **tad**, only more definite and emphatic. Declined like **tad.** *Cases*: nt. **sg. etad** (poetical-archaic form) A II.17; Sn 274, 430, 822, 1087; J I.61, 279; & **etaṇ** (the usual form) Sn 51, 207, 1036, 1115; J II.159; pl. **etāni** Sn 52; J II.159. — m. sg. **esa** Sn 81, 416, 1052; J I.279; II. 159; Miln 18; DhA I.18; & **eso** Sn 61, 312, 393; J VI. 336; pl. **ete** Sn 188, 760; J I.223. — f. sg. **esā** Sn 80, 451; J I.307; pl. **etā** Sn 297, 897; J II.129. — Oblique cases: gen. dat. **etassa** J II.159; f. **etissā** J III.280; instr. **etena** Sn 655; J I.222; pl. loc. **etesu** Sn 248, 339, 1055; f. **etāsu** Sn 607. Other cases regular & frequent.

Etarahi (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present D I.29, 151, 179, 200; II.3; J I.215 (opp. tadā); III.82; VI.364 (instead of paccuppanna).

Etādisa (adj.) [etad + disa, of **dṛś**, cp. Sk. etādṛśa] such, such like, of this kind D II.157; Sn 588, 681, 836; Pv I. 9[4]; IV.1[60] (= edisa yathā-vutta-rūpa PvA 243); PvA II.71.

Eti [P. eti represents Sk. eti as well as ā-eti, i. e. to go and to come (here); with Sk. eti cp. Av. aeiti, Gr. εἶσι, Lat. eo, it; Goth. iddja went, Obulg. iti, Oir. etha] to go, go to, reach; often (= ā + eti) to come back, return Sn 364, 376, 666 (come); J VI.365 (return); ppr. **ento** J III.433 (acc. suriyaṇ atthaṇ entaṇ the setting sun); imper. 2nd sg. **ehi** only in meaning "come" (see separately), 3rd **etu** D I.60; 2nd pl. **etha** D I.211; Sn 997; J II.129; DhA I.95 (in admission formula "etha bhikkhavo", come ye [and be] bhikkhus! See ehi bhikkhu). — fut. **essati** J VI.190, 365, & **ehiti** J II.153; 2nd sg. **ehisi** Dh 236, 369. — pp. **ita** (q. v.).

Etta (adv.) [= Sk. atra, see also ettha] there, here Pv I.5[6] (sic; cp. KhA 254 note).

Ettaka (adj.) [etta + ka, contrasting-comparative function, cp. tattaka] so much, this much, according to context referring either to deficiency or abundance, thus developing 2 meanings, viz. (1) just as much (& no more), only so little, all this, just this, such a small number, a little; pl. so few, just so many D I.117 (opp. aparimāṇa), 124; A IV.114; Nd[2] 304[III.] (ettakena na tussati is not satisfied with this much); Vv 79[12] (cp. VvA 307); Miln 10, 18 (alaṇ ettakena enough of this much); DhA I.90 (enough, this much), 93, 399 (pl. ettakā); II.54 (only one), 174 sq.; VvA 233 (a little), 323. — ettakaṇ kālaṇ a short time (but see also under 2) J I.34; DhA II.20. — (2) ever so much (and not less), so much, pl. so many, ever so many, so & so many, such a lot A III.337; J I.207 (pl. ettakā), 375 (nt. ettakaṇ); III.80 (id.), 94 (°ṇ dhanaṇ such great wealth); Miln 37 (pl.); DhA I.392, 396 (pl. f. ettikā), 397, 398; II.14, 89 (pl.), 241 (pl. so many); VvA 65 (dhanaṇ). — ettakaṇ kālaṇ for some time, such a long time (see also above, under 1) DhA II.62, 81; III.318; VvA 330.

Ettato (adv.) [with double suffix for *atra-taḥ] from here, therefore S I.185.

Ettāvatā (adv.) [fr. etta = ettaka, cp. kittāvatā: kittaka] so far, to that extent, even by this much D I.205, 207; S II.17; Sn 478; Vv 55[6] (cp. VvA 248); Pv IV.1[61]; Miln 14; DA I.80; SnA 4; PvA 243.

Etto (adv.) [in analogy to ito fr. *et°, as ito fr. *it°] orig. abl. of etad; from this, from it, thence, hence, out of here Sn 448, 875; J I.223 (opp. ito), V.498; Pv I.1[1]; II.10[4]; DhA II.80 (ito vā etto vā here & there); PvA 103.

Ettha (adv.) [= Sk. atra, cp. etta] here, in this place; also temporal "now", & modal "in this case, in this

matter" D II.12; S V.375; Dh 174; Sn 61, 171, 424, 441, 502, 1037, & freq. passim.

Edisa (adj.) [Sk. Idṛśa] such like, such Vv 37[3]; PvA 69, 243.

Edisaka = edisa Sn 313.

Edha [Sk. edhaḥ, cp. idhma, inddhe; Gr. αἶθος, αἴθω, Lat. aedes, Ohg. eit, Ags. ād funeral pile, etc. See idhuma & iṭṭhaka] fuel, fire etc. Only in adj. neg. **an°** without fuel J IV.26.

Edhati [**edh,** cp. iddhati] to prosper, succeed in, increase S I.217 (sukhaṃ); Sn 298; Dh 193; J I.223; III.151. — sukh'edhita at Vin III.13 is better read as sukhe ṭhita, as at J VI.219.

Ena (pron.) [fr. pron. base *ē, cp. e-ka; to this cp. in form & meaning Lat. ūnus, Gr. οἶνός, Ohg. ein, Oir. ōin] only used in acc. enaṃ (taṃ enaṃ) "him, this one, the same" Sn 583, 981, 1114; Dh 118, 313; J III.395; Nd[2] 304 III. B. See also **naṃ.**

Eraka[1] (adj.) [fr. ereti] driving away, moving J IV.20 (°vāta); °**vattika** a certain kind of torture M I.87 = A I.47 = II.122 = Nd[2] 604 = Miln 197.

Eraka[2] (nt.) [fr. ereti] Typha-grass J IV.88. As **eragu** (?) a kind of grass used for making coverlets Vin I.196 (eraka Bdhgh. on D I.166).

Eraṇḍa [dial.?] the castor oil plant Nd[2] 680 II.; J II.440. Cp. **elaṇḍa.**

Erāvaṇa N. of Indra's elephant Sn 379; Vv 44[13]; VvA 15.

Erita [pp. of ereti] moved, shaken, driven J IV.424; Vv 39[4], 42[4]; Th 1, 104, Pv II.12[3]; Vism 172 (+ samerita), 342 (vāt° moved by the wind). Cp. **īrita.**

Ereti [= īreti (q. v.) Caus. of **īr,** Sk. īrayati] to move, set into motion, raise (one's voice) M I.21; Sn 350 (eraya imper.); Th 1, 209 (eraye); J IV.478. — pp. **erita** (q.v.).

Ela (nt.) [?] salt (?) or water (?) in **elambiya** (= el'ambu-ja) born in (salt) water Sn 845 (= ela-saññaka ambumhi jāta); Nd[1] 202 (elaṃ vuccati udakaṃ).

Elaṇḍa = eraṇḍa (?) M I.124.

Elambaraka [?] N. of a creeping vine J VI.536.

Elāluka (Eḷāluka) (nt.) [etym.?] a kind of cucumber (?) Vv 33[29]; J I.205; V.37; DhA I.278.

Eḷa (nt.) [Sk. enas] in **eḷamūga** deaf & dumb A II.252; III.436; IV.226; Miln 20, 251 (cp. *Miln trsl.* II.71). A rather strange use and expln. of eḷamūga (with ref. to a snake "spitting") we find at J III.347, where it is expld. as "eḷa-paggharantena mukhena eḷamūgaṃ" i. e. called eḷamūga because of the saliva (foam?) dripping from its mouth, v. l. elamukha. — Cp. **neḷa** & **aneḷa.**

Eḷaka[1] [?] a threshold (see Morris, *J P T S.* 1887, 146) Vin II.149 (°pādaka-pīṭha, why not "having feet resembling those of a ram"? Cp. *Vin Texts* III.165 "a chair raised on a pedestal"); D I.166; A I.295; II.206. The word & its meaning seems uncertain.

Eḷaka[2] [Sk. eḍaka] a ram, a wild goat Sn 309; Vism 500 (in simile); J I.166; Pug A 233 (= urabbha). — f. **eḷakā** S II.228, **eḷikā** Th 2, 438, **eḷikī** J III.481.

Eḷagala see **aneḷa.**

Eḷagalā (f.) [dial.?] the plant Cassia Tora (cp. Sk. eḍagaja the ringworm-shrub, Cassia Alata, after Halāyudha), J III. 222 (= kamboji C.).

Eḷagga in **kāmāmis°** at PvA 107 is to be read **kāmāmise lagga°.**

Eva (adv.) [Vedic eva] emphatic part "so, even, just"; very freq. in all contexts & combns. — 1. **eva** J I.61 (ajj'eva this veryday), 278 (tath'eva likewise); II.113 (**ahaṃ** e. just I), 154 (ekam e. just one), 160 (attano e. his very own). — 2. eva often appears with prothetic (sandhi-)**y** as **yeva,** most frequently after i and e, but also after the other vowels and ŋ, cp. J I.293, 307; II.110, 128, 129, 159; IV.3; VI.363. — 3. After ŋ eva also takes the form of **ñeva,** mostly with assimilation of ŋ to ñ, viz. tañ ñeva J I.223; tasmiñ ñeva J I.139; ahañ ñeva Miln 40. — 4. After long vowels eva is often shortened to **va** (q. v.).

-rūpa (1) such, like that Sn 279, 280; It 108; J II. 352, etc. — (2) of such form, beauty or virtue J I.294; III.128, etc.

Evaṃ (adv.) [Vedic evaṃ] so, thus, in this way, either referring to what precedes or what follows, e. g. (1) thus (as mentioned expld. at Vism 528 as "niddiṭṭha-naya-nidassana") D I.193 (evaṃ sante this being being so), 195 (id.); Vin II.194 (evaṃ bhante, yes); J I.222; Pv II.13[12] evaṃ etaṃ, just so). — (2) thus (as follows) M I. 483 (evaṃ me sutaṃ "thus have I heard"). — Often combd. with similar emphatic part., as evam eva kho "in just the same way" (in final conclusions) D I.104, 199, 228, 237, 239; in older form evaṃ byā kho (= evaṃ iva kho) Vin II.26; IV.134 = DA I.27; evam evaṃ "just so" D I.51; Sn 1115; evaṃ kho D I.113; evam pi Sn 1134; evaṃ su D I.104; etc. etc.

-diṭṭhin holding such a view M I.484. **-nāma** having that name M I.429.

Esa[1] see **etad.**

Esa[2] (adj.) = **esin** Sn 286.

Esati [ā + **iṣ**[1] with confusion of **iṣ**[1] and **iṣ**[2], icchati, see also ajjhesati, anvesati, pariyesati] to seek, search, strive for Sn 592 (esāno ppr. med.), 919; Dh 131.

Esanā (f.) [fr. esati] desire, longing, wih D III.216, 270; M I.79; S V.54, 139; A I.93; II.41; V.31; VvA 83; PvA 98, 163, 265. See also **anesanā, isi** & **pariy°.**

Esanī (f.) [fr. **iṣ**] a surgeon's probe M II.256.

Esabha (—°) a by-form of **usabha** (p. v.), in cpd. rathesabha.

Esika (nt.) & **Esikā**[1] (f.) [a by-form of isikā] a pillar, post A IV.106, 109. Freq. in cpd. °**ṭṭhāyin** as stable as a pillar D I.14; S III.202, 211, 217; DA I.105.

Esikā[2] desire, see **abbūḷha.**

Esin (adj.) [Sk. eṣin, of **iṣ**] seeking, wishing, desiring S II.11 (sambhav°); J I.87 (phal°); IV.26 (dukkham°); Pv II.9[21] (gharam); PvA 132.

Ehi [imper. of eti] come, come here Sn 165; J II.159; VI. 367; DhA I.49. In the later language part. of exhortation = Gr. ἄγε, Lat. age, "come on" DhA II.91; PvA 201 (+ tāva = ἄγε δή). **ehipassika** (adj.) [ehi + passa + ika] of the Dhamma, that which invites every man to come to see for himself, open to all, expld. at Vism 216 as "ehi, passa imaṃ dhamman ti evaṃ pavattaṃ ehi-passa-vidhaṃ arahatī ti", D II.217; III.5, 227; S I.9; IV.41, 272; V.343; A I.158; II.198. **ehibhadantika** one who accepts an invitation D I.166; M I.342; II.161; A I.295; II.206. **ehi bhikkhu** "come bhikkhu!" the oldest formula of admission to the order Vin I.12; III.24; DhA I.87; J I.82; f. **ehi bhikkhunī** Vin IV.214 pl. **etha bhikkhavo** DhA I.95. **ehibhikkhu-pabbajjā** initiation into Bhikkhuship SnA 456. **ehibhikkhubhāva** state of being invited to join the Sangha, admission to the Order J I.82, 86; DhA II.32; SnA 456. **ehisāgata-(& svāgata-)vādin** a man of courtesy (lit. one who habitually says: "come you are welcome") D I.116; Vin II.11; III.181.

O.

O Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, ogha, etc.). Or it may be guṇa of u (see oḷārika, opakammika, etc.). But it is usually a prefix representing Vedic ava. The form in o is the regular use in old Pali; there are only two or three cases where ava, for metrical or other reasons, introduced. In post-canonical Pali the form in ava is the regular one. For new formations we believe there is no exception to this rule. But the old form in o has in a few cases, survived. Though o; standing alone, is derived from ava, yet compounds with o are almost invariably older than the corresponding compounds with ava (see note on ogamana).

Oka (nt.) [Vedic okas (nt.), fr. **uc** to like, thus orig. "comfort", hence place of comfort, sheltered place, habitation. The indigenous interpretation connects oka partly with okāsa = fig. room (for rising), chance, occasion (thus Nd¹ 487 on Sn 966: see anoka; SnA 573 ibid.; SnA 547: see anoka; SnA 573 ibid.; SnA 547: see below), partly with udaka (as contraction): see below on Dh 34. Geiger (*P. Gr.* § 20) considers oka to be a direct contraction of udaka (via *udaka, *utka, *ukka, *okka). The customary synomym for oka (both lit. & fig.) is ālaya] resting place, shelter, resort; house, dwelling; fig. (this meaning according to later commentators prevailing in anoka, liking, fondness, attachment to (worldly things) S III.9 = Sn 844 (okam pahāya; oka here is expld. at SnA 547 by rūpa-vatth' ādi-viññāṇass' okāso); S V.24 = A V. 232 = Dh 87 (okā anokam āgamma); Dh 34 (oka-m-okata ubbhato, i. e. oka-m-okato from this & that abode, from all places, thus taken as okato, whereas Bdhgh. takes it as okasya okato and interprets the first oka as contracted form of udaka, water, which happens to fit in with the sense required at this passage, but is not warranted otherwise except by Bdhgh's quotation "okapuṇṇehi civarehī ti ettha udakaṇ". This quot. is taken from Vin I.253, which must be regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapuṇṇehī ti pi pāṭho. The rest of his interpretation at DhA I.289 runs: "okaṇ okaṇ pahāya aniketa-sārī ti ettha ālayo, idha (i.e. at Dh 34) ubhayam pi labbhati okamokato udaka-sankhātā ālayā ti attho", i. e. from the water's abode. Bdhgh's expln. is of course problematic); Dh 91 (okam okaṇ jahanti "they leave whatever shelter they have", expld. by ālaya DhA II.170).

-cara (f. °carikā J VI.416; °cārikā M I.117) living in the house (said of animals), i. e. tame (cp. same etym. of "tame" = Lat. domus, domesticus). The passage M I. 117, 118 has caused confusion by oka being taken as "water". But from the context as well as from C. on J VI.416 it is clear that here a tame animal is meant by means of which other wild ones are caught. The passage at M I.117 runs "**odaheyya** okacaraṇ **ṭhapeyya** okacārikaṇ" i. e. he puts down a male decoy and places a female (to entice the others), opp. "**uhaneyya** o. **nāseyya** o." i. e. takes away the male & kills the female. **-(ñ)jaha** giving up the house (and its comfort), renouncing (the world), giving up attachment Sn 1101 (= ālayaṇjahaṇ SnA 598; cp. Nd² 176 with v. l. oghaṇjaha). **-anoka** houseless, homeless, comfortless, renouncing, free from attachment: see separately.

Okaḍḍhati [o + kaḍḍhati] to drag away, remove Th 2, 444. See also ava°.

Okantati (okkant°) [o + kantati, cp. also apakantati] to cut off, cut out, cut away, carve; pres. **okantati** M I. 129; Pv III.10² (= ava° PvA 213); ger. **okantitvā** J I. 154 (migaṇ o. after carving the deer); PvA 192 (piṭṭhimaṇsāni), & **okacca** J IV.210 (T. okkacca, v. l. BB ukk°; C. expls. by okkantitvā). — pp. **avakanta** & **avakantita**.

Okappati [o + kappati] to preface, arrange, make ready, settle on, feel confident, put (trust) in Vin IV.4; Ps II.19 (= saddahati ibid. 21); Miln 150, 234; DA I.243.

Okappanā (f.) [o + kappanā] fixing one's mind (on), settling in, putting (trust) in, confidence Dhs 12, 25, 96, 288; Nett 15, 19, 28; Vbh 170.

Okappeti [o + kappeti] to fix one's mind on, to put one's trust in M I.11; Miln 234 (okappessati).

Okampeti [o + Caus. of **kamp**] to shake, to wag, only in phrase **sīsaṇ okampeti** to shake one's head M I.108, 171; S I.118.

Okassati [o + kassati, see also apakassati & avakaḍḍhati] to drag down, draw or pull away, distract, remove. Only in ger. **okassa**, always combd. with pasayha "removing by force" D II.74 (T. okk°); A IV.16 (T. okk°, v.l. ok°), 65 (id.); Miln 210. Also in Caus. **okasseti** to pull out, draw out Th 2, 116 (vaṭṭiṇ = dīpavaṭṭiṇ ākaḍḍheti ThA 117). [MSS. often spell **okk°**].

Okāra [o + kāra fr. karoti, BSk. okāra, e. g. M Vastu III. 357] only in stock phrase kāmānaṇ ādīnavo okāro saṅkileso D I.110, 148 (= lāmaka-bhāva DA I 277); M I.115, 379, 405 sq.; II.145; A IV.186; Nett 42 (v. l. **vokāra**); DhA I.6, 67. The exact meaning is uncertain. Etymologically it would be degradation. But Bdhgh. prefers folly, vanity, and this suits the context better.

Okāsa [ava + **kāś** to shine] — 1. lit. "visibility", (visible) space as geometrical term, open space, atmosphere, air as space D I.34 (ananto okāso); Visṃ 184 (with disā & pariccheda), 243 (id.); PvA 14 (okāsaṇ pharitvā permeating the atmosphere). This meaning is more pronounced in **ākāsa**. — 2. "visibility", i. e. appearance, as adj. looking like, appearing. This meaning closely resembles & often passes over into meaning 3, e. g. katokāsa kamma when the k. makes its appearance = when its chance or opportunity arises PvA 63; okāsaṇ deti to give one's appearance, i. e. to let any one see, to be seen by (dat.) PvA 19. — 3. occasion, chance, opportunity, permission, consent, leave A I.253; IV.449; J IV.413 (vātassa o. natthi the wind has no access); SnA 547. — In this meaning freq. in combn. with foll. verbs: (a) okāsaṇ **karoti** to give permission, to admit, allow; to give a chance or opportunity, freq. with pañhassa veyyā-karaṇāya (to ask a question), e. g. D I.51, 205; M II.142; S IV 57. — Vin I.114, 170; Nd¹ 487; PvA 222. — Caus. °ṇ karoti Vin II.5, 6, 276; Caus. II. °ṇ kārāpeti Vin I.114, 170. — katokāsa given permission (to speak), admitted in audience, granted leave Sn 1031; VvA 65 (raññā); anokāsakata without having got permission Vin I.114. — (b) okāsaṇ **yācati** to ask permission M II.123. — (c) okāsaṇ **deti** to give permission, to consent, give room J II.3; VvA 138. — (d) with **bhū**: anokāsa-bhāva want of opportunity Sdhp 15; anokāsa-bhūta not giving (lit. becoming) an opportunity SnA 573. Elliptically for o. detha *Yogāvacara's Man.* 4 etc.

-ādhigama finding an opportunity D II.214 sq.; A IV. 449. **-kamma** giving opportunity or permission Sn p. 94 (°kata allowed); Pv IV.1¹¹ (°ṇ karoti to give permission). **-matta** permission Sn p. 94. **-loka** the visible world (= manussa-loka) Visṃ 205; VvA 29.

Okāsati [ava + **kāś**] to be visible; Caus. **okāseti** to make visible, let appear, show S IV.290.

Okiṇṇa [pp. of okirati; BSk. avakīrṇa Divy 282; Jtm 31⁹²] strewn over, beset by, covered with, full of J V.74, 370; PvA 86, 189 (= otata of Pv III.3³).

Okiraṇa [o + kiraṇa] casting out (see the later avakirati²), only as adj.-f. **okiriṇī** (**okiliṇī** through dialect. variation) a cast-out woman (cast-out on acct of some cutaneous

disease), in double combn. okilinī okirinī (perhaps only the latter should be written) Vin III.107 = S II.260 (in play of words with avakirati[1]). Bdhgh's allegorical expln. at Vin III.273 puts okilinī = kilinnasarīrā, okiriṇī = angāraparikiṇṇa. Cp. kirāta.

Okirati [o + kirati] — 1. to pour down on, pour out over M I.79; aor. okiri Vin III.107 = S II.260; Pv II.3[8]; PvA 82. — 2. to cast-out, reject, throw out: see **okiraṇa**. — pp. **okiṇṇa** (q. v.). — Caus. II. **okirāpeti** to cause to pour out or to sprinkle over Vism 74 (vālikaṇ).

Okilinī see **okiraṇa**.

Okoṭimaka (adj.) [o + koṭi + mant + ka. Ava in BSk., in formula durvarṇa durdaśśana avakoṭimaka Sp. Av. Ś I. 280. Kern (nóte on above passage) problematically refers it to Sk. avakūṭara = vairūpya (Pāṇini v.2, 30). The Commentary on S I.237 explns. by mahodara (fat-bellied) as well as lakuṇṭaka (dwarf); Pug A 227 expls. by lakuṇṭaka only] lit. "having the top lowered", with the head squashed in or down, i. e. of compressed & bulging out stature; misshapen, deformed, of ugly shape (Mrs. Rh. D. trsls hunchback at S I.94, pot-bellied at S I.237; Warren, *Buddhism* p. 426 trsls. decrepit). It occurs only in one stock phrase, viz. **dubbaṇṇa dud-das(s)ika okoṭimaka** "of bad complexion, of ugly appearance and dwarfed" at Vin II.90 = S I.94 = A I.107 = II.85 = III.285 sq. = Pug 51. The same also at M III.169; S I.237; II.279; Ud 76.

Okkanta [pp. of okkamati] coming on, approaching, taking place D II.12; Miln 299 (middhe okkante). See also avakkanta S II.174; III.46.

Okkanti (f.) [fr. okkamati] entry (lit. descent), appearance, coming to be. Usually in stock phrase **jāti saṅjāti o. nibbatti** M III.249; S II.3; III.225; Nd[2] 257; Pug A 184. Also in gabbh° entry into the womb DA I.130.

Okkantika (adj.) [fr. okkanti] coming into existence again and again, recurring. Only as epithet of pīti, joy. The opposite is khaṇika, momentary Vism 143 = DhsA 115 (*Expositor* 153 trsls. "flooding").

Okkandika [**kand** or **kram**?] at J II.448 is doubtful, v.l. **okkantika**. It is used adverbially: **okkandikaṇ kīḷati** to sport (loudly or joyfully). C. explns. as "migo viya okkandi-katvā kīḷati"; in the way of roaring (?) or frisking about (?), like a deer.

Okkamati [o + kamati fr. **kram**] lit. to enter, go down into, fall into. fig. to come on, to develop, to appear in (of a subjective state). It is strange that this important word has been so much misunderstood, for the English idiom is the same. We say 'he went to sleep', without meaning that he went anywhere. So we may twist it round and say that 'sleep overcame him', without meaning any struggle. The two phrases mean exactly the same — an internal change, or developement, culminating in sleep. So in Pali **niddā okkami** sleep fell upon him, Vin I.15; **niddaṇ okkami** he fell on sleep, asleep, DhA I.9; PvA 47. At It 76 we hear that a dullness developed (dubbaṇṇiyaṇ okkami) on the body of a god, he lost his radiance. At D II.12; M III.119 a god, on his rebirth, entered his new mother's womb (kucchiṇ okkami). At D II 63 occurs the question 'if consciousness were not to develop in the womb?' (viññāṇaṇ na okkamissatha) S V.283 'abiding in the sense of bliss' (sukha-saññaṇ okkamitvā). See also Pug 13 = 28 (niyāma okk°, 'he enters on the Path'). — Caus. **okkāmeti** to make enter, to bring to S IV.312 (saggaṇ). — pp. **okkanta**. See also avakkamati.

Okkamana (nt.) [fr. okkamati] entering into, approaching, reaching M III.6; A III.108 (entering the path); also in phrase **nibbānassa okkamanāya** A IV.111 sq., cp. 230 sq.

Okkala see **ukkala**.

Okkassa see **okkassati**.

Okkhāyati [ava + khāyati, corresp. to Sk. kṣeti fr. **kṣi** to lie] to lie low, to be restrained (in this sense evidently confounded with avakkhipati) S IV.144 sq. (cakkhuṇ etc. okkhāyati).

Okkhāyika (adj.) [fr. ava + khāyin fr. **kṣi**, cp. avakkhāyati; Kern, *Toev.* s. v. suggests relation to BSk. avakhāta of **khan**, and compares Lal. V. 319] low-lying, deep, remote, only in one phrase, viz. udaka-tarakā gambhīragatā okkhāyikā M I.80, 245.

Okkhita [pp. of ava + ukkhati, Sk. avokṣita, fr. **ukṣ** to sprinkle] besprinkled, bestrewn with (—°) Th 2, 145 (candan° = candanânulitta ThA 137); J V.72 (so in v.l. T. reads okkita; C. explns. by okiṇṇa parikkita parivārita).

Okkhitta [pp. of okkhipati] thrown down, flung down, cast down, dropped; thrown out, rejected; only in phrase **okkhitta-cakkhu**, with down-cast eyes, i. e. turning the eyes away from any objectionable sight which might impair the morale of the bhikkhu; thus meaning "with eyes under control Sn 63, 411, 972; Nd[1] 498; Nd[2] 177; Pv IV.3[44] (v.l. ukkh°); VvA 6. — For further use & meaning. See **avakkhitta**.

Okkhipati [ava + khipati; Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld. to the eyes = cast down, hence transferred to the other senses and used in meaning "keep under, restrain, to have control over" (cp. also avakkhāyati); aor. °khipi A IV.264 (indriyāni); ger. °khipitvā Vin IV.18 (id.). — pp. **avakkhitta** & **okkhitta** (q. v.).

Ogacchati [ava + gacchati] to go down, sink down, recede; of sun & moon: to set D I.240 (opp. uggacchati); A IV. 101 (udakāni og.). See also **ava°**.

Ogaṇa (adj.) [Vedic ogaṇa with dial. o for ava] separated from the troop or crowd, standing alone, Vin I.80; J IV. 432 = (gaṇaṇ ohīna C.).

Ogadha (—°) (adj.) [Sk. avagāḍha; P. form with shortened a, fr. ava + **gāh**, see gādha[1] & gāhati] immersed, merging into, diving or plunging into. Only in two main phrases, viz. **Amatogadha** & **Nibbāṇogadha** diving into N. — Besides these only in jagat'ogadha steeped in the world S I.186.

Ogamana (nt.) [o + gam + ana; Sk. avagamana. That word is rather more than a thousand years later than the Pāli one. It would be ridiculous were one to suppose that the P. could be derived from the Sk. On the other hand the Sk. cannot be derived from the P. for it was formed at a time & place when & where P. was unknown, just as the Pali was formed at a time & place when & where Sk. was unknown. The two words are quite independent. They have no connection with one another except that they are examples of a rule of word-formation common to the two languages] going down, setting (of sun & moon), always in contrast to **uggamana** (rising), therefore freq. v.l. ogg° D I.10, 68; DA I.95 (= atthangamana); VvA 326.

Ogahana (nt.) [o + gahana fr. gāhati; Sk. avagāhana; concerning shortening of ā cp. avagadha] submersion, ducking, bathing; fig. for bathing-place Sn 214 (= manussānaṇ nahāna-tittha SnA 265). See also **avagāhana**.

Ogādha[1] (adj.) [Sk. avagāḍha; ava + **gādha**[2]] immersed, entered; firm, firmly footed or grounded in (—°), spelt **ogāḷha** Miln I (abhidhamma-vinay°). Cp. BSk. avagāḍha-śrāddha of deep faith Divy 268. Cp. **pariyogāḷha**.

Ogādha[2] (nt.) [ava + **gādha**[2]] a firm place, firm ground, only in cpd. **ogādhappatta** having gained a sure footing A III.297 sq.

Ogāha [fr. o + **gah**] diving into; only in cpd. **pariy°**.

Ogāhati (ogāheti) [Sk. avagāhate; ava + gāhati] to plunge or enter into, to be absorbed in (w. acc. or loc.). Pv II. 12[11]; Vv 6[1] (= anupavisati VvA 42), 39[2] (sālavanaṃ o. = pavisati VvA 177). **ogāheti** PvA 155 (pokkharaṇiṃ); ger. **ogāhetvā** M III.175 (T. ogah°; v. l. ogāhitvā); PvA 287 (lokanāthassa sāsanaṃ, v. l. °itvā). See also **ava°**.

Ogāhana (nt.) [fr. ogāhati] plunging into (—°) PvA 158.

Ogilati [o + gilati] to swallow down (opp. uggilati) M I. 393 (inf. ogilituṃ) Miln 5 (id.).

Oguṇṭhita [pp. of oguṇṭheti, cp. BSk. avaguṇṭhita, e. g. Jtm 30] covered or dressed (with) Vin II.207; PvA 86 (v. l. okuṇṭhita).

Oguṇṭheti [o + guṇṭheti] to cover, veil over, hide S IV.122 (ger. oguṇṭhitvā sīsaṃ, perhaps better read as oguṇṭhitā; v. l. SS. okuṇṭhitū). — pp. **oguṇṭhita** (q. v.).

Ogumpheti [ava + Denom. of gumpha garland] to string together, wind round, adorn with wreaths, cover, dress Vin I.194 (Pass. ogumphiyanti; vv. ll. ogumbhiyanti, ogubbiy°, ogummiy°, okumpiy°); II.142 (ogumphetvā).

Oggata [pp. of avagacchati: spelling gg on acct. of contrast with uggata, cp. avagamana. Müller *P. Gr.* 43 unwarrantedly puts oggata = apagata] gone down, set (of the sun) Vin IV.55 (oggate suriye = atthangate s.), 268 (id. = ratt' andhakāre); Th 1, 477 (anoggatasmiṃ suriyasmiṃ).

Ogha [Vedic ogha and augha; BSk. ogha, e. g. Divy 95 caturogh' ottīrṇa, Jtm 215 mahaugha. Etym. uncertain]. 1. (rare in the old texts) a flood of water VvA 48 (udak' ogha); usually as **mahogha** a great flood Dh 47; Vism 512; VvA 110; DhA II.274 = ThA 175. — 2. (always in sg.) the flood of ignorance and vain desires which sweep a man down, away from the security of emancipation. To him who has "crossed the flood", **oghatiṇṇo**, are ascribed all, or nearly all, the mental and moral qualifications of the Arahant. For details see Sn 173, 219, 471, 495, 1059, 1064, 1070, 1082; A II.200 sq. Less often we have details of what the flood consists of. Thus **kāmogha** the fl. of lusts A III.69 (cp. Dhs 1095, where o. is one of the many names of **taṇhā**, craving, thirst). In the popular old riddle at S I.3 and Th 1, 15, 633 (included also in the Dhp. Anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds: lust, ill-temper, stupidity, conceit, and vain speculation). Five **Oghas** referred to at S I.126 are possibly these last. Sn 945 says that the flood is **gedha** greed, and the **avijjogha** of Pug 21 may perhaps belong here. As means of crossing the flood we have the Path S I.193 (°assa nittharaṇatthaṃ); IV.257; V.59; It III. (°assa nittharanatthāya); faith S I.214 = Sn 184 = Miln 36; mindfulness S V.168, 186; the island Dh 25; and the dyke Th I.7 = Sn 4 (cp. D II.89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 **Oghas** identical with the 4 **Āsavas** (mental Intoxicants). See D III.230, 276; S IV.175, 257; V.59, 292, 309; Nd[1] 57, 159; Nd[2] 178. When the **oghas** had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 oghas, and of these only as a name or phase of the 4 Āsavas. So the Abhidhamma books (Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The Netti follows this (31, 114–24). Grouped in combn. **āsava-gantha-ogha-yoga-agati-taṇh'upādāna** at Vism 211. The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word ogha, used in the singular, as referring to the 4 Āsavas; and they extend the old simile in other ways. Dhammapāla of Kāñcipura twice uses the word in the sense of flood of water (VvA 48, 110, see above 1).

-ātiga one who has overcome the flood Sn 1096 (cp. Nd[2] 180). **-tiṇṇa** id. S I.3, 142; Sn 178, 823, 1082, 1101, 1145; Dh 370 (= cattāro oghe tiṇṇa DhA IV.109); Vv 64[28] (= catunnaṃ oghānaṃ saṃsāra-mah'oghassa taritattā o. VvA 284); 82[1]; Nd[1] 159; Nd[2] 179.

Oghana (nt.) watering, flooding (?) M I.306 (v. l. ogha).

Oghaniya (adj.) [fr. ogha(na)] that which can be engulfed by floods (metaph.) Dhs 584 (cp. *Dhs trsl.* 308); Vbh 12, 25 & passim; DhsA 49.

Ocaraka [fr. ocarati] in special meaning of one who makes himself at home or familiar with, an investigator, informant, scout, spy (ocarakā ti carapurisā C. on Ud 66). — Thus also in BSk. as avacaraka one who furnishes information Divy 127; an adaptation from the Pāli. — Vin III.47, 52; M I.129 = 189 (corā ocarakā, for carā?); S I.79 (purisā carā (v. l. corā) ocarakā (okacarā v. l. SS) janapadaṃ ocaritvā etc.; cp. *K. S.* p. 106 n. 1) = Ud 66 (reads corā o.).

Ocarati [o + carati] to be after something, to go into, to search, reconnoitre, investigate, pry Vin III.52 (ger. °itvā); M I 502 (ocarati); S I.79 (°itvā: so read for T. ocaritā; C. explns. by vīmaṃsitvā taṃ taṃ pavattiṃ ñatvā). — pp. **ociṇṇa**.

Ociṇṇa [pp. of ocarati] gone into, investigated, scouted, explored S I.79 = Ud 66 (reads otiṇṇa).

Ocita [o + cita, pp. of ocināti[1]] gathered, picked off J III. 22; IV.135, 156; Sdhp 387.

Ocināti (ocinati) — 1. [= Sk. avacinoti, ava + **ci**[1]] to gather, pluck, pick off DhA I.366; also in pp. **ocita**. — 2. [= Sk. avacinoti or °ciketi ava + **ci**[2], cp. apacināti[2]] to disregard, disrespect, treat with contempt; pres. **ocināyati** (for ocināti metri causa) J VI.4 (= avajānāti C.).

Ocīraka see **odīraka**.

Occhindati [o + chindati] to cut off, sever J II.388 (maggaṃ occhindati & occhindamāna to bar the way; v. l. BB. ochijjati), 404.

Ojavant (adj.) [fr. ojā; Vedic ojasvant in diff. meaning: powerful] possessing strengthening qualities, giving strength M I.480; S I.212 (so read for ovajaṃ; phrase ojavaṃ asecanakaṃ of Nibbāna, trsld. "elixir"); Th 2, 196 (id. = ojavantaṃ ThA 168); A III.260 (aṅg of food, i. e. not nourishing DhA I.106.

Ojavantatā (f.) [abstr. fr. ajavant] richness in sap, strength giving (nourishing) quality J I.68 (of milk).

Ojahāti [o + jahati] to give up, leave, leave behind, renounce, ger. **ohāya** D I.115 (ñāti-saṅghaṃ & hiraññasuvaṇṇaṃ); M II.166 (id.); J V.340 (= chaḍḍetvā C.); PvA 93 (maṃ). — Pass. **avahīyati** & **ohīyati**, pp. **ohīna** (q. v.). — See also **ohanati**.

Ojā (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. **aug** to increase, as in Lat. auges, augustus & auxilium, Goth. aukan (augment), Ags. ēacian; cp. also Gr. *αὐξω*, Sk. ukṣati & vakṣana increase] strength, but only in meaning of strength-giving, nutritive essence (applᵈ. to food) M I.245; S II.87; V.162 (dhamm°); A III.396; J I.68; Dhs 646, 740, 875; Miln 156; DhA II.154 (paṭhav°). See also def. at Vism 450 (referring to kabalinkār'āhāra. The compn. form is oja, e. g. **ojadāna** J V.243; **ojaṭṭhamaka** (rūpa) Vism 341.

Ojināti [Sk. avajayati, ava + **ji**] to conquer, vanquish, subdue J VI.222 (ojināmase).

Oñāta [pp. o + jānāti, see also avañāta] despised Miln 191, 229, 288.

Oṭṭha[1] [Vedic oṣṭha, idg. *ō (u) s; Av. aosta lip; Lat. ōs mouth = Sk. āḥ; Ags. ōr margin] the lip A IV.131; Sn 608; J II.264; III.26 (adhar° & uttar° lower & upper lip), 278; V.156; DhA I.212; III.163; IV.1; VvA 11; PvA 260. Cp. **bimboṭṭha.**

Oṭṭha[2] [Vedic uṣṭra, f. uṣṭrī, buffalo = Ohg. Ags. ūr, Lat. urus bison, aurochs. In cl. Sk. it means a camel]. It is mentioned in two lists of domestic animals, Vin III.52; Miln 32. At J III.385 a story is told of an oṭṭhī-vyādhi who fought gallantly in the wars, and was afterwards used to drag a dung-cart. Morris, *J P T S.* 1887, 150 suggests elephant.

Oṭṭhubhati [cp. Sk. avaṣṭhīvati] to spit out M I.79, 127.

Oḍḍita [pp. of oḍḍeti] thrown out, laid (of a snare) J I. 183; II.443; V.341; ThA 243.

Oḍḍeti [for uḍḍeti (?). See further under uḍḍeti] to throw out (a net), to lay snares A I.33 = J II.37, 153; III.184 and passim; ThA 243. — pp. oḍḍita (q. v.).

Oḍḍha [better spelling **oḍha**, pp. of ā + **vah**] carried away, appropriated, only in cpd. **sah-oḍha** corā thieves with their plunder Vism 180 (cp. Sk. sahoḍha Manu IX.270).

Oṇata [pp. of oṇamati] bent down, low, inclined. Usually of social rank or grade, combd. with & opp. to **uṇṇata**, i. e. raised & degraded, lofty and low A II.86 = Pug 52 (= nīca lāmaka Pug A 229); Pv IV.6[6]; Miln 387; DA I.45; PvA 29.

Oṇamati [o + namati] (instr.) to incline, bend down to, bow to (dat.) Miln 220, 234 (oṇamati & oṇamissati), 400; DA I.112. Caus. **oṇāmeti** M II.137 (kāyaṇ). — pp. **oṇata** & Caus. **oṇamita.**

Oṇamana (nt.) [fr. oṇamati] bending down, inclining, bowing down to Miln 234.

Oṇamita [pp. of onameti, Caus. of **nam**] having bowed down, bowing down Miln 234.

Oṇi (m. or f.) [cp. Vedic oṇi charge, or a kind of Soma vessel] charge, only in cpd. **oṇi-rakkha** a keeper of entrusted wares, bailee Vin III.47, 53 (= āhaṭaṇ bhaṇḍaṇ gopento).

Oṇita see **onīta.**

Oṇojana (nt.) [fr. oṇojeti, Sk. avanejana] washing off, cleaning, washing one's hands Vin II.31 (Bdhgh. refers it to fig. meaning onojeti[2] by explaining as "vissajjana" gift, presentation).

Oṇojeti (with vowel assimilation o > e for oṇejeti = ava + nejeti, Sk. °nejayati fr. **nij.** Kern, *Toev.* II.138, complementary to remarks s. v. on p. 5 expl[ns]. as assimil. onuj° > onij°, like anu° BSk. ani° (ānisaṇsa - ānuśaṇsā), the further process being onoj° for unuj°. The etym. remains however doubtful] — 1. to cause to wash off, to wash, cleanse: see oṇojana. — 2. (fig.) to give as a present, dedicate (with the rite of washing one's hands, i. e. a clean gift) Vin I.39; IV.156; A IV.210 = 214 (oṇojesi aor.); Miln 236.

Otata [o + tata, pp. of **tan**] stretched over, covered, spread over with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); DhA III.153 (= pariyonandhitvā ṭhita). See also **avatata** & **sam-otata.**

Otaraṇa (adj.) [fr. otarati] going down, descending Nett 1, 2, 4, 107.

Otarati [o + tarati] to descend, to go down to (c. acc.), to be take oneself to. ppr. **otaranto** Vin II.221. — aor. **otari** SnA 486 (for avaṇsari); DhA I.19 (cankamanaṇ); PvA 47 (nāvāya mahāsamuddaṇ), 75. — inf. **otarituṇ** Pug 65, 75 (saṇgamaṇ). — ger. **otaritvā** PvA 94 (pāsādā from the palace), 140 (devalokato). — Caus. II. **otarāpeti** to cause to descend, to bring down to J VI.345. — pp. **otiṇṇa.** — Caus. I. **otāreti.** Opp. **uttarati.**

Otallaka (adj.) [of uncertain etym. perhaps *avatāryaka from ava + **tṛ**, or from uttā[la?]] clothed in rags, poor, indigent J IV.380 (= lāmaka olamba-vilamba-nantaka-dharo C.).

Otāpaka (adj.) [fr. otāpeti] drying or dried (in the sun), with ref. to food SnA 35 (parivāsika-bhattaṇ bhuñjati hatth'otāpakaṇ khādati).

Otāpeti [o + tāpeti] to dry in the sun Vin II.113; IV.281; Miln 371 (kummo udakato nikkhamitvā kāyaṇ o. fig. applied to mānasa).

Otāra [fr. otarati, BSk. avatāra. The Sk. avatāra is centuries later and means 'incarnation'] — 1. descent to, i. e. approach to, access, fig. chance, opportunity **otāraṇ labhati.** Only in the Māra myth: e, the tempter, 'gets his chance' to tempt the Buddha or the disciples, M I. 334; S I.122; IV.178, 185; DhA III.121. (avatāraṇ labhati, Divy 144, 145) ot° **adhigacchati,** to find a chance, Sn 446. [Fausböll here translates 'defect'. This is fair as exegesis. Every moral or intellectual defect gives the enemy a chance. But otāra does not mean defect]. **Ot° gavesati** to seek an opportunity, DhA III.21. **Otārāpekkha,** watching for a chance, S I.122. At one passage, A III. 67 = 259, it is said that constant association leads to agreement, agreement to trust, and trust to otāra. The Com. has nothing. 'Carelessness' would suit the context. o. gavesati to look for an opportunity DhA III.21, and otāraṇ labhati to get a chance S I.122; IV.178, 185; M I.334; DhA III.21 (gloss okāra & okāsa); cp. avatāraṇ labhati Divy 144, 145 etc. — 2. access, fig. inclination to, being at home with, approach, familiarity (cp. otiṇṇa and avacara adj.) A III.67, 259. — 3. (influenced by ocarati[2] and ociṇṇa) being after something, spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara SnA 393); also in phrase **otārâpekkha** spying faults S I.122 (which may be taken to meaning 1, but meaning 3 is accredited by BSk. avatāraprekṣin Divy 322), Mrs. Rh. D. translates the latter passage by "watching for access".

Otāreti [Caus. of otarati] to cause to come down, to bring down, take down J I.426; IV.402; Nett 21, 22; DhA II.81.

Otiṇṇa [pp. of otarati; the form ava° only found in poetry as —° e. g. issâvatiṇṇa J V.98; dukkha°, soka° etc. see below 2] — 1. (med.) gone down, descended PvA 104 (uddho-galaṇ na otiṇṇaṇ not gone down further than the throat). — 2. (pass.) beset by (cp. avatāra 2), affected with, a victim of, approached by M I.460 = A II.123 (dukkh' otiṇṇa) = It 89 (as v. l.; T. has dukkhâbhikiṇṇa, which is either gloss or wrong reading for dukkhâvatiṇṇa); M II.10; S I.123 (sokâva°), 137 (id.); Sn 306 (icchâvatiṇṇa affected with desire), 939 (sallena otiṇṇo = pierced by an arrow, expl[d]. by Nd[1] 414 as "sallena viddho phuṭṭho"); J V.98 (issâva° = issāya otiṇṇa C.). — 3. (in special sense) affected with love, enamoured, clinging to, fallen in love with Vin III.128 (= sāratto apekkhavā paṭibaddha-citto); A III.67, 259 (°citta); SnA 322 (id.). — *Note.* otiṇṇa at S V.162 should with v. l. SS be deleted. See also **avatiṇṇa.**

Ottappa (nt.) [fr. tappati[1] + **ud**, would corresp. to a Sk. form *auttapya fr. ut-tapya to be regretted, tormented by remorse. The BSk. form is a wrong adaptation of the Pāli form, taking o° for apa°, viz. apatrapya M Vastu III. 53 and apatrapā ibid. I.463. Müller, *P. Gr.* & Fausböll, Sutta Nipāta Index were both misled by the BSk. form, as also recently Kern, *Toev.* s. v.] fear of exile, shrinking

back from doing wrong, remorse. See on term and its distinction from hiri (shame) *Dhs trsl.* 20, also DhsA 124, 126; Vism 8, 9 and the definition at SnA 181. Ottappa generally goes with hiri as one of the 7 noble treasures (see ariya-dhana). Hiri-ottappa It 36; J I.129; hir-ottappa at M I.271; S II.220; V.1; A II.78; IV.99, 151; V.214; It 34; J I.127, 206; VvA 23. See also **hiri**. — Further passages: D III.212; M I.356; S II.196, 206, 208; V.89; A I.50, 83, 95; III.4 sq., 352; IV.11; V.123 sq.; Pug 71; Dhs 147, 277; Nett 39. — **anottappa** (nt.) lack of conscience, unscrupulousness, disregard of morality A I.50, 83, 95; III.421; V.146, 214; Vbh 341, 359, 370, 391; as adj. It 34 (ahirika +).

-gāravatā respect for conscience, A III.331; IV.29. **-dhana** the treasure of (moral) self-control D III.163, 251, 282; VvA 113. **-bala** the power of a (good) conscience D III.253; Ps II.169, 176; Dhs 31, 102 (trln. power of the fear of blame).

Ottappati [ut + tappati[1]] to feel a sense of guilt, to be conscious or afraid of evil S I.154; Ps II.169, 176; Pug 20, 21; Dhs 31; Miln 171.

Ottappin & **Ottāpin** (adj.) [fr. ottappa] afraid of wrong, conscientious, scrupulous (a) ottappin D III.252, 282; It 28, 119. — (b) ottāpin M I.43 sq.; S II.159 sq., 196, 207; IV.243 sq.; A II.13 sq.; III.3 sq., 112; IV.1 sq.; V.123, 146. **Anottappin** bold, reckless, unscrupulous Pug 20 (+ ahirika). **anottāpin** at S II.159 sq., 195, 206; IV. 240 sq.; Sn 133 (ahirika +).

Otthaṭa [pp. of ottharati] — 1. spread over, veiled, hidden by (—°) Miln 299 (mahik° suriya the sun hidden by a fog). — 2. strewn over (with) Sdhp 246 (—°).

Otthata = **Otthaṭa**, v. l. at Dh 162 for **otata**.

Ottharaka (nt.) [fr. of tharati] a kind of strainer, a filter Vin II.119.

Ottharaṇa (nt.) [fr. ottharati] spreading over, veiling Miln 299 (mahik°).

Ottharati [o + tharati, Sk. root **str**] to spread over, spread out, cover Miln 121 (opp. patikkamati, of water). See also **avattharati**.

Odaka (nt.) [compn. form of udaka] water; abs. only at J III.282. — **an°** without water, dried up Th 2, 265 (= udaka-bhasta ThA 212). Cp. combn. **sītodaka**, e. g. M I. 376. See udaka.

-antika — 1. neighbourhood of the water, a place near the water (see antika[1]) Kh VIII.1, 3 (gambhīre odakantike, which Childers, *Kh. trsln.* p. 30, interprets "a deep pit"; see also KhA 217 sq.). — 2. "water at the end", i. e. final ablution (see antika[2]), in spec. sense the ablution following upon the sexual act Vin III.21; cp. **odak-antikatā** (f. abstr.) final ablution, cleansing J II.126.

Odagya (nt.) [der. fr. udagga] exultation, elation Nd[1] 3 = Nd[2] 446 = Dhs 9, 86, 285, 373; DhsA 143 (= udaggasabhāva a "topmost" condition).

Odana (m. & nt.) [Sk. odana, to Idg. ***ud**, from which also udaka, q. v. for full etym.] boiled (milk-)rice, gruel Vin II.214 (m.); D I.76, 105; S I.82 (nāḷik°); DhA IV. 17 (id.); A III.49; IV.231; Sn 18; J III.425 (til° m.); Dhs 646, 740, 875; PvA 73; VvA 98; Sdhp 113. Combd. with kummāsa (sour milk) in phrase o-k-upa-caya a heap of boiled rice and sour milk, of the body (see kāya I.); also at M I.247.

Odanika [fr. odana] a cook J III.49.

Odaniya (adj.) [fr. odana, cp. Sk. odanika] belonging to rice-gruel, made of rice-gruel Vin III.59 (°ghara a rice-kitchen); VvA 73 (°surā rice-liquor).

Odapattakinī (f.) (adj.) [f. of uda + pattaka + in, i. e. having a bowl of water, Ep. of bhariyā a wife, viz. the wife in the quality of providing the house with water. Thus in enumn. of the 10 kinds of wives (& women in general) at Vin III.140 (explḍ. by udakapattaṃ āmasitvā vāseti) = VvA 73.

Odapattiyā at Cp. II.4[8] = last.

Odarika & **°ya** (adj.) [fr. udara] living for one's belly, voracious, gluttonous Miln 357; J VI.208 (°ya); Th 1, 101.

Odarikatta (nt.) [fr. odarika] stomach-filling M I.461; Vism. 71.

Odahati [o + dahati, fr. **dhā**] — 1. to put down, to put in, supply M I.117 (okacaraṃ, see under oka); II.216 (agad'aṅgāraṃ vaṇa-mukhe odaheyya); Th 1, 774 (migavo pāsaṃ odahi the hunter set a snare; Morris, *J P T S.* 1884, 76 suggests change of reading to aḍḍayi, hardly justified); J III.201 (visaṃ odahi araññe), 272 (passaṃ o. to turn one's flanks towards, dat.); Miln 156 (kāye ojaṃ odahissāma supply the body with strength). — 2. (fig.) to apply, in phrase **sotaṃ odahati** to listen D I.230; Dāvs V.68. — pp. **ohita**.

Odahana (nt.) [fr. odahati] — 1. putting down, applying, application M I.216; heaping up, storing DhA III.118. — 2. putting in, fig. attention, devotion Nett 29.

Odāta (adj.) [Derivation unknown. The Sk. is avadāta, ava + dāta, pp. of hypothetical **dā**[4] to clean, purify] clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablutions & sacrificial functions D II.18 (uṇṇā, of the Buddha); III.268; A III.239; IV.94, 263, 306, 349; V.62; Dhs 617 = (in enumn. of colours); DA I.219; VvA 111. See also **ava°**.

-kasiṇa meditation on the white (colour) Vism 174. **-vaṇṇa** of white colour, white M II.14; Dhs 247. **-vattha** a white dress; adj. wearing a white dress, dressed in white D I.7, 76, 104; J III.425 (+ alla-kesa). **-vasana** dressed in white (of householders or laymen as opposed to the yellow dress of the bhikkhus) D I.211; III.118, 124 sq., 210; M I.491, II.23; A I.73; III.384; IV.217 [cp. BSk. avadāta-vasana Divy 160].

Odātaka (adj.) [fr. odāta] white, clean, dressed in white S II.284 (v. l. SS odata); Th 1, 965 (dhaja).

Odissa (adv.) [ger. of o + disati = Sk. diśati, cp. uddissa] only in neg. **anodissa** without a purpose, indefinitely (?) Miln 156 (should we read anudissa?).

Odissaka (adj.) [fr. odissa] only in adv. expression **odissaka-vasena** definitely, in special, specifically (opp. to anodissaka-vasena in general, universally) J I.82; II.146; VvA 97. See also **anodissaka** & **odhiso**.

Odīraka in odīrakajāta S IV.193 should with v. l. be read **ocīraka** [= ava + cīra + ka] "with its bark off", stripped of its bark.

Odumbara (adj.) [fr. udumbara] belonging to the Udumbara tree Vv 50[16]; cp. VvA 213.

Odhasta [Sk. avadhvasta, pp. of ava + dhvaṃsati: see dhaṃsati] fallen down, scattered M I.124 = S IV.176 (°patoda; S reads odhasata but has v. l. odhasta).

Odhāniya (nt.) [fr. avadhāna, ava + **dhā**, cp. Gr. ἀποθήκη, see odahati] a place for putting something down or into, a receptacle Vin I.204 (salāk°, vy. ll. and gloss on p. 381 as follows: sālākaṭṭhāniya A, salākātaniya C, salākadhāraya B, salāk'odhāniyan ti yattha salākaṃ odahanti taṃ D E). — Cp. **samodhāneti**.

Odhi [from odahati, Sk. avadhi, fr. ava + **dhā**] putting down, fixing, i. e. boundary, limit, extent DhA II.80

(jaṇṇu-mattena odhinā to the extent of the knee, i. e. kneedeep); IV.204 (id.). — **odhiso** (adv.) limited, specifically Vbh 246; Nett 12; Vism 309. Opp. **anodhi** M III. 219 (°jina), also in **anodhiso** (adv.) unlimited, universal, general Ps II. 130, cp. anodissaka (odissaka); also as **anodhikatvā** without limit or distinction, absolutely Kvu 208, and odhisodhiso "piecemeal" Kvu 103 (cp. *Kvu trsl.* 76[2], 127[1]).

-**sunka** "extent of toll", stake J VI.279 (= sunkhakoṭṭhāsaṇ C.).

Odhika (adj.) [fr. odhi] "according to limit", i. e. all kinds of, various, in phrase yathodhikāni kāmāni Sn 60, cp. Nd[2] 526; J V.392 (id.).

Odhunāti [o + dhunāti] to shake off M I.229; S III.155; A III.365 (+ niddhunāti); Pv IV.3[14] (v. l. BB ophun°, SS otu°) = PvA 256; Vin II.317 (Bdhgh. in expln. of ogumphetvā of CV. V.11, 6; p. 117); Miln 399 (+ vidhunāti).

Onaddha [pp. of onandhati] bound, tied; put over, covered Vin II.150, 270 sq. (°mañca, °piṭha); M II.64; Dh 146 (andhakārena); Sdhp 182. See also **onayhati.**

Onandhati [o + nandhati, a secondary pres. form constructed from naddha after bandhati > baddha; see also apiḷandhati] to bind, fasten; to cover up Vin II.150 (inf. onandhituṇ); Miln 261.

Onamaka (adj.) [fr. onamati] bending down, stooping DhA II.136 (an°).

Onamati [o + namati] to bend down (instr.), stoop D II. 17 (anonamanto ppr. not bending); III.143 (id.); Vv 39[3] (onamitvā ger.). — pp. **oṇata.**

Onamana (nt.) [abstr. fr. onamati] in compn. with °**unnamana** lowering & raising, bending down & up DhA I.17.

Onayhati [ava + nayhati] to tie down, to cover over, envelop, shroud DhsA 378 (megho ākāsaṇ o.) — pp. **onaddha.**

Onāha [fr. ava + **nah,** cp. onaddha & onayhati] drawing over, covering, shrouding D I.246 (spelt onaha); Miln 300; Dhs 1157 (= megho viya ākāsaṇ kāyaṇ **o**nayhati).

Onīta [in form = Sk. avanīta, but semantically = apanīta. Thus also BSk. apanīta, pp. of apa + **nī,** see apaneti] only found in one ster. phrase, viz. **onīta-patta-pāṇi** "having removed (or removing) his hand from the bowl", a phrase causing constructional difficulties & sometimes taken in glosses as "onitta°" (fr. **nij**), i. e. having washed (bowl and hands after the meal). The Cs. expln. as onīto pattato pāṇi yeva, i. e. "the hand is taken away from the bowl". The spelling is frequently oṇīta, probably through BB sources. See on term also Trenckner, *Notes* 66[24] & cp. apa-nīta-pātra at M Vastu III.142. The expression is always combd. with bhuttāvin "having eaten" and occurs very frequently, e. g. at Vin II.147; D I.109 (= DA I. 277, q. v. for the 2 explns. mentioned above M II.50, 93; S V.384; A II.63; Sn p. 111 (= pattato onītapāṇi, apanītahattha SnA 456); VvA 118; PvA 278.

Oneti, prob. for **apaneti,** see **apaneti** & pp. **onīta.**

Onojeti see **oṇojeti.**

Opakkamika (adj.) [fr. upakkama] characterising a sensation of pain: attacking suddenly, spasmodic, acute; always in connection with **ābādha** or **vedanā** M I.92, 241; S IV. 230 = A II.87 = III.131 = V.110 = Nd[2] 304[IC] = Miln 112.

Opakkhin (adj.) [o + pakkhin, adj. fr. pakkha wing, cp. similarly avapatta] "with wings off", i. e. having one's wings clipped, powerless A I.188 (°ṇ karoti to deprive of one's wings or strength; so read for T. opapakkhiṇ karoti).

Opaguyha see **opavayha.**

Opatati [o + **pat**] to fall or fly down (on), to fall over (w. acc.) J II.228 (lokāmisaṇ °anto); VI.561 (°itvā ger.); Miln 368, 396. — pp. **opatita.**

Opatita [pp. of opatati] falling (down) PvA 29 (udaka; v. l. ovuḷhita, opalahita; context reads at PvA 29 mahāsobbhehi opatitena udakena, but id. p. at KhA 213 reads mahāsobbha-sannipātehi).

Opatta (adj.) [o + patta, Sk. avapattra] with leaves fallen off, leafless (of trees) J III.495 (opatta = avapatta nippatta patita-patta C.).

Opadhika (adj.) [fr. upadhi. BSk. after the P., aupadhika Divy 542] forming a substratum for rebirth (always with ref. to puñña, merit). Not with Morris, *J P T S.* 1885, 38 as "exceedingly great"; the correct interpretation is given by Dhpāla at VvA 154 as "atta-bhāva-janaka paṭisandhi-pavatti-vipāka-dāyaka". — S I.233 = A IV.292 = Vv 34[21]; It 20 (v. l. osadhika), 78.

Opanayika (adj.) [fr. upaneti, upa + **nī**] leading to (Nibbāna) S IV.41 sq., 272, 339; V.343; A I.158; II.198; D III.5; Vism 217.

Opapakkhi in phrase °**ṇ karoti** at A I.188 read **opakkhiṇ karoti** to deprive of one's wings, to render powerless.

Opapaccayika (adj.) [= opapātika] having the characteristic of being born without parents, as deva Nett 28 (upādāna).

Opapātika (adj.) [fr. upapatti; the BSk. form is a curious distortion of the P. form, viz. aupapāduka Av. Ś II.89; Divy 300, 627, 649] arisen or reborn without visible cause (i. e. without parents), spontaneous rebirth (*Kvu trsl.* 283[2]), apparitional rebirth (*Cpd.* 165[4], q. v.) D I.27, 55, 156; III.132, 230 (°yoni), 265; M I.34, 73, 287, 401 sq., 436 sq., 465 sq.; II.52; III.22, 80, 247; S III.206, 240 sq., 246 sq.; IV.348; V.346, 357 sq., 406; A I.232, 245, 269; II.5, 89, 186; IV.12, 226, 399, 423 sq.; V. 265 sq., 286 sq., 343 sq.; Pug 16, 62, 63; Vbh 412 sq.; Miln 267; Vism 552 sq., 559; DA I.165, 313. The C. on M I.34 explns. by "sesa-yoni-paṭikkhepa-vacanaṇ etaṇ". See also Pug. A I, § 40.

Opapātin (adj.) = opapātika, in phrase opapātiyā (for opapātiniyā?) iddhiyā at S V.282 (so read for T. opapāti ha?) is doubtful reading & perhaps best to be omitted altogether.

Opama at J I.89 & Sdhp 93 (anopama) stands for ūpama, which metri causā for **upama.**

Opamma (nt.) [fr. upama; cp. Sk. aupamya] likeness, simile, comparison, metaphor M I.378; Vin V.164; Miln I, 70, 330; Vism 117, 622; ThA 290.

Oparajja viceroyalty is v. l. for **uparajja.** Thus at M II. 76; A III.154.

Opavayha (adj. n.) [fr. upavayha, grd. of upavahati] fit for riding, suitable as conveyance, state-elephant (of the elephant of the king) S V.351 = Nett 126 (v. l. opaguyha; C. explns. by ārohana-yogga); J II.20 (SS opavuyha); IV. 91 (v. l. °guyha); VI.488 (T. opavuyha, v. l. opaguyha; gajuttama opavayha = rāja-vāhana C.); DA I.147 (ārohana-yogga opavuyha, v. l. °guyha); VvA 316 (T. opaguyha to be corrected to °vayha).

Opasamika (adj.) [fr. upa + sama + ika; cp. BSk. aupaśamika Av. Ś II.107; M Vastu II.41] leading to quiet, allaying, quieting; Ep. of Dhamma D III.264 sq.; A II.132.

Opasāyika (adj.) [fr. upasaya, upa + **śī**] being near at hand or at one's bidding (?) M I.328.

Opāṭeti [ava + Caus. of **paṭ,** Sk. avapāṭayati] to tear as under, unravel, open Vin II.150 (chaviṇ opāṭetvā).

Opāta [o + pāta fr. patati to fall. Vedic avapāta] — 1. falling or flying down, downfall, descent J VI 561. — 2. a pitfall J I.143; DhA IV.211.

Opāteti [o + Caus. of **pat**] to make fall, to destroy (cp. atipāteti), i. e. 1. to break, to interrupt, in kathaṃ opāteti to interrupt a conversation M II.10, 122, 168; A III.137, 392 sq.; Sn p. 107. — 2. to drop, to omit (a syllable) Vin IV.15.

Opāna (nt.) [o + pāna fr. pivati. Vedic avapāna. The P. Commentators however take o as a contracted form of udaka, e. g. Bdhgh. at DA I.298 = udapāna]. Only in phrase **opāna-bhūta** (adj.) a man who has become a welling spring as it were, for the satisfaction of all men's wants; expld. as "khata-pokkharaṇī viya hutvā" DA I. 298 = J V.174. — Vin I.236; D I.137; M I.379; A IV. 185; Vv 65[4]; Pv IV.1[60]; J III.142; IV.34; V.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA I 177, 298.

Opārambha (adj.) [fr. upārambha] acting as a support, supporting, helpful M II.113.

Opiya is metric for **upiya** [upa + ger. of **i**] undergoing, going into S I.199 = Th 1, 119 (nibbānaṃ hadayasmiṃ opiya; Mrs. Rh. D. trsls. "suffering N. in thy heart to sink", S A. hadayasmiṃ pakkhipitvā.

Opilavati [Sk. avaplavati, ava + **plu**] to be immersed, to sink down S II.224. — Caus. **opilāpeti** (see sep.).

Opilāpita [pp. of opilāpeti] immersed into (loc.), gutted with water, drenched J I.212, 214.

Opilāpeti [Caus. of opilavati, cp. Sk. avaplāvayati] to immerse, to dip in or down, to drop (into = loc.) Vin I. 157 = 225 = S I.169 (C.: nimujjapeti, see *K. S.* 318); M I.207 = III.157; DhA III.3 (°āpetvā; so read with vv. ll. for opiḷetvā); J III.282. — pp. **opilāpita.**

Opiḷeti in "bhattaṃ pacchiyaṃ opiḷetvā" at DhA II.3 is with v. l. to be read opilāpetvā (gloss odahitvā), i. e. dropping the food into the basket.

Opuñchati is uncertain reading for **opuñjeti.**

Opuñchana or **Opañjana** (nt.) [fr. opuñjeti] heaping up, covering over; a heap, layer DhA III.296.

Opuñjeti or °ati [o + puñjeti Denom. of puñja, heap] to heap up, make a heap, cover over with (Morris, *JPTS.* 1887, 153 trsls. "cleanse") Vin II.176 (opuñjati bhattaṃ); J IV.377 (opuñchetvā T., but v. l. opuñjetvā; gloss upalimpitvā); DhA III.296 (opuñchitvā, gloss sammajjitvā). — Caus. **opuñjāpeti** in same meaning "to smear" Vin III.16 (opuñjāpetvā; v. l. opuñchāpetvā).

Opunāti also as **opuṇāti** (Dh) [o + punāti fr. **pū**] to winnow, sift; fig. lay bare, expose Dh 252 (= bhusaṃ opuṇanto viya DhA III.375); SnA 312. — Caus. **opunāpeti** [cp. BSk. opunāpeti M Vastu III.178] to cause to sift A I.242; J I.447.

Opuppha [o + puppha] bud, young flower J VI.497 (vv. ll. p. 498 opaṇṇa & opatta).

Opeti [unless we here deal with a very old misspelling for oseti we have to consider it a secondary derivation from opiya in Caus. sense, i e. Caus. fr. upa + **i.** Trenckner, *Notes* 77, 78 offers an etym. of ā + vapati, thus **opiya** would be *āvupiya, a risky conclusion, which besides being discrepant in meaning (āvapati = to distribute) necessitates der. of opiya fr. opati (*āvapati) instead of vice versā. There is no other instance of *āva being contracted to o. Trenckner then puts opiya = ūpiya in tadūpiya ("conform with this", see ta° I[a]), which is however a direct derivation from upa = upaka, upiya, of which a superl. formation is upamā ("likeness"). Trenckner's expln. of ūpiya as der. fr. ā + **vap** does not fit in with its meaning] to make go into (c. loc.), to deposit, receive (syn. with osāpeti) S I.236 (SA na.. pakkhipanti) = Th 2, 283 = J V.252 (T. upeti); in which Th 2, 283 has **oseti** (ThA 216, with expln. of oseti = ṭhapeti on p. 219). — aor. **opi** J IV.457 (ukkhipi gloss); VI.185 (= pakkhipi gloss). — ger. **opitvā** (opetvā?) J IV.457 (gloss khipetvā).

Ophuṭa [a difficult, but legitimate form arisen out of analogy, fusing ava-vuta (= Sk. vṛta from **vṛ**; opp. *apāvuta = P. apāruta) and ava-phuṭa (Sk. sphuṭa from **sphuṭ**). We should probably read ovuta in all instances] covered, obstructed; always in combn. **āvuta nivuta ophuṭa** (oputa, ovuta) D I.246 (T. ophuta, vv. ll. ophuṭa & opuṭa); M III.131 (T. ovuṭa); Nd[1] 24 ovuṭa, v. l. SS ophuṭa); Nd[2] 365 (ophuṭa, v. l. BB oputa; SS ovuta); DA I.59 (oputa); SnA 596 (oputa = pariyo-naddha); Miln 161 (ovuta).

Obandhati [o + bandhati] to bind, to tie on to Vin II.116 (obandhitvā ger.).

Obhagga [o + bhagga, pp. of **bhañj,** Sk. avabhagna] broken down, broken up, broken S V.96 (°vibhagga); A IV.435 (obhagg'obhagga); DhA I.58 (id.); J I.55 (°sarīra).

Obhañjati [o + **bhañj**] to fold up, bend over, crease (a garment); only Caus. II. **obhañjāpeti** J I.499 (dhovāpeti +). See also pp. **obhagga.**

Obhata [pp. of obharati] having taken away or off, only in cpd. °**cumbaṭā** with the "cumbaṭa" taken off, descriptive of a woman in her habit of carrying vessels on her head (on the cumbaṭa stand) Vin III.140 = VvA 73 (Hardy: "a woman with a circlet of cloth on her head"?).

Obharati [ava + bharati, cp. Sk. avabharati = Lat. aufero] to carry away or off, to take off. — pp. **obhata.**

Obhāsa [from obhāsati] shine, splendour, light, lustre, effulgence; appearance. In clairvoyant language also "aura" (see *Cpd.* 214[1] with C. expln. "rays emitted from the body on account of insight") — D I.220 (effulgence of light); M III.120, 157; A II 130, 139; IV.302; It 108 (obhāsakara); Ps. I.114, 119 (paññā°); II.100, 150 sq., 159, 162; Vism 28, 41; PvA 276 (ṇ pharati to emit a radiance); Sdhp 325. With **nimitta** and **parikathā** at Vism 23; SnA 497. See also **avabhāsa.**

Obhāsati[1] [o + bhāsati from **bhās,** cp. Sk. avabhāsati] to shine, to be splendid Pv I.2[1] (= pabhāseti vijjoteti PvA 10). — Caus. **obhāseti** to make radiant or resplendent, to illumine, to fill with light or splendour. — pres. **obhāseti** Pv III.1[15] (= joteti PvA 176); Miln 336; ppr. **obhāsayanto** Pv I.11[1] (= vijjotamāna PvA 56) & **obhāsento** Pv II.1[10] (= jotanto ekālokaṃ karonto PvA 71); ger. **obhāsetvā** S I.66; Kh V. = Sn p. 46; KhA 116 (= ābhāya pharitvā ekobhāsaṃ karitvā). — pp. **avabhāsita.**

Obhāsati[2] [ava + bhāsati fr. **bhāṣ**; Sk. apabhāṣati] to speak to (inopportunely), to rail at, offend, abuse Vin II.262; III 128.

Obhāsana (nt.-adj.) [fr. obhāsa, cp. Sk. avabhāsana] shining VvA 276 (Hardy: "speaking to someone").

Obhoga [o + bhoga from **bhuj** to bend] bending, winding, curve, the fold of a robe Vin I.46 (obhoge kāyabandhanaṃ kātabbaṃ).

Oma (adj.) [Vedic avama, superl. formation fr. ava] lower (in position & rank), inferior, low; pl. omā A III.359 (in contrast with ussā superiors); Sn 860 (ussā samā omā superiors, equals, inferiors), 954; SnA 347 (= paritta lāmaka). — More freq. in neg. form **anoma** not inferior, i. e. excellent.

Omaka (adj.) [oma + ka] lower in rank, inferior; low, insignificant Nd¹ 306 (appaka +); J II.142; DhA I.203.

Omaṭṭha [pp. of omasati] touched S I.13 = 53 = Th 1, 39.

Omaddati [o + maddati from **mṛd,** BSk. avamardati Jtm 31³³] — 1. to rub J VI.262 (sarīraṃ omaddanto); Miln 220. — 2. to crush, oppress M I 87 = Nd² 199⁶ (abhivaggena); J II.95.

Omasati [o + mas = Sk. **mṛṣ**] — 1. (lit.) to touch J v. 446. — 2. (fig.) to touch a person, to reproach, insult Vin IV.4 sq. — pp. **omaṭṭha.**

Omasanā (f.) [fr. omasati] touching, touch Vin III.121 (= heṭṭhā oropanā).

Omāna¹ [fr. o + **man,** think. The Sk. avamāna is later] disregard, disrespect, contempt DhA II.52 (+ atimāna). Cp. foll. & see also **avamāna.**

Omāna² [at J II.443 we read **ucce sakuṇa omāna** meaning 'Oh bird, flying high'. With the present material we see no satisfactory solution of this puzzle. There is a Burmese correction which is at variance with the commentary] "flying", the v. l. BB is **ḍemāna** (fr. **ḍī**). C. explns. by caramāna gacchamāna. Müller, *P. Gr.* 99 proposes to read ḍemāna for omāna.

Omissaka (adj.) [o + missaka] mixed, miscellaneous, various J V.37; VI.224 (°parisā). Cp. vo°.

Omukka (adj.) [fr. + **muc**] cast off, second hand Vin I.187.

Omuñcati [o + **muc**] to take off, loosen, release; unfasten, undo, doff D I.126 (veṭhanaṃ as form of salute); J II.326; VI.73 (sāṭakaṃ); Vism 338; PvA 63 (tacaṃ); VvA 75 (ābhāraṇāni). — Caus. **omuñcāpeti** to cause to take off Vin I.273. — pp. **omutta.**

Omutta [pp. of omuñcati] released, freed, discharged, taken off It 56 (read omutt'assa Mārapāso for T. omukkassa m.).

Omutteti [Sk. avamūtrayati, Denom. fr. mūtra, urine] to discharge urine, pass water M I.79, 127.

Oyācati [o + **yāc,** opp. āyācati] to wish ill, to curse, imprecate Vin III.137.

Ora (adj.) [compar. formation fr. ava; Vedic avara] below, inferior, posterior. Usually as nt. **oraṃ** the below, the near side, this world Sn 15; VvA 42 (orato abl. from this side). — Cases adverbially: acc. **oraṃ** (with abl.) on this side of, below, under, within M III.142; Sn 804 (oraṃ vassasatā); Pv IV.3³⁵ (oraṃ chahi māsehi in less than 6 months or after 6 months; id. p. at Pv I.10¹² has uddhaṃ); PvA 154 (dahato); instr. **orena** J. V.72; abl. **orato** on this side Miln 210.

-pāra the below and the above, the lower & higher worlds Sn 1 (see SnA 13 = Nd² 422ᵇ and cp. paroparaṃ); Miln 319 (samuddo anorapāro, boundless ocean). **-pure** (avarapure) below the fortress M I.68 (bahinagare +). **-mattaka** belonging only to this world, mundane; hence: trifling, insignificant, little, evanescent Vin II.85, 203 = It 85; D I 3; M I.449; A IV.22; V.157, 164; Vbh 247; Nett 62; DhA I.203; DA I.55.

Oraka (adj.) [ora + ka] inferior, posterior Vin I.19; II. 159; M II.47; Sn 692 (= paritta SnA 489; cp. omaka); J I.381.

Orata [o + rata, pp. of ramati] — 1. delighted, satisfied, pleased Miln 210 (cp. abhirata). — 2. desisting, abstaining from, restraining oneself VvA 72 (= virato; cp. uparata).

Orabbhika [fr. urabbha. The Sk. aurabhrika is later & differs in meaning one who kills sheep, a butcher (of sheep) M I 343, 412; S II.256; A I.251; II.207 = Pug 56; III.303; Th 2, 242 (= urabbhaghātaka ThA 204); J V.270 VI.111 (and their punishment in Niraya); Pug A 244 (urabbhā vuccanti eḷakā; urabbhe hanatī ti orabbhiko).

Oramati [Denom. fr. ora instead of orameti] to stay or be on this side, i. e. to stand still, to get no further J I.492 (oramituṃ na icchi), 498 (oramāma na pārema). *Note.* This form may also be expld. & taken as imper. of ava + ramati (cp. avarata 2), i. e. let us desist, let us give up, (i. e. we shall not get through to the other side). **-anoramati** (neg.) see sep. — On the whole question see also Morris, *J P T S.* 1887, 154 sq.

Oramāpeti (Caus. II. of oramati] to make someone desist from J V.474 (manussa-maṃsā).

Orambhāgiya (adj.) [ora + bhāga + iya; BSk. avarabhāgīya, e. g. Divy 533] being a share of the lower, i e. this world, belonging to the kāma world, Ep. of the 5 saṃyojanāni (see also saṃyojana) D I.156; III.107, 108, 132; M I.432; It 114; Pug 22; Nett 14; SnA 13; DA I.313. — *Note.* A curious form of this word is found at Th 2, 166 orambhāga-maniya, with gloss (ThA 158) oraṃ āgamaniya. Probably the bh should be deleted.

Oravitar [ora + n. ag. of vitarati?] doubtful reading at A V.149, meaning concerned with worldly things (?). The vv. ll. are oramitā, oravikā, oramato, oravī.

Orasa (adj.) [Fr. ura, uras breast Vedic aurasa] belonging to one's own breast, self-begotten, legitimate; innate, natural, own M II.84; III.29; S II.221 (Bhagavato putto o. mukhato jāto); III.83; J III.272; Vv 50²²; ThA 236; KhA 248; PvA 62 (urejāta +).

Orima [superl. formation fr. ora, equivalent to avama] the lower or lowest, the one on this side, this (opp. yonder); only in combn. **orima-tīra** the shore on this side, the near shore (opp. pāra° and pārima° the far side) D I.244; S IV.175 (sakkāyass' adhivacanaṃ) = SnA 24; Dhs 597; Vism 512 (°tīra-mah'ogha); DhA II.99.

Oruddha [fr. orundhati. In meaning equalling Sk. aparuddha as well as ava°] — 1. kept back, restrained, subdued A III.393. — 2. imprisoned J IV.4. See also ava°.

Orundhati [cp. Sk. avarundhate] to get, attain, take for a wife. — ger. **orundhiya** J IV.480. — aor. **oruddha** Th 2, 445. — pp. **oruddha.** See also avarundhati.

Orodha [fr. orundhati; Sk. avarodha] obstruction; confinement, harem, seraglio Vin II.290; IV.261 (rāj' orodhā harem-lady, concubine); J IV.393, 404.

Oropaṇa (nt.) [abstr. fr. oropeti] taking down, removal, cutting off (hair), in **kes' oropaṇa** hair-cutting DhA II. 53 (T. has at one place orohaṇa, v. l. oropaṇa).

Oropeti [Caus. fr. orohati; BSk. avaropayati] to take down, bring down, deprive of, lay aside, take away, cut off (hair) VvA 64 (bhattabhājanaṃ oropeti) — ger. **oropayitvā** Sn 44 (= nikkhipitvā paṭippassambhayitvā Nd² 181; apanetvā SnA 91); J VI.211 (kesamassuṃ).

Orohaṇa (nt.) [abstr. fr. orahati] descent, in udak'orohaṇânuyoga practice of descending in to the water (i. e. bathing) Pug 55; J I.193; Miln 350.

Orohati [o + rohati] to descend, climb down D II.21; M III.131; J I.50; Miln 395; PvA 14. — Caus. **oropeti** (q. v.).

Olaggeti [Caus. of o + **lag**] to make stick to, to put on, hold fast, restrain M II 178; A III.384 (vv. ll. oloketi, olabheti, oketi); Th 1, 355.

Olagga [Sk. avalagna, pp. of avalagati] restrained, checked Th 1, 356.

Olanghanā (f.) [fr. **olangheti**] bending down Vin III.121 (= heṭṭhā onamanā).

Olangheti [Caus. of ava + **langh**] to make jump down, in phrase **ullangheti olangheti** to make dance up & down J v.434 = DhA iv.197 (the latter has T. ullaggheti ol°; but v. l. ullangheti ol°).

Olamba (adj.) [fr. avaṁ + **lamb**] hanging down Vin iii.49; J iv.380 (°vilamba).

Olambaka (adj.-n.) [see **olambati**] — 1. (adj.) hanging down VvA 32 (°dāma). — 2. (n.) (a) support, walking stick J iv.40 (hatth°). — (b) plumb-line J vi.392.

Olambati & **avalambati** [ava + **lamb**] to hang down, hang on, to be supported by, rest on. The form in o is the older. Pres. avalambare Pv ii.1[18] (= olambamānā tiṭṭhanti PvA 77); ii.10[2] (= olambanti PvA 142); olambati M iii.164 (+ ajjholambati); J i.194; PvA 46. — ger. **avalamba** (for °bya) Pv iii.3[5] (= olambitvā PvA 189) & **olambetvā** J iii.218. See also **olubbha**.

Olambanaka [fr. olambati] an armchair, lit. a chair with supports Vin ii.142.

Olikhati [o + **likh**, cp. Sk. apalikhati] to scrape off, cut off, shave off (hair) A iii.295 (veṇiṁ olikhituṁ); Th 1, 169 (kese olikhissaṁ); 2, 88.

Oligalla [of unknown etym.: prob. Non-Aryan, cp. BSk. oḍigalla Saddh. P. chap. vi.] a dirty pool near a village M iii.168; S v.361; A i.161; iii.389; Miln 220; Vism 343.

Oliyati [o + liyate from **lī**] to stick, stick fast, adhere, cling to It 43; Nett 174. — pp **olīna** (see avalina).

Olīna [pp. of oliyate] adhering, sticking or clinging to (worldliness), infatuated M i.200 (°vuttika); J vi.569 (anolīna-mānasa); Vbh 350 (°vuttikā); Miln 393 (an°).

Olīyanā [fr. oliyati] adhering, infatuation Ps i.157; Dhs 1156, 1236.

Olugga [pp. of olujjati] breaking off, falling to pieces, rotting away M i.80, 245 (olugga-vilugga), 450 (id.); Vism 107 (id.).

Olujjati [Sk. avarujyate, Pass. of ava + **ruj**] to break off, go to wreck, fall away S ii.218 (v. l. ull°). — pp. **olugga**.

Olubbha [assimil. form of olumbha which in all likelihood for olambya, ger. of olambati. The form presents difficulties. See also Morris, *J P T S.* 1887, 156] holding on to, leaning on, supporting oneself by (with acc.); most frequently in phrase **daṇḍaṁ olubbha** leaning on a stick, e. g. M i.108 (= daṇḍaṁ olambitvā C.; see M i 539); A iii.298; Th 2, 27 (= ālambitvā); VvA 105. In other connections: S i.118; iii.129; J i.265 (āvāṭa-mukha-vaṭṭiyaṁ); vi.40 (hatthe); DhA ii.57 (passaṁ; gloss olambi); VvA 217, 219.

Olumpeti [o + Caus. of **lup**] to strip off, seize, pick, pluck Vin i.278 (bhesajjaṁ olumpetvā, vv. ll. ulumpetvā, oḷump°, odametvā).

Olokana (nt.) [see oloketi] looking, looking at, sight Sdhp 479 (mukhass°).

Olokanaka (adj.-n.) [fr. oloketi] window Vin ii.267 (olokanakena olokenti, adv.).

Oloketi [BSk. avalokayati or apaloketi] to look at, to look down or over to, to examine, contemplate, inspect, consider J i.85, 108 (nakkhattaṁ); Pv ii.9[64]; DhA i.10, 12, 25, 26; ii.96 (v. l. for T. voloketi); iii.296; PvA 4, 5, 74, 124.

Oḷāra at PvA 110 is with v. l. BB to be read **uḷāra**.

Oḷārika (adj.) [fr. uḷāra] gross, coarse, material, ample (see on term *Dhs trsl.* 208 & *Cpd.* 159 n. 4) D i.37, 186 sq. (attā) 195, 197, 199; M i.48, 139, 247; ii.230; iii.16, 299; S ii.275 (vihāra); iii.47 (opp. sukhuma); iv.382 (id.); v.259 sq.; A iv.309 sq. (nimittaṁ obhāso); J i.67; Dhs 585, 675, 889; Vbh 1, 13, 379; Vism 155 (°anga), 274 sq. (with ref. to breathing), 450.

Oḷumpika (adj.) [Deriv. unknown, BSk. olumpika and oḍumpika M Vastu iii.113, 443. In the Śvet-Upan. we find the form **uḍupa** a skiff.] Sen. Kacc 390 belonging to a skiff (no ref. in Pāli Canon?); cp. BSk. olumpika M Vastu iii. 113 & oḍumpika ibid. 443.

Ovaja at S i.212 read **ojava**.

Ovaṭa [o + vaṭa, pp. of **vṛ**, another form of ovuta = ophuta, q. v.] obstructed, prevented Vin ii.255 = iv.52 = A iv.277 (v. l. ovāda); also **an°** ibid.

Ovaṭṭika (nt.) [fr. ava + **vṛt**] — 1. girdle, waistband M ii.47; J iii.285 (v. l. ovaddhi°); Vism 312; DhA ii.37; iv.206; DA i.218 (Morris, *J P T S.* 1887, 156: a kind of bag). — 2. a bracelet Vin ii.106 (= vaḷayaṁ C.). — 3. a patch, patching (°karaṇa), darning (?) Vin i.254 (vv. ll. ovaṭṭiya°, ovadhita° ovadhīya°); J ii.197 (v. l. ovaddhi°). See also **ovaddheyya** (ava°).

Ovadati [o + vadati. The Sk. avavadati is some centuries later and is diff. in meaning] to give advice, to admonish, exhort, instruct, usually combd. with **anusāsati**. — pres. **ovadati** Vin iv.52 sq.; DhA i.11, 13; imper. ovadatu M iii.267. — pot. **avadeyya** Vin iv.52 (= aṭṭhahi garudhammehi ovadati); Sn 1051 (= anusāseyya). — aor. **ovadi** DhA i.397. — inf. **ovadituṁ** Vin i.59 (+ anusāsituṁ). — grd. **ovaditabba** Vin ii.5; and **ovadiya** (see sep.). — Pass. **avadiyati**; ppr. °**iyamāna** Pug 64 (+ anusāsiyamāna).

Ovadiya (adj.) [grd. of ovadati] who or what can be advised, advisable Vin i.59 (+ anusāsiya); Vv 84[36] (= ovāda-vasena vattabbaṁ VvA 345).

Ovaddheyya a process to be carried out with the kaṭhina robes. The meaning is obscure Vin i.254. See the note at *Vin. Texts* ii.154; Vin i.254 is not clear (see expln. by C. on p. 388). The vv. ll. are ovadeyya° ovadheyya° ovaṭṭheyya°.

Ovamati [o + **vam**] to throw up, vomit Ud 78.

Ovaraka (nt.) [Deriv. uncertain. The Sk. apavaraka is some centuries later. The Sk. apavaraka forbidden or secret room, Halāyudha "lying-in chamber"] an inner room Vin i.217; M i.253; J i.391 (jāto varake T. to be read as jāt'ovarake i.e. the inner chamber where he was born, thus also at VvA 158); Vism 90, 431; VvA 304 (= gabbha).

Ovariyāna [ger. of o + **vṛ**] forbidding, obstructing, holding back, preventing Th 2, 367 (v. l. ovadiyāna, thus also ThA 250 explained "maṁ gacchantiṁ avaditvā gamanaṁ nisedhetvā".

Ovassa & °**ka** see **anovassa(ka)**.

Ovassati [o + vassati] to rain down on, to make wet. — Pass. **ovassati** to become wet through rain Vin ii.121.

Ovahati [o + vahati] to carry down. — Pass. **ovuyhati** It 114 (ind. & pot. ovuyheyya).

Ovāda [BSk. avavāda in same sense as P.] advice, instruction, admonition, exhortation Vin i.50 = ii.228; ii.255 = iv.52; D i.137 (°paṭikara, function of a king); J iii.256 (anovādakara one who cannot be helped by advice, cp. ovadaka); Nett 91, 92; DhA i.13, 398 (dasavidha o.); VvA 345. — **ovādaṁ deti** to give advice PvA 11, 12, 15, 89, 100 etc.; **ovādaṁ gaṇhāti** to take or accept advice J i.159.

Ovādaka (adj.-n.) [fr. ovāda; cp. BSk. avavādaka in same meaning, e. g. Divy 48, 254, 385] admonishing (act.) or being admonished (pass.); giving or taking advice; a spiritual instructor or adviser M I.145; A I.25; S V.67 = It 107. — **anovādaka** one who cannot or does not want to be advised, incorrigible J I.159; III.256, 304; V.314.

Ovādin (adj.-n.) [fr. ovāda] = ovādaka M I.360 (anovādin).

Ovijjhati [ava + **vyadh**] to pierce through Vism 304.

Ovuta see **ophuta**.

Ovuyhati [Pass. of ovahati] to be carried down (a river) It 114.

Osakkati [o + sakkati fr. P. **sakk** = *Sk. **ṣvaṣk**, cp. Māgadhī osakkai; but sometimes confused with **sṛp**, cp. P. osappati & Sk. apasarpati] to draw back, move back D I.230; J IV.348 (for apavattati C.); V.295 (an-osakkitvā). See also Trenckner, *Notes* p. 60.

Osajjati [o + **sṛj**] to emit, evacuate PvA 268 (vaccena excrement, + ohanati). — pp. **osaṭṭha**.

Osaṭa [pp. of o + **sṛ**] having withdrawn to (acc.), gone to or into, undergone, visited M I.176, 469 (padasamācāro sangha-majjhe o.); III.2 (Rājagahaṃ vass'āvāsaṃ o.); Miln 24 (sākacchā osaṭā bahū). See also **avasaṭa**.

Osaṇheti [o + saṇheti, denom. fr. saṇha] to make smooth, to smooth out, comb or brush down (hair) Vin II.107 (kese); J IV.219 (id.).

Osadha (nt.) [Vedic auṣadha] see osadhī.

Osadhika v. l. It 20 for **opadhika**.

Osadhikā (f.) [fr. osadha] remedy, esp. poultice, fomentation J IV.361.

Osadhī (f.) [Vedic avaṣa + dhī: bearer of balm, comfort, refreshment]. There is no difference in meaning between osadha and osadhī; both mean equally any medicine, whether of herbs or other ingredients. Cp. e. g. A IV.100 (bījagāma-bhūtagāmā . . osadhi-tiṇavanappatayo) Pv II.6[10], with Sn 296 (gāvo . . . yāsa jāyanti osadhā); D I.12, cp. DA I.98; Pv III.5[3]; PvA 86; J IV.31; VI.331 (? trsln. medicinal *herb*). Figuratively, 'balm of salvation' (amatosadha) Miln 247. Osadhi-tārakā, star of healing. The only thing we know about this star is its white brilliance, S I.65; It 20 = A V.62; Vv 9[2]; Pv II.1[10]; cp. PvA 71; Vism 412. Childers calls it Venus, but gives no evidence; other translators render it 'morning star'. According to Hindu mythology the lord of medicine is the moon (oṣadhīśa), not any particular star.

Osanna (adj.) [o + pp. of **syad** to move on] given out, exhausted, weak Miln 256 (°viriya).

Osappati [o + **sṛp** to creep] to draw back, give way J VI.190 (osappissati; gloss apīyati).

Osaraka (adj.) [fr. osarati, osarana & osaṭa] of the nature of a resort, fit for resorting to, over-hanging eaves, affording shelter Vin II.153. See also **osāraka**.

Osaraṇa (nt.) [fr. avasarati] — 1. return to, going into (acc.) visiting J I.154 (gāmantaṃ °kāle). — 2. withdrawal, distraction, drawing or moving away, heresy Sn 538 (= ogahanāni titthāni, diṭṭhiyo ti attho SnA 434).

Osarati [o + **sṛ**, blow to go away to recede to, to visit M I.176 (gāmaṃ etc.); II.122. — pp. **osaṭa**. See also **avasarati**.

Osāna (nt.) [fr. osāpeti] stopping, ceasing; end, finish, conclusion S V.79 (read paṭikkamosāna), 177, 344; Sn 938 (see Nd[1] 412); osāna-gāthā the concluding stanza J IV. 373; PvA 15, 30 etc. See also **avasāna** & **pariy°**.

Osāpeti [With Morris, *JPTS.* 1887, 158 Caus. of ava + **sā**, Sk. avasāyayati (cp. P. avaseti, oseti), but by MSS. & Pāli grammarians taken as Caus. of **sṛ**: sarāpeti contracted to sāpeti, thus ultimately the same as Sk. sārayati = P. sāreti (thus vv. ll.). Not with Trenckner, *Notes* 78 and Müller *P. Gr.* 42. Caus. of ā + **viś** to sling] to put forth, bring to an end, settle, put down, fix, decide S I.81 (fut. osāpayissāmi; vv. ll. oyayiss° and obhāyiss° = Ud 66 (T. otarissāmi? vv. ll. obhāyiss°, otāy° & osāy°; C. paṭipajjissāmi karissāmi); J I.25 (osāpeti, v. l. obhāseti); Nd[1] 412 (in expln. of osāna); VvA 77 (agghaṃ o. to fix a price; vv. ll. ohāpeti & onarāpeti) = DhA III.108 (v. l. osāreti). Cp. **osāreti**.

Osāraka [fr. osarati] shelter, outhouse J III.446. See also **osaraka**.

Osāraṇā (f.) [fr. osāreti 3] — 1. restoration, rehabilitation reinstatement (of a bhikkhu after exclusion from the Sangha) Vin I.322; Miln 344. — 2. procession (?) (perhaps reading should be ussāraṇā) DhA II.1 (T. oss°).

Osārita [pp. of osāreti 3] restored, rehabilitated Vin IV.138.

Osāreti [Caus. of o + **sṛ** to flow] — 1. (with v. l. osāpeti, reading osāreti is uncertain) to stow away, deposit, put in, put away (see also opeti) J VI.52, 67 (pattaṃ thavikāya o.). — 2. to bring out, expound, propound, explain Miln 13 (abhidhammapiṭikaṃ), 203 (kāraṇaṃ), 349 (lekhaṃ to compose a letter). — 3. (t.t.) to restore a bhikkhu who has undergone penance Vin I.96, 322, 340; IV.53 (osārehi ayyā ti vuccamāno osāreti). — Pass. osāriyati Vin II.61; pp. **osārita** (cp. **osāraṇā**).

Osiñcati [o + siñcati] — 1. to pour out or down over, to besprinkle Vin II.262; M I.87 (telena); Pv I.8[5] (ppr. osiñcaṃ = āsiñcanto PvA 41). — 2. to scoop out, empty, drain (water) J V.450 (osinciyā, pot. = osiñceyya C.). — pp. **avasitta** & **ositta**.

Osita [pp. of ava + **sā**] inhabited (by), accessible (to) Sn 937 (an°). Cp. vy°.

Ositta [pp. of osiñcati] sprinkled, besprinkled J V.400. See also avasitta.

Osīdati [fr. o + **sad**] to settle down, to sink, run aground (of ships) S IV.314 (osīda bho sappi-tela); Miln 277 (nāvā osīdati). — ger. **osīditvā** J II.293. — Caus. II. **osīdāpeti** J IV.139 (nāvaṃ).

Osīdana (nt.) [fr. osīdati] sinking DhsA 363.

Ossa see **ussa**.

Ossakk° see **osakk°**.

Ossagga [fr. ossajati] relaxation, in cpd. sati-ossagga (for which more common sati-vossagga) relaxation of memory, inattention, thoughtlessness DhA III.163 (for pamāda Dh 167). See **vossagga**.

Ossajati [o + **sṛj** send off] to let loose, let go, send off, give up, dismiss, release D II.106 (aor. ossaji); Sn 270 = S I.207; Th 1, 321; J IV.260. — pp. **ossaṭṭha**. See also **avassajati**.

Ossajjana (nt.) [fr. ossajati] release, dismissal, sending off DA I.130.

Ossaṭṭha [pp. of ossajati] let loose, released, given up, thrown down D II.106; S III.241; J I.64; IV.460 (= nissaṭṭha).

Ossanna [pp. of osīdati for osanna, ss after ussanna] sunk, low down, deficient, lacking J I.336 (opp. ussanna). Hardly to be derived from ava + **syad**.

Ossavana (nt.) [fr. ava + **sru**] outflow, running water M I.189 (v. l. ossāvana & osavana). Cp. **avassava**.

Ohana only in cpd. bimb°ohana, see under **bimba.**

Ohanati [ava + **han,** but prob. a new formation from Pass. avahīyati of **hā,** taking it to **han** instead of the latter] to defecate, to empty the bowels PvA 268 (+ osajjati).

Oharaṇa (nt.) [fr. oharati] lit. "taking away", leading astray, side-track, deviating path J VI.525 (C.: gamana-magga). Cp. avaharaṇa.

Oharati [o + **hṛ** take] — 1. to take away, take down, take off S I.27 (ger. ohacca, v. l. ūhacca); Pv II.6[8] (imper. ohara = ohārehi PvA 95); DhA IV.56 (see ohārin). See also ava°. — Caus. I. **ohāreti** (see avahārati); Caus. II. **oharāpeti** in meaning of oharati to take down, to cut or shave off (hair) J VI.52 (kesamassuṃ); DhA II.53 (cp. oropeti). — pp. **avahaṭa.**

Ohāya ger. of **ojahāti.**

Ohāra see **avahāra** & cp. **vohāra.**

Ohāraṇa (nt.) [fr. ohāreti, cp. avaharaṇa] taking down, cutting off (hair) J I.64 (kesa-massu°).

Ohārin (adj.-n.) [fr. avaharati] dragging down, weighty, heavy Dh 346 (= avaharati heṭṭhā haratī ti DhA IV.56).

Ohāreti [Caus. of oharati] — 1. to give up, leave behind, renounce (cp. ojahāti) Sn 64 (= oropeti Nd[2] 183). — 2. to take down (see oharati 1) Vin I.48; PvA 95. — 3. to cut down, shave off (hair; see oharāpeti under oharati) It 75 (kesamassuṃ hair & beard, v. l. ohāyāpetvā); Pug 56 (id.).

Ohita [pp. of odahati; BSk. avahita (Jtm 210 e. g.) as well as apahita (Lal. V. 552 e. g.)] — 1. put down into, deposited Dh 150. — 2. put down, laid down, taken off, relieved of, in phrase **ohitabhāro** (arahaṃ) (a Saint) who has laid down the burden: see arahatta III. C.; cp. °khandhabhāra DhA IV.168. — 3. put down in, hidden, put away in (—°) Sn 1022 = (kos°ohita). — 4. (fig.) put down to, applied to, in **ohita-sota** listening, attentive, intent upon (cp. sotaṃ odahati to listen) usually in phrase ohitasoto dhammaṃ suṇāti; M I.480; III.201; S V.96; A IV.391; Vism 300 (+ aṭṭhiṃ katvā).

Ohiyyaka (adj.-n.) [fr. ohīyati, avahiyyati] one who is left behind (in the house as a guard) Vin III.208; IV.94; S I.185 (vihārapāla).

Ohīna [pp. of ojahāti] having left behind J IV.432 (gaṇaṃ).

Ohīyati (ohiyyati) [ava + hīyati, Pass. of **ha,** see avajahāti] — 1. to be left behind, to stay behind J V.340 (avahīyati = ohiyyati C.). — 2. to stay behind, to fall out (in order to urinate or defecate); ger. **ohīyitvā** Vin IV.229; DhA II.21 (cp. ohanati). See also **ohiyyaka.**

Ohīḷanā (f.) [ava + hīḷanā, of **hīḍ**] scorning, scornfulness Vbh 353 (+ ohīḷattaṃ).

LIST OF CORRECTIONS.

To part I:

p. X. before Mahāvaṃsa....., Khuddhasikkhā, *J P T S.* 1883 (Khus).
„ „ Netti, Mūlasikkhā, *J P T S.* 1883 (Mūls).
„ XI. after Visuddhi....., Yogāvacara's Manual, *P T S.* 1896 (Yog).
for Haward read Harvard.
to Mahāvastu..... add (Mvst).
under 3 add Neumann, Die Reden Gotamo Buddha's (Mittlere Sammlung), vols. I.—III.[2] 1921.
for Anug read S. Z. Aung.
to Questions of.... add (Miln).
to Vinaya Texts ... add (Vin T.).
„ 4 „ Brāhmaṇa (Br.).
add Śatapatha-Brāhmaṇa (trsl. J. Eggeling) S B E. vols. (Śat. Br.).
„ Dhātupāṭha & Dhātumañjūsā, ed. Andersen & Smith, Copenhagen 1921 (Dhtp, Dhtm).
XII. „ B. 1. add B R. Böhtlingk and Roth.
Dhtm Dhātumañjūsa..... 4.
Dhtp Dhātupāṭha... ... 4.
„ XIII. „ 2 „ cond. conditional.
„ 1 col. 1, l. 25 read ā[4] for ā[2].
„ 6 „ 2, „ 22 „ "part or interest (opp. bāhiraṇ the interest in the outside world)".
„ 11 „ 2, 3, „ excessive for ecc°.
„ 14 „ 2, 28 „ believes „ belives.
„ 15 „ 2, to p. 17, col. 1 headlines read Aṭṭha, Aḍḍha for Attha, Addha.
19 „ 1, 6, read adulteress for adultress.
„ 21 „ 1, 26 „ late for exete.
„ 24 „ 1, transfer °kāma to precede-kāmin.
„ 2, 25 read phraseology for phraselogy.
„ 26 „ 2, 41 „ period for geriod.
p. 32 „ 2, 10 „ unlucky for unluckly.
„ 33 „ 2, 11, fr. b. read supplementary for supplementy.
„ 35 „ 1, 5, „ „ move for more.
„ 38 „ 1, 30, read worldly for wordly & 67 for 97.
„ 2, 24 „ supreme „ suppreme.
42 „ 1, 1, fr. b. dele *in*.
„ 2, 36 read facing *the* wind.
„ 43 „ 2, line 46 read connected for nonnected.
44 „ 1, „ 2 „ quarrelling „ quarelling.
„ 1, „ 39 „ residuum „ residium.
47 „ 2, „ 11 fr. b. read Trenckner for Trenckener.
48 „ 1, under Antarā read -gacchati for -gattchati.
52 „ 1, „ Apapibati read J II.126 for III.126.
„ 1, line 16, fr. b. read continuous for continuou.
56 „ 2, „ 8, „ „ impulsive „ in°.
57 „ 1, „ 19, „ „ indestructible for °able.
59 „ 1, „ 14, read achievements for acch°.
70 „ 1, „ 19, fr. b. read heathenish for °isch.
71 „ 1, „ 2, „ „ possessing „ posess°.
72 „ 1, „ 11, read Abhisambhū for Absambhū.
„ 77 „ 2, Aribhāseti correct to Pari° according to Fausböll (J v. corr.).
„ 2, l. 9 read spirituous for spiritous.
„ 81 „ 2, „ 3 fr. b. read experiences.
„ 82 „ 2, under Avadāta read metri for matri.
89 „ 1, after Asita[3] put in new article **Asita[4]** (m. nt.) [fr. asi] a sickle J III.129; V.46.
1, l. 35 read intuiting for intuitising.
„ 91 „ 1, „ 16 „ intoxicated for intoricated.

A number of minor printer's errors, like omitting an occasional spiritus, or putting ˋ as accent for ´, as well as c for ç, n for u & vice versa in familiar words, are not mentioned as they will be easily found out & corrected by the reader.

CORRIGENDA.

TO PART I.

Page x, *under* 1*a add*: **Dukapaṭṭhāna,** P.T.S. 1906 (Dukp).

Tikapaṭṭhāna, 3 vols. P.T.S. 1921-23 (Tikp).

,, 1*b* ,, **Papañca Sūdanī,** pt. I., P.T.S. 1922 (MA).

,, xii, ,, 4 ,, Kirfel, W. Kosmographie der Inder, Bonn & Leipzig 1920.

,, B1 ,, Dukp = Dukapaṭṭhāna . . . 1*a*.

Tikp = Tikapaṭṭhāna . . . 1*a*.

Paṭṭh = Paṭṭhāna: see Duka° & Tika° . . . 1*a*.

,, 42, column 2, *read* **Anuvāda** *for* **Anuvada.**

,, 73, ,, 2, *under* **Amassuka** *read* J II.185 *for* 175.

,, 86, ,, 1, ,, **Avyāpajjha**[1] *read* It 31 (abyābajjh') *for* abyābojjh'.

,, 88, ,, 2, ,, **Asi** *read* (*under* cpds.): **-māla** (-kamma) sword-garland (-torture) J III.178; Davs III.35. Preferable to interpretation " sword-dirt "; see māla (mālā).

TO PART II.

Page 115, column 1, *after* **Āsana** *insert* **Āsana**[2] (?) eating Vism 116 (visam°, cp. visam-āsita Miln 302). See, however, **māsana.**

TO PART III.

Page 17, column 1, *exchange respective position of articles* **Kamati** *and* **Kamaṇḍalu**; *also write* **Kamana** *as* **Kamaṇa.**

,, 24, ,, 1, *under* **Karaṇa,** in Note, *read passage as follows:* Karaṇa here . . . as by J VI.270, where it expls. kappitakesa-massu and J V. 309 & DhA I.253, where massukamma takes the place of °karaṇa; and J III.314, where it is represented by massu-kutti (C.: massukiriya). Cp. also DA I.137.

,, 27, ,, 2, ,, **Kalyāṇa** *read* 5 **kalyāṇāni** *for* kalyāni.

TO PART IV.

Page 67, *for* **kheḷākapa** *read* **kheḷāpaka . . . cp. āpaka.** ? spittle-dribbler; cp. our ' windbag.'

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K.

Ka° (pron. interr.) [Sk. kaḥ, Idg. *qṷo besides *qui (see ki° & kiṃ) & *qṷu (see ku°). Cp. Av. ka-; Gr. πῦ, πῶς, ποῖος, etc.; Lat. quī; Oir. co-te; Cymr. pa; Goth. hvas, Ags. hwā (=E. who), Ohg. hwër] who? — m. ko, f. kā (nt. kiṃ, q. v.); follows regular decl. of an a-theme with some formations fr. ki°, which base is otherwise restricted to the nt. — From ka° also nt. pl. **kāni** (Sn 324, 961) & some adv. forms like kathaṃ, kadā, kahaṃ, etc. — 1. (*a*) **ka°**: nom. m. **ko** Sn 173, 765, 1024; J I.279; Dh 146; f. **kā** J VI.364; PvA 41; gen. sg. **kassa** Miln 25; instr. **kena**; abl. **kasmā** (nt.) as adv. "why" Sn 883, 885; PvA 4, 13, 63, etc. — (*b*) **ki°** (m. & f.; nt. see kiṃ): gen. sg. **kissa** Dh 237; J II.104. **ko-nāmo** (of) what name Miln 14; DhA II.92, occurs besides **kin-nāmo** Miln 15. —**kvattho** what (is the) use Vv 50[10] stands for ko attho. — All cases are freq. emphasized by addition of the affirm. part. **nu** & **su**, e. g. ko su'dha tarati oghaṃ (who then or who possibly) Sn 173; kena ssu nivuto loko "by what then is the world obstructed?" Sn 1032; kasmā nu saccāni vadanti . . . Sn 885. — 2. In *indef.* meaning comb[d] with **-ci** (Sk. cid: see under ca 1 and ci°): **koci, kāci,** etc., whoever, some (usually with neg. **na koci**, etc., equalling "not anybody"), nt. **kiñci** (q. v.); e. g. mā jātu koci lokasmiṃ pāpiccho It 85; no yāti koci loke Dh 179; n'âhaṃ bhatako 'smi kassaci Sn 25; na hi nassati kassaci kammaṃ "nobody's trace of action is lost" Sn 666; kassaci kiñci na (deti) (he gives) nothing to anybody VvA 322; PvA 45. — In *Sandhi* the orig. d of cid is restored, e. g. app' eva nāma kocid eva puriso idh' agaccheyya, "would that some man or other would come here!" PvA 153. — Also in *correl.* with *rel.* pron. **ya** (see details under ya°): yo hi koci gorakkhaṃ upajīvati kassako so na brāhmaṇo (whoever—he) Sn 612. See also kad°.

Kaṃsa [cp. Sk. kaṃsa; of uncertain etym., perhaps of Babylonian origin, cp. hiraññā] 1. bronze Miln 2 magnified by late commentators occasionally into silver or gold. Thus J VI.504 (silver) and J I.338; IV.107; VI.509 (gold), considered more suitable to a fairy king. — 2. a bronze gong Dh 134 (DhA III.58). — 3. a bronze dish J I.336; **āpānīya°** a bronze drinking cup, goblet M. I.316. — 4. a "bronze," i. e. a bronze coin worth 4 kahāpaṇas Vin IV.255, 256. See Rhys Davids, *Coins and Measures* §§ 12, 22. — "Golden bronze" in a fairy tale at Vv 5[4] is explained by Dhammapāla VvA 36 as "bells." — It is doubtful whether *brass* was known in the Ganges valley when the earlier books were composed; but **kaṃsa** may have meant *metal* as opposed to earthenware. See the compounds.

-upadahārana (n. a.) metal milk-pail (?) in phrase: dhenusahassāni dukūla-sandanāni (?) kaṃsûpadhāraṇāni D II.192; A IV.393; J VI.503 (expl[d] at 504). Kern (*Toev.* p. 142) proposes correction to kaṃs'ûpadohana (=Sk. kāṃsy'opodohana), i.e. giving milk to the extent of a metal pailful. **-kaṇṭaka** metal thorns, bits of sharp metal, nails J V.102 (cp. sakaṇṭaka) **-kūta** cheating with false or spurious metal D I.5 (=DA I.79: selling brass plates for gold ones). **-tāla** bronze gong DhA I.389; DhsA 319 (°tāḷa); VvA 161 or cymbals J VI.277, 411. **-thāla** metal dish, as distinguished from earthenware D I.74 (in simile of **dakkho nahāpako**=A III.25) cp. DA I. 217; Vism 283 (in simile); DhA III.57 (: a gong); DA I.217; DhA IV.67=J III.224; reading at Miln 62 to be °tāla (see *J.P.T.S.* 1886, 122). **-patthārika** a dealer in bronze ware Vin II.135. **-pāti** & **pātī** a bronze bowl, usually for food: M I.25; A IV.393; Sn 14; PvA 274. **-pūra** full of metal J IV.107. **-bhaṇḍa** brass ware Vin II.135. **-bhājana** a bronze vessel Vism 142 (in simile). **-maya** made of bronze Vin I.190; II.112; **-mallaka** metal dish, e. g. of gold J III.21. **-loha** bronze Miln 267.

Kaṃsati=kassati, see ava°.

Kakaca [onomat. to sound root kṛ, cp. note on gala; Sk. krakaca] a saw Th 1, 445; J IV.30; V.52; VI.261; DA I.212; in simile °**-ūpama ovāda** M I.129. Another simile of the saw (a man sawing a tree) is found at Ps I.171, quoted & referred to at Vism 280, 281.

-khaṇḍa fragment or bit of saw J I.321. **-danta** tooth of a saw, DA I.37 (kakaca-danta-pantiyaṃ kīḷamāna).

Kakaṇṭaka, the chameleon J I.442, 487; II.63; VI.346; VvA 258.

Kaku [Brh. kakud, cp. kākud hollow, curvature, Lat. cacumen, & cumulus] a peak, summit, projecting corner S I.100 (where satakkatu in Text has to be corrected to satakkaku: megho thanayaṃ vijjumālā satakkaku. Com. expl[n] °**sikhara, kūṭa**) A III.34 (=AA 620~kūṭa). Cp. satakkaku & Morris, *J.P.T.S.* 1891-93, 5.

Kakuṭa a dove, pigeon, only in cpds.:

-pāda dove-footed (i. e. having beautiful feet) DhA I.119; f. **pādī** appl. to Apsaras, J II.93; DhA I.119; Miln 169.

Kakutthaka see ku°.

Kakudha [cp. Sk. kakuda, and kaku above] 1. the hump on the shoulders of an Indian bull J II.225; J VI.340. — 2. a cock's comb: see sīsa kakudha. — 3. a king's symbol or emblem (nt.) J V.264. There are 5 such insignia regis, regalia: s. kakudha-bhaṇḍa. — 4. a tree, the Terminalia Arjuna, Vin I.28; J VI.519; kakudha-rukkha DhA IV.153. *Note.* On pakudha as twin-form of ka° see Trenckner, *J.P.T.S.* 1908, 108.

-phala the fruit of the kakudha tree Mhvs XI.14, where it is also said to be a kind of pearl; see mutta. **-bhaṇḍa** ensign of royalty J I.53; IV.151; V.289 (=sakāyura). The 5 regalia (as mentioned at J V.264) are vāḷavījanī, uṇhīsa, khagga, chatta, pādukā: the fan, diadem, sword, canopy, slippers. — pañcavidha-k° PvA 74.

Kakka[1] [cp. Sk. kalka, also kalanka & kalusa] a sediment deposited by oily substances, when ground; a paste Vin I.205 (tila°), 255. Three kinds enumerated at J. VI.232: sāsapa° (mustard-paste), mattika° (fragrant earth-paste, cp. Fuller's earth), tila° (sesamum paste). At DA I.88, a fourth paste is given as haliddi°, used before the application of face powder (poudre de riz, mukha-cuṇṇa). Cp. kakku.

Kakka[2] [cp. Sk. karka) a kind of gem; a precious stone of yellowish colour VvA 111.

Kakkaṭa a large deer (?) J VI.538 (expl[d] as mahāmiga).

Kakkaṭaka [cp. Sk. karkaṭa, karkara "hard," kankata "mail"; cp. Gr. *καρκίνος* & Lat. cancer; also B. Sk. kakkaṭaka hook] a crab S I.123; M I.234; J I.222; Vv 54[6] (VvA 243, 245); DhA III.299 (mama . . . kakkaṭakassa viya akkhīni nikkhamimsu, as a sign of being in love). Cp. kakkhaḷa.

-nāla a kind of sea-reed of reddish colour, J IV.141; also a name for coral, ibid. **-magga** fissures in canals; frequented by crabs, DhsA 270. **-yantaka** a ladder with hooks at one end for fastening it to a wall, Mhvs IX.17. **-rasa** a flavour made from crabs, crab-curry, VvA 243.

Kakkara [onomat, cp. Sk. kṛkavāku cock, Gr. *κίρκος*, *κερκίς*, Lat. querquedula, partridge; sound-root kṛ, see note on gala] a jungle cock used as a decoy J II.162, purāṇa°, II.161; cp. dīpaka[1] & see Kern, *Toev.* p. 118: K°-Jātaka, N° 209.

Kakkaratā (f.) roughness, harshness, deceitfulness, Pug 19, 23.

Kakkariya (nt.) harshness, Pug 19, 23.

Kakkaru a kind of creeper (°jātāni = valliphalāni) J VI.536.

Kakkasa (adj.) [Sk. karkaśa to root kṛ as in kakkaṭaka] rough, hard, harsh, esp. of speech (vācā para-kaṭukā Dhs 1343), M I.286 = Dhs 1343; A V.265 = 283, 293; DhsA 396. — akakkasa: smooth Sn 632; J III.282; V.203, 206, 405, 406 (cp. *J.P.T.S.* 1891-93, 13); akakkasaṅga, with smooth limbs, handsome, J V.204.

Kakkassa roughness Sn 328, Miln 252.

Kakkārika (and °uka) [fr. karkaru] a kind of cucumber Vv 33[28] = eḷāḷuka VvA 347.

Kakkāru (Sk. karkāru, connected with karkaṭaka] 1. a pumpkin-gourd, the Beninkasa Cerifera J VI.536: kakkārujātāni = valliphalāni (reading kakkaru to be corr.). — 2. a heavenly flower J III.87, 88 = dibbapuppha

Kakkāreti [*kaṭ-kāreti to make kaṭ, see note on gala for sound-root kṛ & cp. khaṭakhaṭa] to make the sound kak, to half choke J II.105.

Kakku [cp. kakka = kalka] a powder for the face, slightly adhesive, used by ladies, J V.302 where 5 kinds are enum[d]: sāsapa°, loṇa°, mattika°, tila°, haliddi°

Kakkoṭaka (?) KhA 38, spelt **takk**° at Vism 258.

Kakkola see takkola.

Kakkhaḷa [kakkhaṭa, cp. Sk. karkara = P. kakkaṭaka] 1. rough, hard, harsh (lit. & fig.) Dhs 648 (opp. **muduka** Dhs 962 (rūpaṃ paṭhavīdhātu: kakkhalaṃ kharagataṃ kakkhaḷattaṃ kakkhaḷabhāvo); Vism 349 (= thaddha), 591, 592 (°lakkhaṇa); DhA II.95; IV.104; Miln 67, 112; PvA 243 (= **asaddha, akkosakāraka,** opp. **muduka**); VvA 138 (= pharusa). — 2. cruel, fierce, pitiless J I.187, 266; II.204; IV.162, 427. **Akakkhaḷa** not hard or harsh, smooth, pleasant DhsA 397. **-°vacata,** kind speech, ibid. (= **apharusa °vācatā mudu°**).

-kathā hard speech, cruel words J VI.561. **-kamma** cruelty, atrocity J III.481. **-bhāva** rigidity Dhs 962 (see kakkhala) MA 21; harshness, cruelty J III.480. **a°** absence of hardness or rigidity DhsA 151.

Kakkhaḷatā (f.) [abstr. fr. prec.] hardness, rigidity, Dhs 859; Vbh 82; J V.167; DhsA 166.—**akakkhaḷatā** absence of roughness, pleasantness Dhs 44, 45, 324, 640, 728, 859; DhsA 151; VvA 214 (= saṇha).

Kakkhalatta (nt.) hardness, roughness, harshness Vin II.86; Vbh 82; Vism 365; cp. M.Vastu I.166: kakkhaṭatva.

Kakkhaḷiya hardness, rigidity, roughness, Vbh 350.

Kanka [Sk. kanka, to sound-root kṇ, cp. kinkiṇī & see note on gala] a heron M I.364, 429; J V.475.

-patta a heron's plume J V.475.

Kankata [= kaṇ or kiṇ + kṛta, to kiṇi, "the tinklings"] elephant's trappings VvA 104 (= kappa).

Kankana (nt.) [to same root as kanka] a bracelet, ornament for the wrist Th 2, 259 (= ThA 211).

Kankala [Sk. kaṅkāla & cp. śṛṅkhala (as kaṇṇa = śṛṅga), orig. meaning "chain"] skeleton; only in cpd. atthi°. Aṭṭhikankal' ūpamā kāmā Vin II.25; M I.130, 364; J V.210; Th 1, 1150 (°kuṭika): aṭṭhikankalasannibha Th 2, 488 (= ThA 287; cp. Morris, *J.P.T.S.* 1885, 75): aṭṭhikankala aṭṭhi-puñja aṭṭhi-rāsi S II.185 = It 17 (but in the verses on same page: puggalass' aṭṭhi-sañcayo). Cp. aṭṭhisankhalikā PvA 152; aṭṭhika sankhalikā J I.433; aṭṭhi-saṅghāṭa Th 1, 60.

Kankuṭṭhaka [cp. Sk. kaṅkuṣṭha] a kind of soil or mould, of a golden or silver colour Mhvs 32. 6 (see note on p. 355).

Kankhati [Sk. **kāṅkṣ** cp. **śank**, Lat. cunctor] 1. with loc.: to be uncertain, unsettled, to doubt (syn. **vicikicchati,** with which always combined). **Kankhati vicikicchati dvīsu mahāpurisa-lakkhaṇesu** D I.106 is in doubt and perplexity about (Bgh's gloss, **patthanaṃ uppādati** DA I.275, is more edifying than exact.) = Sn 107; na kankhati na vicikicchati S II.17 = III.135; kankheyya vicikiccheyya S II.50, 54; III.122; V.225 (corr. khankheyya !) 226; same with Satthari kankheyya dhamme° sanghe° sikkhāya° A IV.460 = V.17 = M I.101 = Dhs 1004; cp. Dhs. 1118. — 2. with acc.: to expect, to wait for, to look forward to. **Kālaṃ k.** to abide one's time, to wait for death S I.65 (appiccho sorato danto k. k. bhāvito (so read for bhatiko) sudanto); Sn 516 (id. with bhāvito sadanto); It 69 (id. bhāvitatto). — J V.411 (= icchati); VI.229 (= oloketi). **pp.· kankhita** S III.99; Sn 540; (+ vicikicchita); inf. **kankhituṃ** S IV.350 = 399 (+ vicikicchituṃ).

Kankhana (nt.) doubting, doubt, hesitation MA 97; DhsA 259.

Kankhanīya [grd. of kankhati] to be doubted S IV.399.

Kankhā (f.) [cp. Sk. kāṅkṣā] 1. doubt, uncertainty S I.181; III.203 (dukkhe k. etc.; cp. Nd[2] 1); Sn 541, 1149; °ṃ vinayati Sn 58, 559, 1025; k. pahīyati Ps II.62; comb[d] with **vimati**: D I.105; III.116; S IV.327; V.161; A II.79, 160, 185; DA I.274; with **vicikicchā**: S IV.350; Dhs. 425. Defined as = kankhāyanā & kankhāyitatta Nd[2] 1; Dhs 425 (under vicikicchā). 3 doubts enum[d] at D III.217; 4 in passages with vimati (see above); 7 at Dhs 1004; 8 at Nd[2] 1 & Dhs 1118; 16 at M I.8 & Vism 518. — 2. as adj. doubting, doubtful, in **akankha** one who has overcome all doubt, one who possesses right knowledge (vijjā), in comb[ns] akankha apiha anupaya S I.181; akhila a. Sn 477, 1059; Nd[2] 1; cp. vitiṇṇa° Sn 514; avitiṇṇa° Sn 249, 318, 320 (= ajānaṃ); nikkankha S II.84 (+ nibbicikiccha). — 3. expectation SA 183. — On connotation of k. in general see *Dhs trsl.* p. 115 n[1].

-cchida removing or destroying doubt Sn 87. **-cchedana** the removal of d. J I.98; IV.69. **-ṭṭhāniya** founded on d., doubtful (dhammā) D III.285; A IV.152, 154; V.16; AA 689. **-dhamma** a doubting state of mind, doubt D II.149; S IV.350. **-vitaraṇa** overcoming of doubt Miln 233; DhsA 352, °*visuddhi* complete purification in consequence of the removal of all doubt D III.288; M I.147; Ud 60; Vism 523; Bdhd 116 sq. **-samangin** affected with doubts, having doubts DhsA 259.

Kankhāyati [Denom. fr. kankhā] to doubt, pp. **Kankhayita** Sn 1021.

-kankhāyana (n.) **-kankhāyitatta** (nt.) doubting and hesitation, doubtfulness, Nd² 1; Dhs 425, 1004, 1118; DhsA 259.

Kankhin (adj.) [Sk. kāṅkṣin] 1. doubting, wavering, undecided, irresolute D II.241; Sn 1148; Nd² 185; comb^d with vecikicchin S III.99; M I.18; A II.174; Sn 510. — 2. longing for Pgdp 106 (mokkha°). — **akankhin** not doubting, confident, sure (cp. **akankha**) D II.241; A II.175.

Kangu (f.) [derivation unknown, prob. non-Aryan, cp. Sk. kangu] the panic seed, *Panicum Italicum;* millet, used as food by the poor (cp. piyangu); mentioned as one of the seven kinds of grains (see dhañña) at Vin IV.264; DA I.78. — Miln 267; Mhvs 32, 30.

-piṭṭha millet flour, in °*maya* made of m. meal J VI.581. **-bhatta** a dish of (boiled) millet meal Vism 418 (in simile).

Kaca [Sk. kaca, cp. kāñcī and Latin cingo, cicatrix] the hair (of the head), in °*kalāpa* a mass of hair, tresses Dāvs IV.51.

Kacavara [to kaca ?] 1. sweepings, dust, rubbish (usually in comb^n with **chaḍḍeti** and **sammajjati**) J I.292; III.163; IV.300; Vism 70; DA I.7; DhA I.52; SnA 311. — 2. rags, old clothes SA 283 (= pilotikā).

-chaḍḍana throwing out sweepings, in °*pacchi* a dust basket, a bin J I.290. **-chaḍḍanaka** a dust pan J I.161 (+ muṭṭhi-sammujjanī). **-chaḍḍani** a dust pan DhA III.7 (sammajjanī +). **-chaḍḍikā** (dāsī) a maid for sweeping dust, a cinderella DhA IV.210.

Kacci & **kaccid** (indecl.) [Sk. kaccid = kad + cid, see kad°] indef. interrog. particle expressing doubt or suspense, equivalent to Gr. *ἄν*, Lat. ne, num, nonne: then perhaps; I doubt whether, I hope, I am not sure, etc., Vin I.158, 350; D I.50 (k. maṃ na vañcesi I hope you do not deceive me), 106; S III.120, 125; Sn. 335, 354, p. 87; J I.103, 279; V.373; DhA II.39 (k. tumhe gatā "have you not gone," answer: āma "yes"); PvA 27 (k. tan dānaṃ upakappati does that gift really benefit the dead ?), 178 (k. vo piṇḍapāto laddho have you received any alms ?). Cp. kin. — Often comb^d with other indef. particles, e. g. kacci **nu** Vin I.41; J III.236; VI.542; k. **nu kho** "perhaps" (Ger. etwa, doch nicht) J I.279; k. **pana** J I.103. — When followed by **nu** or **su** the original **d** reappears according to rules of Sandhi: **kaccinnu** J II.133; V.174, 348; VI. 23; **kaccissu** Sn 1045, 1079 (see Nd² 186).

Kaccikāra a kind of large shrub, the Caesalpina Digyna J VI.535 (should we write with BB kacchi° ?).

Kaccha[1] (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, marshes; long grass, rush, reed S I.52 (te hi sotthiṃ gamissanti kacche vāmakase magā), 78 (parūḷha k-nakha-lomā with nails and hair like long-grown grass, cp. same at J III.315 & Sdhp 104); J V.23 (carāmi kacchāni vanāni ca); VI.100 (parūḷha-kacchā tagarā); Sn 20 (kacche rūḷhatiṇe caranti gāvo); SnA 33 (pabbata° opp. to nadī°, mountain, & river marshes). Kern (*Toev.* II.139) doubts the genuineness of the phrase parūḷha°. — 2. an arrow (made of reed) M I.429 (kaṇḍo . . . yen' amhi viddho yadi vā kacchaṃ yadi vā ropiman ti).

Kaccha[2] (adj.) [ger. of **kath**] fit to be spoken of A I.197 (Com. = kathetuṃ yutta). **akaccha** ibid.

Kacchaka[1] a kind of fig-tree DA I.81. — 2. the tree Cedrela Toona Vin IV.35; S V.96; Vism 183.

Kacchati[1] Pass. of katheti (ppr. kacchamāna A III.181). — 2. Pass. of karoti.

Kacchantara (nt.) [see kaccha²] 1. interior, dwelling, apartment VvA 50 (= nivesa). — 2. the armpit: see upa°.

Kacchapa [Sk. kacchapa, dial. fr. *kaśyapa, orig. Ep of kumma, like magga of paṭipadā] a tortoise, turtle S IV.177 (kummo kacchapo); in simile of the blind turtle (kāṇo k.) M III.169 = S V.455; Th 2, 500 (cp. *J.P.T.S.* 1907, 73, 174). -f. **kacchapinī** a female t. Miln 67.

-lakkhaṇa "tortoise-sign," i. e. fortune-telling on the ground of a tortoise being found in a painting or an ornament; a superstition included in the list of tiracchāna-vijjā D I.9≈; DA I.94. **-loma** "tortoise-hair," i. e. an impossibility, absurdity J III.477, cp. sasavisāṇa; *maya* made of t. hair J III.478.

Kacchapaka see hattha°.

Kacchapuṭa [see kaccha¹] reed-basket, sling-basket, pingo, in **-vāṇija** a trader, hawker, pedlar J I.111.

Kacchā[1] (f.) [derivation unknown, cp. Sk. kakṣā, Lat. cohus, incohare & see details under gaha[1]] 1. enclosure, denoting both the enclosing and the enclosed, i. e. wall or room: see kacchantara. — 2. an ornament for head & neck (of an elephant), veilings, ribbon Vv 21[9] = 69[9] (= gīveyyaka VvA); J IV.395 (kacchaṃ nāgānaṃ bandhatha gīveyyaṃ paṭimuñcatha). 3. belt, loin- or waist-cloth (cp. next) Vin II.319; J V.306 (= saṃvelli); Miln 36; DhA I.389.

Kacchā[2] (f.) & **kaccha** (m. nt.) [Derivation unknown, cp. Sk. kakṣa & kakṣā, Lat. coxa, Ohg. hahsa]; the armpit Vin I.15 (addasa . . . kacche viṇaṃ . . . aññissā kacche ālambaraṃ); S I.122 = Sn 449 (sokaparetassa viṇā kacchā abhassatha); It 76 (kacchehi sedā muccanti: sweat drops from their armpits); J V.434 = DhA IV.197 (thanaṃ dasseti k°ṃ dass° nābhiṃ dass°); J V.435 (thanāni k° āni ca dassayantī; expl^d on p. 437 by upakacchaka); VI.578. The phrase parūḷha-kaccha-nakha-loma means "with long-grown finger-nails and long hair in the armpit," e. g. S I.78.

-loma (kaccha°) hair growing in the armpit Miln 163 (should probably be read parūḷha-k.-nakha l., as above).

Kacchikāra see **kacci°**.

Kacchu [Derivation uncertain, cp. Sk. kacchu, dial. for kharju: perhaps connected with khajjati, eating, biting] 1. the plant Carpopogon pruriens, the fruit of which causes itch when applied to the skin DhA III.297 (mahā° -phalāni). — 2. itch, scab, a cutaneous disease, usually in phrase kacchuyā khajjati "to be eaten by itch" (cp. E. itch > eat) Vin I.202, 296; J V.207; Pv II.3[11] (cp. kaṇḍū°); Vism 345; DhA I.299.

-cuṇṇa the powdered fruit of Carpopogon pruriens, causing itch DhA III.297. **-piḷakā** scab & boils J V.207.

Kajjala [Sk. kajjala, dial. fr. kad + jala, from jalati, **jval,** orig. burning badly or dimly, a dirty burn] lamp-black or soot, used as a collyrium Vin II.50 (read k. for kapalla, cp. *J.P.T.S.* 1887, 167).

Kajjopakkamaka a kind of gem Miln 118 (vajira k. phussarāga lohitanka).

Kañcaka a kind of tree (dāsima°) J VI.530 (expl^d as "dve rukkhajātiyo"). BB have koñcaka.

Kañcana (nt.) [Derivation uncertain, cp. Sk. kāñcana, either from khacati (shine = the shining metal, cp. kāca (glass) & Sk. **kāś**), or from kanaka gold, cp. Gr. *κνηκός* (yellow). P. kañcana is poetical] gold A III.346 = Th 1, 691 (muttaṃ selā va k.); Th 2, 266 (k° ssa phalakaṃ va); VvA 4, 9 (= jātarūpa). Esp. freq. in cpds. = of or like gold.

-agghika a golden garland Bu X. 26. **-agghiya** id. Bu V.29. **-āveḷā** id. J VI.49; Vv 36[2]; Pv II.12[7] (thus

for °ācela); III.9[3]; PvA 157. **-kadalikkhaṇḍa** a g. bunch of bananas J VI.13. **-thūpa** a gilt stupa DhA III.483; IV.120. **-patimā** a gilt or golden image or statue J VI.553; VvA 168. **-paṭṭa** a g. turban or coronet J VI.217. **-patta** a g. dish J V.377. **-pallanka** a gilt palanquin J I.204. **-bimba** the golden bimba fruit Vv 36[6] (but expl[d] at VvA 108 by majjita-k-paṭimā-sadisa "like a polished golden statue"). **-bubbula** a gilt ornament in form of a ball Mhvs 34, 74. **-rūpa** a g. figure J III.93. **-latā** g. strings surrounding the royal drum J VI.589. **-vaṇṇa** of g. colour, gilt, shining, bright J V.342 (=paṇḍara). **-velli** a g. robe, girdle or waist cloth J V.398 (but expl[d] as "k-rūpaka-sadisa-sarīra "having a body like a g. statue"), cp. J V.306, where velli is expl[d] by kacchā, girdle. **-sannibha** like g., golden-coloured (cp. k-vaṇṇa and Sk. kanaka-varṇa Sp. Av. Ś. I.121, 135, etc.), in phrase *°taca* "with golden-coloured skin," Ep. of the Buddha and one of the 32 signs of a great man (mahāpurisa-lakkhaṇa) D II.17; III.143, 159; M II.136; Miln 75; attr. of a devatā Vv 30[2], 32[2]; VvA 284; of a bhikkhu Sn 551=Th 1, 821. **-sūci** a gold pin, a hair-pin of gold J VI.242.

Kañcanaka (adj.) golden J IV.379 (°daṇḍa).

Kañcuka [from **kañc** (kac) to bind, cp. Gr. *κάκαλα* fetter, Sk. kañcuka] 1. a closely fitting jacket, a bodice Vin I.306=II.267; A I.145; DhA III.295 (paṭa°ŋ paṭimuñcitvā dressed in a close bodice); PvA 63 (urago tacaŋ kañcukaŋ omuñcanto viya). — 2. the slough of a snake (cp. 1) DA I.222. — 3. armour, coat of mail J V.128 (sannāha°); DA I.157 (of leather); Dāvs V.14. — 4. a case, covering, encasement; of one pagoda incasing another: Mhvs I.42.

Kañjaka N. of a class of Titans PvA 272 (kāḷa-k°-bhedā Asurā; should we read khañjaka? Cp. Hardy, *Manual of Buddhism* 59).

Kañjika (nt.) [Sk. kāñjika] sour rice-gruel J I.238 (udaka°); Vv 33[37] (amba°), 43[5] (=yāgu VvA 186); DhA I.78, 288; VvA 99 (ācāma-k°-loṇudaka as expl[n] of loṇa-sovīraka "salty fluid, i. e. the scum of sour gruel"). Cp. next.

Kañjiya (nt.)=kañjika; J III.145 (ambila°); VI.365 (°āpaṇa); DhA II.3; IV.164.

-tela a thick substance rising as a scum on rice-gruel, used in straightening arrows DhA I.288.

Kaññā (f.) [from kanīna young, compar. kanīyah, superl. kaniṣṭha; orig. "newly sprung" from ***qen,** cp. Gr. *καινός*, Vedic kanyā, Lat. re-cen(t)s, Ags. hindema "novissimus." See also kaniṭṭha] a young (unmarried) woman, maiden, girl Pv I.11[1]. — As emblem of beauty in simile khattiya-kaññā vā . . . pannarasa-vassuddesikā vā solasa-vassuddesikā vā . . . M I.88; in comb[n] khattiya-kaññā, brāhmaṇa-k°, etc. A II.205; IV.128; Kisāgotamī nāma khattiya-k° J I.60; deva° a celestial nymph J I.61.

-dāna giving away of a girl in marriage Pgdp 85.

Kaṭa[1] [Sk. kaṭa from kṛṇatti: to do wicker-work, roll up, plait; ***gert,** cp. Gr. *κάρταλος*, Lat. cratis=E. crate, Goth. haurds, E. hurdle] a mat: see cpds. & kaṭallaka.

-sara a reed: Saccharum Sara, used as medicine DhsA 78. **-sāra** (DhA I.268) & **sāraka** a mat for sitting or lying on, made of the stalks of the screw-pine, Pandanus Furcatus J VI.474; V.97; DA I.137; DhA II.18[3].

Kaṭa[2] another form of **kaṭi** (hip), only used in cpds.:

-aṭṭhika the hip-bone D II.296=M I.58, 89=M III.92 (as v.l.). *Note.* kaṭiṭṭhika at M III.92 and as v.l. at D II.296. **-sāṭaka** a loin-cloth J IV.248.

Kaṭa[3]=kata [pp. of karoti] in meaning of "original," good (cp. sat); as nt. "the lucky die" in phrase **kaṭaggaha** (see below). Also in comb[n] with **su°** & **duk°** for sukata & dukkata (e. g. Vin II.289; DhA III.486; IV.150), and in meaning of "bad, evil" in **kaṭana**. Cp. also **kali**.

-ggaha "he who throws the lucky die," one who is lucky, fortunate, in phrase "ubhayattha k." lucky in both worlds, i. e. here & beyond Th 1, 462; J IV.322 (=jayaggaha victorious C.); cp. Morris in *J.P.T.S.* 1887, 159. Also in "ubhayam ettha k." S IV.351 sq. — Opposed to **kali** the unlucky die, in phrase **kaliŋ gaṇhāti** to have bad luck J VI.206 (kaliggaha=parājayasaṅkhāta, i. e. one who is defeated, as opp. to kaṭaggaha=jayasankhāta), 228, 282.

Kaṭaka (m. nt.) anything circular, a ring, a wheel (thus in kara° Vin II.122); a bracelet PvA 134.

Kaṭakañcukatā see kaṭu°.

Kaṭakaṭāyati=taṭataṭāyati to crush, grind, creak, snap PugA. I.34; VvA 121 (as v.l.); Vism 264. Cp. also karakarā.

Kaṭacchu [cp. on etym. Morris in *J.P.T.S.* 1887, 163] a ladle, a spoon; expl[d] by uḷunka DhA IV.75, 123; by dabbi PvA 135. Used for butter VvA 68, otherwise for cooked food in general, esp. rice gruel. — Vin II.216; J I.454; III.277.

-gāha "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhsA 376, cp. Dhs trsl. 300 n[2]. **-gāhika** "spoon in hand," serving with ladles (in the distribution of food at the Mahādāna) PvA 135. **-parissāvana** a perforated ladle Vin II.118. **-bhikkhā** "ladle-begging," i. e. the food given with a ladle to a bhikkhu when he calls at a house on his begging tour Th 1, 934; Miln 9; DhA IV.123; as representing a small gift to one individual, opposed to the Mahādanā Pv II.9[67]; as an individual meal contrasted with public feeding (salāka-bhatta) DhA I.379. **-matta** (bhatta) "only a spoonful of rice" Miln 8; DhA IV.75.

Kaṭacchuka (adj.) relating to spoons Vin II.233.

Kaṭana (nt.) [from kaṭa, pp. of karoti] an evil deed A IV.172 (v.l.=AA 744 kaṭanaŋ vuccati pāpakammaŋ).

Kaṭallaka [to kaṭa[1]] a puppet (pagliaccio), a marionette with some contrivance to make it dance J V.16 (dāru°, expl[d] by dārumaya-yanta-rūpaka).

Kaṭasī (f.) [prob. a contamination of kaṭa + sīva(thikā), charnel-house, under influence of foll. **va(ḍḍh°)**, cp. Sk. kaṭa (?) a corpse] a cemetery; only in phrase **kaṭasiŋ vaḍḍheti** "to increase the cemetery, referring to dying and being buried repeatedly in the course of numerous rebirths, expl[d] by susāna & āḷāhana ThA 291. —vaḍḍhenti kaṭasiŋ ghoraŋ ādiyanti punabbhavaŋ Vin II.296=A II.54=Th 1, 456 (where ācinanti (?) for ādiy°), 575; Th 2, 502. Also in cpds. **°vaḍḍhana** J I.146; Ud 72=Nett 174; **°vaḍḍhita** S II.178 sq.=Nd[2] 664.

Kaṭākaṭa see kata 1.3.

Kaṭāha (m. nt.) [Sk. kaṭāha] a pot [in older texts only as —°]. — 1. pot, vessel, vase, receptacle. **udaka°** Vin II.122; **ghaṭi°** Vin II.115; **loha°** Vin II.170. **ayo°** (in simile "diva-santatte ayokaṭāhe") M I.453=A IV.138; **gūtha°** Vin IV.265; **tumba°** (a gourd used as receptacle for food) Vin II.114; **alābu°** DhsA 405. — Uncompounded only at Dpvs 92 (°ka); Mhvs 17, 47; 18, 24. — 2. anything shaped like a pot, as the skull: **sīsa°** D II.297=M I.58; Miln 197.

Kaṭi [Sk. kaṭi, ***(s)qwel**; orig. bending, curvature, cp. Gr. *σκέλος* hip, Lat. scelus crooked deed, Ger. scheel squint] hip, waist Vin III.22, 112; Nd[2] 659; J IV.32; Miln 418. In cpds. also **kaṭa** (q. v.).

-thālaka a cert. bone on the small of the back J VI.509. **-padesa** the buttocks J III.37. **-pamāṇa** (adj.) as far as the waist J VI.593. **-pariyosāna** the end of the hips, the bottom J II.275. **-puthulaka** (adj.) with broad hips, having beautiful hips J V.303 (in expl^{n} of soṇī puthulā). **-bhāga** the waist J III.373. **-bhāra** a burden carried on the hip (also a way of carrying children) Vin II.137; III.49. **-sandhi** the joint of the hip Miln 418, Vism 185. **-samohita** (adj.) fastened or clinging to the waist J V.206. **-sutta** a belt, girdle (as ornament) PvA 134. **-suttaka** a string or cord around the waist to fasten the loin-cloth Vin II.271; also an ornamental waist-band, girdle Vin II.107 (see *Vin. Texts* III.69, 142, 348).

Kaṭuka (adj.) [Sk. kaṭu(ka), from *(s)quer to cut; cp. Sk. kṛṇoti (kṛṇtati), Lat. caro "cutlet." — k. is almost exclusively poetical; usually expl^{d} in prose by aniṭṭha, tikhiṇa, ghora (of niraya); often comb^{d} with khara, opp. madhura, e. g. PvA 119] sharp, bitter, acid, severe. — 1. severe, sharp (fig.), of dukkha, vedanā, kāmā, etc. M I.10 = A II.143; J VI.115; Th 2, 451 (= ThA 281); SA 56. — painful, terrible, frightful (-appl^{d} to the fruits of evil actions and to the sufferings in Niraya: see kammapphala & niraya) J III.519; Pv I.10^{2}, 11^{1}; IV.1^{8}, 7^{6}. — bitter, or perhaps pungent of taste DhS 291; Miln 65, 112; J III.201. — 2. (nt.) pungency, acidity, bitterness D II.349 = J I.380; Th 2, 503 (pañca°); J VI.509. — *Note.* Is k. to be written instead of kadukkha at VvA 316, where it explains maraṇa? Cp. J III.201: tesaṇ taṇ kaṭukaṇ āsi, maraṇaṇ ten' upāgamuṇ.

-udraya causing bitterness or pain J V.241, cp. dukkhudraya J V.119. **-odaka** a bitter draught Sdhp 159. **-pabhedana** (adj.) having a pungent juice exuding from the temples, said of an elephant in rut Dh 324 (= tikhiṇamada DhA IV.13). **-pphala** a kind of perfume made of the berry of an aromatic plant J II.416 = DhA III.475 (kappūra-k°-ādīni), cp. Sk. kakkolaka. — (adj.) of bitter fruit J II.106 (of the mango); S I.57 = J III.291 = Dh 66 (of kamma); Pv I.11^{10} (id.). **-bhaṇḍa** (sg. & pl.) spices. There are 4 enum^{d} at J III.80: hingujīraka, singiveraka, marica, pipphali; 3 at VvA 186 (as tikaṭuka, cp. kaṭula): ajamoja, hingujīraka, lasuṇa; PvA 135; DhA II.131. **-bhāva** stinginess DhsA 376. **-rohiṇī** the black hellebore Vin I.201 (as medicine). **-vipāka** (adj.) having a bitter result (of pāpa) Miln 206; compar. °tara S II.128. **-sāsana** a harsh command J VI.498.

Kaṭukañcukatā (f.) [der. by Bdhgh. as kaṭuka + añcuka (**añc**), a popular etymology (DhsA 376). At Dhs 1122 and as v.l. K in Vbh we have the spelling **kaṭakancukatā** (for kaṭakuñcakatā?), on which and °kuñcaka see Morris, *J.P.T.S.* 1887, 159 sq. and *Dhs. trsl.* 300 n^{2}. — Morris' derivation is kaṭa (**kar**) + kañcuka + tā (kañcuka = kuñcaka to **kuñc**, to contract), thus a der^{n} fr. kañcuka "bodice" and meaning "being tightened in by a bodice," i. e. tightness. Although the reading kaṭukañc° is the established reading, the var. lect. **kaṭakuñc°** is probably etym. correct, semantically undoubtedly better. It has undergone dissimilatory vowel-metathesis under influence of popular analogy with kaṭuka. With kuñcikatā cp. the similar expression derived from the same root: **kuṇali-mukha**, of a stingy person Pv II.9^{28}, which is expl^{d} by "saṅkucitaṇ mukhaṇ akāsi" (see kuñcita)] closeness, tightness, close-fistedness, niggardliness. Expl^{d} as "the shrinking up of the heart," which prevents the flow or manifestation of generosity. It occurs only in the stock phrase "vevicchaṇ kadariyaṇ k. aggahitattaṇ cittassa" in **macchariya**-passage at Nd^{2} 614 = Dhs 1122 = Pug 19, 23 = Vbh 357, 371; and in the macchariya expl^{n} at Vism 470.

Kaṭukatta (nt.) pungency, acidity, bitterness Miln 56, 63.

Kaṭumikā (f.) [from karoti; see Sk. kṛtrima & kuṭṭima; also kuṭṭa & kuṭṭi] artificiality, outward help, suggestion, appl^{d} to sati Miln 78, 79 (cp. *Miln trsl.* I.121 n and MVastu I.477).

Kaṭula (adj.) [Sk. kaṭura] containing pungent substances (generally three: tekaṭula) Vin I.210 (yāgu), cp. tikaṭuka.

Kaṭuviya (adj.) [kaṭu viya?] impure, defiled, in °**kata** A I.280.

Kaṭerukkha a kind of creeper J VI.536 (perhaps read as next).

Kaṭeruha a flowering plant J VI.537 (= pupphagaccha). Cp. kaseruka.

Kaṭṭha^{1} [Sk. kṛṣṭa, pp. of kasati, cp. kiṭṭha] ploughed, tilled Sn 80; Miln 255; PvA 45, 62. -a° untilled, unprepared Anvs 27. -su° well-ploughed A I.229; Miln 255.

Kaṭṭha^{2} (adj.) [Sk. kaṣṭa] bad, useless: see kaṭṭhaka^{2}. Only in cpds.; perhaps also in pakaṭṭhaka.

-anga pithless, sapless, of no value (of trees) J II.163 = DhA I.144. **-mukha** "with the injurious mouth," a kind of snake DhsA 300.

Kaṭṭha^{3} (nt.) [Brh. kāṣṭha, cp. Ohg. holz] 1. a piece of wood, esp. a stick used as fuel, chips, firewood S I.168 = Sn 462; M I.234 (+ kaṭhala); PvA 256 (+ tiṇa). In phrase "sattussada sa-tiṇa-kaṭṭh' odaka sa-dhañña" (densely populated with good supply of grass, firewood, water, and corn) in ster. description of a prosperous place (cp. Xenophon's πόλις οἰκουμένη εὐδαίμων καὶ μεγάλη D I.87, 111, etc.). Both sg. (coll.) & pl. as "sticks" D II.341, esp. in phrase **kaṭṭhaṇ phāleti** to chop sticks Vin I.31; Sn p. 104; J II.144; Pv II.9^{51} (= PvA 135), or k°ṇ **pāteti** (phāṭeti = phāleti? See pāteti) M I.21. Frequent also in similes: M I.241 = II.93 = III.95 (alla k.); M III.242 = S II.97 = IV.215 = V.212 (dve k.); A III.6 (+ kaṭhala); IV.72 (+ tiṇa); I.124 = Pug 30, 36 (+ kaṭhala). — 2. a piece of stick used for building huts (wattle and daub) M I.190. — 3. a stick, in **avalekhana**° (for scraping) Vin II.141, 221, and in **danta**° a tooth-pick VvA 63, etc. (see danta). — 4. (adj.) in cpds. = of wood, wooden.

-aggi wood-fire, natural fire A IV.41, 45, enumerated last among the 7 fires. **-atthaṇ** for the purpose of fuel, in phrase k. pharati to serve as fuel A II.95 = S III.93 = It 90 = J I.482. **-atthara** a mat made of twigs (cp. kaṭasāra) J V.197, also as **-attharika** (& °kā) J VI.21; DhA I.135; f. at J I.9; IV.329; VI.57. **-kalingara** chips and chaff DhA III.122 (cp. k-khaṇḍa). **-khaṇḍa** a piece of wood, splinter, chip, suggesting something useless, trifling DhA I.321 (as expl^{n} of niratthaṇ va kalingaraṇ); ThA 284 (as expl^{n} of chuṭṭho kalingaraṇ viya). **-tāla** a wooden key Vin II.148 (cp. *Vin. Texts* III.162). **-tāḷa** a w. gong DhsA 319. **-tumba** a w. vessel Vin I.205. **-pādukā** a wooden shoe, clog Vin I.188. **-puñja** a heap of w. A IV.72; J II.327. **-phālaka** wood-cutter Vism 413. **-bhatin** a wood-cutter Dpvs 20, 28, where given as a nickname of King Tissa. **-mañcaka** a wooden bed Miln 366. **-maya** wooden Vin I.203; J I.289 = V.435. **-rūpa** (& °ka) a w. figure, doll J I.287. **-vāha** a cartload of fire-wood S II.84. **-vāhana** riding on a faggot J I.136. **-vipalāvita** drifting wood J I.326. **-hatthin** a w. elephant, built by order of King Caṇḍapajjota to decoy King Udena (cp. the horse of Troy) DhA I.193. **-hāraka** (f. °ikā) gathering fire-wood, an occupation of poor people M I.79; S I.180; J I.134; II.412; IV. 148; V.417; Miln 331; Vism 120; VvA 173. **-hārin** = °hāraka Vin III.41; J I.133 (title of J no. 7, referred to at DhA I.349).

Kaṭṭhaka^{1} (m. nt.) [to kaṭṭha3] a kind of reed Dh 164; DhA III.156 (= velu-saṅkhāta-kaṭṭha).

Kaṭṭhaka^{2} (m. pl.) [to kaṭṭha^{2}] a kind of fairy D II.261

Kaṭṭhissa (nt.) [Sk. ?] a silken coverlet embroidered with gems D 1.7=Vin 1.192=II.163; DA 1.87=AA 445.

Kaṭhati [Sk. kvathati; cp. Goth. hvaþo scum, hvaþjan to seethe. The Dhātumañjūsā (no. 132, ed. Andersen & Smith) comments on **kaṭh** with "sosāna-pākesu." See also kuthati] 1. to boil, to stew Bdhgh on Vin 1.205, see *Vin. Texts* II.57 n[1], where pp. is given as **kuthita**. Similarly Th 2, 504 (cp. *Sisters* 174 n[4], but cp. *Mil. trs.* II.271 "distressed"; E. Müller, *J.R.A.S.* 1910, 539). — 2. to be scorched, pp. **kaṭhita** (=hot) Miln 323, 325, 357, 397. — The pp. occurs as °kaṭṭhita & °kuṭṭhita in cpds uk° pa° (q. v.). See also kuṭṭhita.

Kaṭhala [Sk. kaṭhara (°la, °lla, °lya: all found in Av. Ś and Divy), to kṛṇāti; cp. khāṭi] gravel, pebble, potsherd J III.225; V.417; VvA 157; comb[d] with **sakkhara** at D 1.84=A 1.9, and in simile at A 1.253. As f. comb[d] with **kaṭṭha** at A 1.124=Pug 30, 36; A III.6; as m. in same comb[n] at Vism 261.

Kaṭhalaka gravel, potsherd J III.227; Miln 34.

Kaṭhina (adj.-n.) [Sk. kaṭhina & kaṭhora with dial. ṭh for rth; cp. Gr. *κρατύς, κραταιός* strong, *κράτος* strength; Goth. hardus=Ags. heard=E. hard. Cp. also Sk. kṛtsna=P. kasiṇa]. 1. (adj.) hard, firm, stiff. Cp. II.2; Dhs 44, 45 (where also der. f. abstr. akaṭhinatā absence of rigidity, comb[d] with akakkhalatā, cp. DhsA 151 akaṭhina-bhāva); PvA 152 (°dāṭha).—(fig.) hard, harsh, cruel J 1.295=V.448 (=thaddha-hadaya); adv. °ṃ fiercely, violently Miln 273, 274.—2. (nt.) the cotton cloth which was annually supplied by the laity to the bhikkhus for the purpose of making robes Vin 1.253 sq.; also a wooden frame used by the bh. in sewing their robes Vin. II.115-117. — On the k. robe see Vin. 1.298 sq.; III.196 sq., 203 sq., 261 sq.; IV.74, 100, 245 sq., 286 sq.; V.15, 88, 119, 172 sq.; 218. Cp. *Vin. Texts* I.18; II.148; III.92.

-attharaṇa the dedication of the k. cloth Vin 1.266; see next. **-atthāra** the spreading out, i. e. dedication of the k. cloth by the people to the community of bhikkhus. On rules concerning this distribution and description of the ceremony see Vin 1.254 sq.; Bu IX.7; cp. Vin V.128 sq., 205 **-uddhāra** the withdrawal or suspension of the five privileges accorded to a bhikkhu at the k. ceremony Vin 1.255, 259; III.262; IV.287, 288; V.177-179, cp. next & *Vin. Texts* II.157, 234, 235. **-ubbhāra**=°uddhāra, in kaṭhinassa ubbhārāya "for the suspension of the k. privileges" Vin 1.255. **-khandhaka** the chapter or section treating of k., the 7th of the Mahāvagga of the Vinaya Vin II.253-267. **-cīvara** a k. robe made of k. cloth Bu IX.7. **-dussa** the k. cloth Vin 1.254. **-maṇḍapa** a shed in which the bhikkhus stitched their k. cloth into robes Vin II.117. **-rajju** string used to fix the k. cloth on to the frame Vin II.116. **-sālā**=°maṇḍapa Vin II.116.

Kaṭhinaka (adj.) referring to the kaṭhina cloth Vin V.61, 114.

Kaḍḍhati [dialect. form supposed to equal Sk. karṣati, cp. Prk. kaḍḍhai to pull, tear, khaḍḍā pit, dug-out. See also Bloomfield, *J.A.O.S.* XIV. 1921 p. 465.] 1. to draw out, drag, pull, tug J 1.193, 225, 265, 273 (khaggaṃ k. to draw the sword). — 2. to draw in, suck up (udakaṃ) J IV.141. — 3. to draw a line, to scratch J. 1.78, 111, 123; VI.56 (lekhaṃ).

Kaḍḍhana (nt.). 1. pulling, drawing Miln 231. — 2. refusing, rejecting, renunciation, appl. to the self-denial of missionary theras following Gotama Buddha's example Mhvs 12, 55.

Kaḍḍhanaka (adj.) pulling, dragging J V.260.

Kaṇa [Derivation uncertain, possibly connected with kaṇa; positive of kaṇīyān=small; Vedic kaṇa] the fine red powder between the husk and the grain of rice, husk-powder D 1.9 (°homa), expl[d] at DA 1.93 by kuṇḍaka. — (adj.) made of husk-powder or of finely broken rice, of cakes J 1.423 (k-pūva=kuṇḍakena pakka-pūva). **—akaṇa** (adj.) free from the coating of red powder, characteristic of the best rice Mhvs 5, 30; Anvs 27 (akaṇaṃ karoti to whiten the rice). Cp. kākaṇa.

-bhakkha eating husk-powder, a practice of cert. ascetics D 1.166=M 1.78=A 1.241≈.

Kaṇaya [Derivation unknown, cp. Sk. kaṇaya=kaṇapa] a sort of spear, lance J 1.273; II.364 (like a spear, of a bird's beak); Miln 339.

-agga the point of a spear J 1.329 (like . . ., of a beak).

Kaṇavīra [Sk. karavīra] Nerium odorum, oleander, the flower of which is frequently used in the garland worn by criminals when led to the place of execution (cp. Rouse, *J. trsl.* IV.119 and Mṛcchakaṭika X. beginning: diṇṇa-kalavīla-dāme. See also under kaṇṭha) Vism 183 (n); DhsA 317; SnA 283; VvA 177; cp. next.

Kaṇavera=kaṇavīra J III.61; IV.191; V.420; VI.406.

Kaṇājaka (nt.) a porridge of broken rice, eaten together with sour gruel (bilaṅga-dutiya; always in this comb[n] except at J V.230) Vin II.77 (cp. *Vin. Texts* III.9); S 1.90, 91; A 1.145; IV.392; J 1.228; III.299; DhA III.10; IV.77; VvA 222, 298 (corr. bilaṅka; Hardy at VvA Index p. 364 expl. as "a certain weight"(?)).

-bhatta a meal of k. porridge J V.230.

Kaṇikā (f.) [cp. kaṇa] 1. a small particle of broken rice (opp. taṇḍula a full grain) J VI.341, 366 (°āhi pūvaṃ pacitvā). 2. a small spot, a freckle, mole, in **a°** (adj.) having no moles D 1.80, and **sa°** with moles D. 1.80 (cp. DA 1.223).

Kaṇikāra (m. nt.) & **kaṇṇikāra** J IV.440; V.420; the difference stated at J. V.422 is kaṇi°=mahāpupphā kaṇṇi°=khuddakapupphā) [Sk. karṇikāra]—1. (m.) the tree Pterospermum acerifolium J. 1.40; V.295; VI.269, 537. — 2. (nt.) its (yellow) flower (k-puppha), taken metaphorically as typical emblem of yellow and of brightness. Thus in similes at D. II.111 (=pīta)=M II.14 (ṇṇ)=A V.61 (ṇṇ); DhA 1.388; of the yellow robes (kāsāyāni) J II.25; with ref. to the blood of the heart Vism 256; =golden VvA 65; DhA II.250 (v. l. ṇṇ).

-makula a k. bud J. II.83.

Kaṇerika (nt.) a helmet (?) J VI.397.

Kaṇeru (m. f.) [Derivation uncertain, just possibly connected with kara, trunk. Sanskrit has kareṇu, but the medieval vocabularies give also kaṇeru] a young elephant J II.342; IV.49; V.39, 50, 416; VI.497; DhA 1.196 (v. l.) kareṇukā) — f. **°kā** M 1.178. — See also **kareṇu.**

Kaṇṭa (cp. next) a thorn Miln 351.

Kaṇṭaka [From kantati[2] to cut. Brh. kaṇṭaka. Spelt also **kaṇṭhaka**] 1. a thorn Sn 845; Vin 1.188; J V.102; VI.105 (in description of the Vetaraṇī); cp. kusa°. — 2. any instrument with a sharp point Sdhp 201. — 3. a bone, fish-bone J 1.222; in **piṭṭhi°** a bone of the spine D II.297≈ (see kaṭaṭṭhi); M 1.80=245; Vism 271; Sdhp 102. — 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kvu 572; enemy, infestor; a dacoit, thief, robber D 1.135* (**sa°** and **a°**, of the country as infested with dacoits or free from them, cp. DA 1.296); J. 1.186 (**paṭikaṇṭaka**, enemy); V.450; Th 1, 946; DhA 1.177 (**akkhimhi**); VvA 301. — 5. (fig.) anything sharp, thorny, causing pain: of kāmā (passions) S IV.189, 195, 198; Ud 24; Kvu 202; cp. sa°. — Thus grouped, like saṇyojanāni, into 10 obstacles to perfection (dasa k.) A V.134; as "bringing much trouble" J IV.117. Often in standing phrase **khāṇu-kaṇṭaka**

stumbling and obstruction A 1.35; SnA 334. As abstr. **kaṇṭakattaṇ** hindrance at Vism 269 (sadda°). —**akaṇṭaka** 1. free from thorns J II.118; V.260. — 2. (fig.) free from thieves, quiet, peaceful D I.135; also not difficult, easy, happy, bringing blessings (of the right path) A V.135; Vv 18[7]; VvA 96. —**sakaṇṭaka** 1. having bones (of food) J IV.192, 193. — 2. (fig.) beset with thieves, dangerous D I.135; thorny, i. e. painful, miserable (of duggati and kāmā) S IV.195; Th 2, 352; J V.266. — Cp. also **kaṇḍaka** and **nikkaṇṭaka.**

-âpacita covered with thorns J VI.249 (cp. °ācita); **-âpassaya** (=kaṇṭak' apāśraya) a bed made of an outstretched skin, under which are placed thorns or iron spikes; to lie or stand on such is a practice of certain naked ascetics D I.167=M I.78≈. **-âpassayika** (adj. to prec.) "bed-of-thorns-man" D I.167≈. At J I.493 the reading is k-āpassaya, at III.74 k-apassaya; at III.235 the reading is kaṇṭhaka-seyyaṇ kappetha (should it be k-āpassaye seyyaṇ k° ?); D I.167 reads kaṇṭhakā-passayika. **-ācita** covered with thorns J V.167. **-ādhāna** a thorny brake, a thorny hedge M I.10 (k-dhāna; for dhāna=ṭhāna see dhāna & cp. rāja-dhānī); A I.35; Miln 220. **-kasā** a thorny whip used for punishment and torture J III.41. **-gahana** a thorny thicket or jungle S II.228. **-gumba** a th. bush J I.208. **-latā** a th. creeper, the Capparis Zeilanica J V.175. **-vaṭṭa** a thorny brake or hedge M I.448.

Kaṇṭaki (*f.*) in cpd. °**vāṭa** a thorny fence (cactus hedge?) Vin II.154.

Kaṇṭha [***quent** from ***quelt,** primarily neck, cp. Lat. collus "the turner." Syn. with k. is gīvā, primarily throat, Brh. kaṇṭha] 1. throat A IV.131; J V.448; Miln 152 (kaṇṭho ākurati, is hoarse); PvA 280 (akkharāni mahatā kaṇṭhena uccaritāni). The throat of Petas is narrow and parched with thirst: PvA 99 (k-oṭṭha-tālūnaṇ tassita), 180 (sūci° like a needle's eye, cp. sūcicchidda. — v. l. sūcikaṭṭha "whose bones are like needles"), 260 (visukkha-k-ṭṭha-jivhā). — 2. neck Vin I.15; Dh 307 (kāsāva°); Vv 64[17] (expl[d] at VvA 280 by gīvūpagasīsūpagādi-ābharaṇāni). Esp. in loc. **kaṇṭhe** round the neck, with ref. to var. things tied round, e. g. kuṇapaṇ k. āsattaṇ A IV.377; kuṇapaṇ k. baddhaṇ J I.5; k. mālā J I.166, 192; k. bandhanti vaḍḍhanaṇ J III.226; with the wreath of karavīra flowers (q. v.) on a criminal ready for execution: rattavaṇṇa-virala-mālāya bandhakaṇṭha PvA 4 (cp. AvŚ I.102; II.182: karavīra-mālābaddha [sakta II.182]-kaṇṭheguṇa).

-kūpa' the cavity of the throat Mhbv 137. **-ja** produced in the throat, i. e. guttural Sāsv 150. **-suttaka** an ornamental string or string of beads worn round the neck Vin II.106.

Kaṇṭhaka[1] thorn, see **kaṇṭaka**

Kaṇṭhaka[2] N. of Gotama's horse, on which he left his father's palace Mhbv 25; spelt **kanthaka** at J I.54, 62 sq.

Kaṇḍa (m. nt.) [perhaps as *kaldno fr. ***kalad** to break, cp. Gr. *κλαδαρός*, Lat. clades, etc., Sk. kāṇḍa. See also khagga and khaṇḍa] 1. the portion of a stalk or cane between one knot and another; the whole stalk or shaft; the shaft of an arrow, an arrow in general M I.429 (two kinds of arrows: kaccha & ropima, cp. kaṇḍa-cittaka); J I.150; II.91; III.273; V.39; Miln 44, 73; Mhvs 25, 89. As arrow also in the "Tell" story of Culladhanuggaha at J III.220 & DhA IV.66. — 2. a section, portion or paragraph of a book DA I.12; Pgdp 161. — 3. a small portion, a bit or lump DhA I.134 (pūva°); Mhvs 17, 35. — 4. **kaṇḍaṇ** (adv.) a portion of time, for a while, a little Pgdp 36. — See also **khaṇḍa,** with which it is often confounded. Der. **upa-kaṇḍakin** (adj.) (thin) like a stalk or arrow Pv. II.1[13] (of a Petī).

-gamana the going of an arrow, i. e. the distance covered by an arrow in flight, a bow-shot J II.334; cp. **kaṇḍu. -cittaka** (Sk. kāṇḍa-citraka) an excellent arrow A. II.202. **-nāḷī** a quiver J III.220. **-pahāra** an arrow-shot, arrow-wound Miln 16 (ekena k-paharena dve mahākāyā padālitā "two birds killed with one stone"), 73. **-vāraṇa** (adj.) warding off arrows, appl. to a shield J VI.592 (nt.); a shield J IV.366.

Kaṇḍaka=kaṇṭaka Vin II.318 (Bdhgh.); A III.383; Bu XIII.29. —**akaṇḍaka** free from thieves, safe, secure PvA 161.

Kaṇḍarā (f.) sinew, tendon Vin I.91, 322 (in cpd. **kaṇḍara-cchinna** one whose tendons (of the feet) have been cut); Kvu 23, 31; Vism 253, 254 (where KhA 49 reads miñja).

Kaṇḍita at J I.155 is misprint; read: kaṇḍam assa atthī ti kaṇḍī taṇ kaṇḍinaṇ.

Kaṇḍin (adj.) having a shaft inserted, appl. to the head of an arrow (salla) J I.155; (m.) an archer ibid.

Kaṇḍu[1] (f.) [perhaps from ***kanad** to bite, scratch; cp. Sk. kandara, Gr. *κναδάλλω* to bite, *κνώδων, κνώδαλον,* etc., Sk. kaṇḍu m. & f.] the itch, itching, itchy feeling, desire to scratch Vin I.202, 296; J. V.198; Vism 345. **kaṇḍuṇ karoti** to make or cause to itch J V.198; **vineti** to allay the itch, to scratch J V.199. — (fig.) worldly attachment, irritation caused by the lusts, in "**kaṇḍuṇ saṇhanti**" (as result of jhāna) A IV. 437.

-uppala a kind of lotus-blossom Dāvs IV.48; **-paṭicchādi** an "itch-cloth," i. e. a covering allowed to the bhikkhus when suffering from itch or other cutaneous disease Vin I.296, 297; IV.171, 172. **-rogin** (adj.) suffering from the itch Khus 105.

Kaṇḍu°[2] [=kaṇḍa in comp[n]] an arrow-shot (as measure), in **sahassa-kaṇḍu sata-bheṇḍu** Th 1, 164=J II.334 (but the latter: sata-bhedo), expl[d] at Th 1, 164[n] by sahassakaṇḍo sahassa [sata ?]-bhūmako, and at J II.334 by sahassa-kaṇḍubbedho ti pāsādo satabhūmiko ahosi; in preceding lines the expression used is "sahassa-kaṇḍagamanaṇ uccaṇ."

Kaṇḍuka the itch, itchy feeling, irritation J V.198.

Kaṇḍuvati (kaṇḍūvati) [Denom. fr. kaṇḍu. Sk. kaṇḍūyati] 1. to itch, to be itchy, to be irritated, to suffer from itch Vin I.205; II.121; J V.198 (kaṇḍuvāyati); DhA III.297 (kaṇḍūvantī). — 2. to scratch, rub, scrape A. II.207; J VI.413; Pug 56.

Kaṇḍuvana (nt.) [fr. kaṇḍūvati] 1. itching, itchy feeling DhA I.440; cp. Dhātumañjūsā no. 416 **kaṇḍūvana.**— 2. scratching, scraping M I.508; J II.249 (appl. to bad music).

Kaṇḍusa (nt.) a strip of cloth used to mark the kaṭhina robe, in °**karaṇa** Vin I.254, and °**ka** ibid. 290.

Kaṇḍūyana (nt.) [See kaṇḍuvana] the itch J V.69.

Kaṇḍolikā (f.) a wicker-basket or stand Vin II.114, 143 (see *Vin. Texts* III.86).

Kaṇṇa [Vedic karṇa, orig. not associated with hearing, therefore not used to signify the **sense** (sota is used instead; cp. akkhi > cakkhu), but as "projection" to ***ker,** from which also Sk. śṛṇga horn. Cp. Gr. *κόρυς* helmet; Lat. cornu & cervus=E. corner, horn & hart. Further related Sk. aśri (caturaśraḥ four-cornered), śaṣkuli auditory passage; Lat. ācer=Gr. *ἄκρις, ἄκανος, ὀξύς*; Ger. ecke; also Sk. śūla & P. koṇa] 1. a corner, an angle Vin I.48, 286; J I.73; III.42; V.38; VI.519; PvA 74; DhA II.178; Dāvs II.111. —**civara°** the edge of the garment Vism 389. Freq. in cpd. **catu°** (catukkaṇṇa) four-cornered, square, as Ep. of Niraya Nd[2] 304[m.]=Pv I.10[13] (expl[d] by catu-koṇa).

Also of cloth Vin II.228; J I.426; IV.250. — 2. the ear Sn 608; J I.146, 194; DhA I.390 (dasa°). Freq. in phrase **kaṇṇaṃ chindati** (to cut off the ear) as punishment, e. g. A I.47. — loc. **kaṇṇe** in the ear, i. e. in a low tone, in a whisper DhA I.166. — 3. the tip of a spoon J. I.347. —**assakaṇṇa** N. of a tree (see under assa[3]).

-alankāra an ornament for the ear J V.409. **-āyata** (mutta) (a pearl) inserted in the lobe of the ear J II. 275, 276. **-kita** (should it be kaṇha° ? cp. paṃsukita, malaggakita; kita=kata) spoiled, rusty, blunt Vin II.115 (of needles); dirty, mouldy Vin I.48 (of a floor); II.209 (of walls); stained, soiled Vin IV.281 (of robes). **-gūthaka** the cerumen, wax, of the ear, Vin II.134; Sn 197= J I.146. **-cālana** shaking the ears J III.99. **-cūḷa** the root of the ear J VI.488; as °cūḷikā at J II.276; Vism 255; DhA IV.13. **-chidda** (nt.) the orifice of the ear, the outer auditory passage (cp. sūci-chidda eye of the needle) Vin III.39; J II.244, 261. **-chinna** one whose ears are cut off Vin I.322; Kvu 31. **-cheda** cutting or tearing off of the ear Miln 197, 290. **-jappaka** one who whispers into the ear, one who tells secretly, also a gossip Vin II.98; **sa°** whispered into the ear, appl. to a method of taking votes ibid. Cp. upakaṇṇakajappin. **-jappana** whispering into the ear D I.11; DA I.97. **-tela** anointing the ear with medicinal oil D I.12 (expl[d] at DA I.98, where reading is °telanaṃ). **-nāsa** ear & nose J II.117; Miln 5 (°chinna). **-patta** the lobe of the ear J V.463. As °panta at ThA 211. **-pāli**=°patta Th 2, 259 (expl[d] by °panta). **-piṭṭhi** the upper part or top of the ear DhA I.394. **-puccha** the "tail" or flap of the ear Sdhp 168. **-bila** orifice of the ear Vism 195. **-bheri** a sort of drum. Cp. IX.24. **-mala** "ear-dirt," ear-wax, in °*haraṇī*, an instrument for removing the wax from the ear Vin II.135. **-mālā** a garland from corner to corner (of a temple) Dāvs II.111. **-muṇḍa** 1. (adj.) one whose ears have been shorn or clipped Pv II.12[18] (of the dog of Hell, cp. PvA 152 chinna-kaṇṇa). — 2. (°ka) "with blunt corners," N. of the first one of the fabulous 7 Great Lakes (satta-mahāsarā) in the Himavant, enum[d] at J V.415; Vism 416; DA I.164. **-mūla** the root of the ear, the ear in gen. J I.335; III.124; loc. fig in a low tone DhA I.173; near, near by DhA II.8 (mama k.). **-roga** a disease of the ear DhsA 340. **-valli** the lobe of the ear Mhvs 25, 94. **-vijjhana** perforating the ear, °*mangala* the ceremony of ear-piercing DhA II.87; cp. mangala. **-vedha** (cp. prec.) ear-piercing, a quasi religious ceremony on children J V 167. **-sakkhali** & °**ikā** the orifice or auditory passage of the ear DhA I.148; DhsA 334, in which latter passage °*ikaṃ paharati* means to impinge on the ear (said of the wind); °*ikaṃ bhindati* (=bhindanto viya paharati) to break the ear (with unpleasant words) DhA II.178 (T. sankhaliṃ, v. l. sakkhaliṃ). **-sankhali** a small chain attached to the ear with a small ornament suspended from it J V.438. **-sandhovika** washing the ears A V.202. **-sukha** 1. (adj.) pleasant to the ear, agreable D I.4=M I.179, 268 =A II.209≈; Miln 1; DA I.75=DhsA 397; — 2. (nt.) pleasant speech J II.187; V.167; opp. kanna-sūla. **-sutta** an ornamental string hanging from the ear Vin II.143. **-suttaka** a string from corner to corner, a clothes-line Vin I.286. **-sūla** 1. a piercing pain (lit. stake) in the ear, ear-ache VvA 243. — 2. what is disagreeable to hear, harsh speech DhsA 397 (opp. °sukha).

-sota the auditory passage, the ear (+ nāsika-sotāni, as ubho sotāni, i. e. heṭṭhā & uparimā) D I.106=Sn 108; A IV.86; J II.359; Miln 286, 357; DhA II.72.

Kaṇṇaka (& °**ika**) (adj.) [fr. kaṇṇa] having corners or ears (-°); f. °ikā Vin II.137; J II.185. —**kāḷa-kaṇṇika** see under kāḷa.

Kaṇṇavant (adj.) [fr. kaṇṇa] having an (open) ear, i. e. clever, sharp J II.261 (=kaṇṇachiddaṃ pana na kassaci n'atthi C.).

Kaṇṇikā (f.) [cp. kaṇṇaka & Sk. karṇikā] 1. an ornament for the ear, in °lakkhaṇa: see below. — 2. the pericarp of a lotus J I.152, 183; V.416; Miln 361; Vism 124, (paduma°); VvA 43. — 3. the corner of the upper story of a palace or pagoda, house-top J I.201; III.146, 318, 431, 472; DhA I.77 (kūṭāgāra°); DA I.43; VvA 304; Bdhd 92. — 4. a sheaf in the form of a pinnacle DhA I.98. — In cpds. **kaṇṇika°**.

-baddha bound into a sheaf; fig. of objects of thoughts DhA I.304. **-maṇḍala** part of the roof of a house J. III.317; DhA III.66; VI.178. **-rukkha** a tree or log, used to form the top of a house J I.201=DhA I.269. **-lakkhaṇa** the art of telling fortune by marks on ornaments of the ear, or of the house-top D I.9 (=pilandhana-k° pi geha-k° pi vasena DA I.94).

Kaṇṇikāra see **kaṇikāra**.

Kaṇha (adj.) [cp. Vedic kṛṣṇa, Lith. kérszas] dark, black, as attr. of darkness, opposed to light, syn. with kāḷa (q. v. for etym.); opp. sukka. In general it is hard to separate the lit. and fig. meanings, an ethical implication is to be found in nearly all cases (except I.). The contrast with **sukka** (brightness) goes through all applications, with ref. to light as well as quality. — I. Of the sense of sight: **k-sukka** dark & bright (about black & white see nīla & seta), forming one system of colour-sensations (the colourless, as distinguished from the red-green and yellow-blue systems). As such enum[d] in connection with quasi definition of vision, together with nīla, pīta, lohita, mañjeṭṭha at D II.328=M I.509 sq. =II.201 (see also mañjeṭṭha). — II. (objective). 1. of dark (black), poisonous snakes: **kaṇhā** (f.) J II.215 (=kāḷa-sappa C); °**sappa** J I.336; III.209, 347; V.446; Vism 664 (in simile); Miln 149; PvA 62; °**sisā** with black heads A III.241 (kimī). — 2. of (an abundance of) smooth, dark (=shiny) hair (cp. in meaning E. gloom: gloss=black · shiny), as Ep. of King Vasudeva Pv II.6[4], syn. with Kesavā (the Hairy, cp. *Ἀπόλλων Οὐλαῖος* Samson, etc., see also siniddha-, nīla-, kāla-kesa). sukaṇha-sīsa with very dark hair J V.205, also as sukaṇha-kaṇha-sīsa J V.202 (cp. susukāḷa). °**jaṭi** an ascetic with dark & glossy hair J VI.507, cp. V.205 sukaṇhajaṭila. °**añjana** glossy polish J V.155 (expl[d] as sukhumakaṇha-lom' ācitattā). — 3. of the black trail of fire in °**vattanin** (cp. Vedic kṛṣṇa-vartaniṃ agniṃ R.V. VIII.23, 19) S I.69=J III.140 (cp. III.9); J V.63. — 4. of the black (fertile) soil of Avanti "kaṇh-uttara" black on the surface Vin I.195. — III. (Applied). 1. °**pakkha** the dark (moonless) half of the month, during which the spirits of the departed suffer and the powers of darkness prevail PvA 135, cp. Pv III.6[4], see also pakkha[1] 3. — 2. attr. of all dark powers and anything belonging to their sphere, e. g. of Māra Sn 355, 439 (=Namuci); of demons, goblins (pisācā) D I.93 with ref. to the "black-born" ancestor of the Kaṇhāyanas (cp. Dh I.263 kāḷa-vaṇṇa), cp. also kāḷa in °sunakha, the Dog of Purgatory PvA 152. — 3. of a dark, i. e. miserable, unfortunate birth, or social condition D III.81 sq. (brāhmano va sukko vaṇṇo, kaṇho aññe vaṇṇo). °**abhijāti** a special species of men according to the doctrine of Gosāla DA I.162; A III.383 sq. °**abhijātika** "of black birth," of low social grade D III.251=A. III.384; Sn 563; cp. Th I, 833 and *J.P.T.S.* 1893, 11; in the sense of "evil disposition" at J V.87 (expl[d] as kāḷaka-sabhāva). — 4. of dark, evil actions or qualities: °**dhamma** A V.232=Dh 87; D III.82; Sn 967; Pug 30; Miln 200, 337; °**paṭipadā** J I.105, and °**magga** the evil way A V.244, 278; °**bhāvakara** causing a low (re-)birth J IV.9 (+ pāpa-kammāni), and in same context as dhamma comb[d] with °**sukka** at A IV. 33; Sn 526 (where kaṇhā° for kaṇha°); Miln 37; °**kamma** "black action" M I.39; °**vipāka** black result, 4 kinds of actions and 4 results, viz. **kaṇha°**, **sukka°**, **kaṇha-sukka°**, **akaṇha-asukka°** D

III,230 = M I.389 sq. = A II.230 sq.; Nett 232. **akaṇha** f. not dark, i. e. light, in °netta with bright eyes; Ep. of King Pingala-netta J II.242 in contrast with Māra (although pingala-cakkhu is also Ep. of Māra or his representatives, cp. J V.42; Pv II.4[1]). — 2. not evil, i. e. good A II.230, 231. —**atikaṇha** very dark Vin IV.7; **sukaṇha** id. see above II.2.

Kata, (& sometimes **kaṭa**) [pp. of karoti] done, worked, made. Extremely rare as v. trs. in the common meaning of E. make, Ger. machen, or Fr. faire (see the cognate **kapp** and **jan**, also uppajjati & vissajjati); its proper sphere of application is either ethical (as pāpaṇ, kusalaṇ, kammaṇ: cp. II.1 b) or in such combinations, where its original meaning of "built, prepared, worked out" is still preserved (cp. I.1 a nagara, and 2 a).

I. As **verb-determinant** (predicative). — 1. in verbal function (Pass.) with nominal determination "done, made" (a) in predicative (epithetic) position: Dh 17 (pāpaṇ me kataṇ evil has been done by me), 68 (tañ ca kammaṇ kataṇ), 150 (aṭṭhīnaṇ nagaraṇ kataṇ a city built of bones, of the body), 173 (yassa pāpaṇ kataṇ kammaṇ). — (b) in absolute (prothetic) position, often with expression of the agent in instr. D I.84 = 177 = M I.40 = Sn p. 16 (in formula kataṇ karaṇīyaṇ, etc., done is what had to be done, cp. arahant II.A.); Vin III.72 (kataṇ mayā kalyāṇaṇ akataṇ mayā pāpaṇ); Pv I.5[5] (amhākaṇ katā pūjā done to us is homage). — So also in composition (°-), e. g. (nahāpakehi) °**parikammatā** the preparations (being) finished (by the barbers) J VI.145; (tena) °**paricaya** the acquaintance made (with him) VvA 24; PvA 4; (tattha) °**paricayatā** the acquaintance (with that spot) VvA 331; (tesaṇ) °**pubba** done before D II.75 = A IV.17; (kena) J VI.575; °**matta** (made) drunk Th 1, 199; (cira) °**saṇsagga** having (long) been in contact with, familiar J III.63 (and a°). 2. in adj. (med-passive) function (kaṭa & kata); either passive: made, or made of; done by = being like, consisting of; or medio-reflexive: one who has done, having done; also "with" (i. e. this or that action done). — (a) *in pregnant meaning:* prepared, cultivated, trained, skilled; kaṭ-ākaṭa prepared & natural Vin I.206 (of yūsa); akaṭa natural ibid., not cultivated (of soil) Vin I.48 = II.209; DA I.78, 98; untrained J III.57, 58. —°**atta** self-possessed, disciplined J IV.291; °**indiya** trained in his senses Th 1, 725; °**ūpāsana** skilled, esp. in archery M I.82; S I.62; A II.48 = IV.429; S I.99; J IV.211; Miln 352, °**kamma** practised, skilled J V.243; of a servant S I.205 (read āse for ase), of a thief A III.102 (cp. below II.1 a); °**phaṇa** having (i. e. with) its hood erected, of a snake J VI.166; °**buddhi** of trained mind, clever J III.58; a° ibid.; °**mallaka** of made-up teeth, an artificial back-scratcher Vin II.316; a° not artificially made, the genuine article Vin II.106; °**yogga** trained serviceable S I.99; a° useless S I.98. °**rūpa** done naturally, spontaneously J V.317 (expl[d] by °jāniya; °sabhāva); °**veṇī** having (i. e. with) the hair done up into a chignon J V.431; °**hattha** (one) who has exercised his hands, dexterous, skilful, esp. in archery M I.82; S I.62, 98; II.266; A II.48; J IV.211,; V.41; VI.448; Miln 353; DhA I.358; a° unskilled, awkward S I.98; su° well-trained J V 41 (cp. °upāsana), °**hatthika** an artificial or toy-elephant J VI.551. — (b) *in ordinary meaning:* made or done; °**kamma** the deed done (in a former existence) J I.167; VvA 252; PvA 10; °**piṭṭha** made of flour (dough) PvA 16 (of a doll); °**bhāva** the performance or happening of J III.400; Mhbv 33; °**sanketa** (one who has made an agreement) J V.436 — (c) *with adverbial determination* (su°, du°; cp. dūrato, puro, atta, sayaṇ, & II.2 c): **sukata** well laid out, of a road J VI.293, well built, of a cart Sn 300 = 304; J IV.395, well done, i. e. good A I.102 (°kamma-kārin doing good works). -**dukkata** badly made, of a robe Vin IV.279 (t), badly done, i. e. evil A I.102 (°kamma kārin); **sukata-dukkata** good & evil (°kammāni deeds) D I.27 = 55 = S IV.351. Miln 5, 25. 3. as noun (nt.) **kataṇ** that which has been done, the deed. — (a) *absolute*: J III.26 (**katassa appaṭikāraka** not reciprocating the deed); V.434 (**kataṇ anukaroti** he imitates what has been done) **kat-ākataṇ** what has been done & left undone Vin IV.211; katāni akatāni ca deeds done & not done Dh 50. — (b) *with adv. determination* (su°, du°): sukataṇ goodness (in moral sense) Sn 240; Dh 314; dukkataṇ badness Vin I.76; II.106; Dh 314; dukkata-kārin doing wrong Sn 664.

II. As noun-determinant (attributive) in composition (var. applications & meanings). — 1. *As 1st pt. of comp[d]:* Impersonal, denoting the result or finishing of that which is implied in the object with ref. to the act or state resulting, i. e. "so and so made or done"; or personal, denoting the person affected by or concerned with the act. The lit. translation would be "having become one who has done" (act.: see a), or "to whom has been done" (pass.: see b). — (a) *medio-active. Temporal:* the action being done, i. e. "after." The noun-determinates usually bear a relation to *time*, especially to meal-times, as **kat-anna-kicca** having finished his meal Dāvs I.59; °**bhatta-kicca** after the meal J IV.123; PvA 93; °**purebhatta-kicca** having finished the duties of the morning DA I.45 sq.; SnA 131 sq.; °**pātarāsa** breakfast J I.227; DhA I.117, a° before br. A IV.64; °**pātarāsa-bhatta** id. J VI.349; °**ānumodana** after thanking (for the meal) J I.304; °**bhatt'ānumodana** after expressing satisfaction with the meal PvA 141. In the same application: **kat-okāsa** having made its appearance, of kamma Vv 32[9] (cp. VvA 113); PvA 63; °**kamma**(-cora) (a thief) who has just "done the deed," i. e. committed a theft J III.34; Vism 180 (katakammā corā & akata° thieves who have finished their "job" & those who have not); DhA II.38 (corehi katakammaṇ the job done by the th.), cp. above I.2 a; °**kāla** "done their time," deceased, of Petas J III.164 (pete kālakate); PvA 29, cp. kāla; °**cīvara** after finishing his robe Vin I.255, 265; °**paccuggamana** having gone forth to meet J III. 93. °**paṇidhāna** from the moment of his making an earnest resolve (to become a Buddha) VvA 3; °**pariyosita** finished, ready, i. e. after the end was made VvA 250; °**buddha-kicca** after he had done the obligations of a Buddha VvA 165, 319; DA I.2; °**maraṇa** after dying, i. e. dead PvA 29; °**massu-kamma** after having his beard done J V.309 (see note to II.1 b). — *Qualitative:* with ethical import, the state resulting out of action, i. e. of such habit, or "like, of such character." The qualification is either made by **kamma**, deed, work, or **kicca**, what can be or ought to be done, or any other specified action, as °**pāpa-kamma** one who has done wrong DhA I.360 (& a°); °**karaṇīya** one who has done all that could be done, one who is in the state of perfection (an Arahant), in formula arahaṇ khīṇ'āsavo vusitavā ohitabhāro (cp. above I.1 b & arahant II.A) M I.4, 235; It 38; Miln 138; °**kicca** having performed his obligations, perfected, Ep. of an Arahant, usually in comb[n] with anāsava S I.47, 178; Dh 386; Pv II.6[15]; Th 2, 337, as adj.: kata-kiccāni hi arahato indriyāni Nett 20; °**kiccatā** the perfection of Arahantship Miln 339. — With other determinations: -**āgasa** one who has done evil Sdhp 294. -**ādhikāra** having exerted oneself, one who strives after the right path J I.56; Miln 115. -**āparādha** guilty, a transgressor J III.42. -**ābhinihāra** (one) who has formed the resolution (to become a Buddha) J. I.2; DhA I.135. -**ābhinivesa** (one) who studies intently, or one who has made a strong determination J I.110 (& a°). -**ussāha** energetic Sdhp 127. -**kalyāṇa** in passage kata-kalyāṇo kata-kusalo kata-bhīruttāṇo akata-pāpo akata-luddho (luddo) [: °thaddho It] akata-kibbiso having done good, of good character, etc. A II.174 = Vin III.72 = It 25 = DhsA 383; PvA 174; also Pass. to whom something good has been done J I.137; III.12; Pv II.9[9]; akata-kalyāṇa a man of

bad actions It 25; Pv II.7[9]. **-kibbisa** a guilty person M I.39; Vin III.72 (a°), of beings tormented in Purgatory Pv IV.7[7]; PvA 59. **-kusala** a good man: see °kalyāṇa. **-thaddha** hard-hearted, unfeeling, cruel: see °kalyāṇa. **-nissama** untiring, valiant, bold J V.243. **-parappavāda** practised in disputing with others DA I.117. **-pāpa** an evil-doer It 25; Pv II.7[9] (+ akata-kalyāṇa); PvA 5; a°: see °kalyāṇa. **-puñña** one who has done good deeds, a good man D II.144; Dh 16, 18, 220; Pv III.5[3], Miln 129; PvA 5, 176; a° one who has not done good (in previous lives) Miln 250; VvA 94. **-puññatā** the fact of having done good deeds D III.276 (pubbe in former births); A II.31; Sn 260, cp. KhA 132, 230; J II.114. **-bahukāra** having done much favour, obliging Dāvs IV.39. **-bhīruttāṇa** one who has offered protection to the fearful: see °kalyāna. **-bhūmikamma** one who has laid the ground-work (of sanctification) Miln 352. **-ludda** cruel M III.165; a° gentle Nett 180; cp °kalyāṇa. **-vināsaka** (one) who has caused ruin J I.467. **-vissāsa** trusting, confiding J I.389. **-ssama** painstaking, taking trouble Sdhp 277 (and a°). — (b) *medio-passive*: The state as result of an action, which affected the person concerned with the action (reflexive or passive), or "possessed of, afflicted or affected with." In this application it is simply periphrastic for the ordinary Passive. — *Note.* In the case of the noun being incapable of functioning as verb (when primary), the object in question is specified by °**kamma** or °**kicca**, both of which are then only supplementary to the initial kata°, e. g. kata-massu-kamma "having had the beard (-doing) done," as diff. fr. secondary nouns (i. e. verb-derivations), e. g. kat-âbhiseka "having had the anointing done." — In this application: °citta-kamma decorated, variegated DhA I.192; °daṇḍa-kamma afflicted with punishment (= daṇḍâyita punished) Vin I.76; °massu-kamma with trimmed beard, after the beard-trimming J V.300 (cp. J III.11 & karaṇa). — Various combinations: **kat-añjalin** with raised hands, as a token of veneration or supplication Sn 1023; Th 2, 482; J I.17 = Bu 24, 27; PvA 50, 141; VvA 78. **-attha** one who has received benefits J I.378. **-ânuggaha** assisted, aided J II.449; VvA 102. **-âbhiseka** anointed, consecrated Mhvs 26, 6. **-ûpakāra** assisted, befriended J I.378; PvA 116. **-okāsa** one who has been given permission, received into audience, or permitted to speak Vin I.7; D II.39, 277; Sn 1030, 1031 (°âva°); J V.140; VI.341; Miln 95. **-jātihingulika** done up, adorned with pure vermilion J III.303. **-nāmadheyya** having received a name, called J V.492. **-paṭisanthāra** having been received kindly J VI.160; DhA I.80. **-pariggaha** being taken to wife, married to (instr.) PvA 161 (& a°). **-paritta** one on whom a protective spell has been worked, charm-protected Miln 152. **-bhaddaka** one to whom good has been done PvA 116. **-sakkāra** honoured, revered J V.353; Mhvs 9, 8 (su°). **-sangaha** one who has taken part in the redaction of the Scriptures Mhvs 5, 106. **-sannāha** clad in armour DhA I.358. **-sikkha** (having been) trained Miln 353. — 2. *As 2nd pt. of comp[d]*: Denoting the performance of the verbal notion with ref. to the object affected by it, i. e. simply a Passive of the verb implied in the determinant, with emphasis of the verb-notion: "made so & so, used as, reduced to" (garukata = garavita). — (a) with *nouns* (see s. v.) e. g., anabhāva-kata, kavi°, kāla-vaṇṇa° (reduced to a black colour) Vin I.48 = II.209, tāl'āvatthu°, pamāṇa°, bahuli°, yāni°, sankhār'-ûpekkhā°, etc. — (b) with *adjectives*, e. g. garu°, bahu°. — (c) with *adverbial* substitutes, e. g. atta°, para° (paraṇ°), sacchi°, sayaṇ, etc.

Kataka (nt.) [fr. kantati[2]] a scrubber, used after a bath Vin II.129, 143; cp. *Vin. Texts* II.318.

Kataññu (adj.) [cp. Sk. kṛtajña] lit. knowing, i. e. acknowledging what has been done (to one), i. e. grateful often in comb[n] with **katavedin** grateful and mindful of benefits S II. 272; A I.87 = Pug 26; Vv 81[27]; Sdhp 509, 524. **akataññu** 1. ungrateful S I.225; J III.26 (= kata-guṇaṇ ajānanto C.), 474; IV.124; PvA 116; Bdhd 81. — 2. (separate akata-ññu) knowing the Uncreated, i. e. knowing Nibbāna Dh 97, 383; DhA II.188; IV.139. — akataññu-rūpa (& °sambhava) of ungrateful nature J IV.98, 99.

Kataññutā (f.) [abstr. fr. last] gratefulness (defined at KhA 144 as katassa jānanatā) Sn 265; J I.122 (T. °nā, v. l. °tā); III.25; Pv II.9[7]; VvA 63; Sdhp 497, 540. In comb[n] with **katavedità** S II.272; A I.61; II.226, 229. kataññū-katavedità J III.492. **-akataññutā** ungratefulness, in comb[n] with **akatavedità** A I.61; III.273; J V.419; as one of the 4 offences deserving of Niraya A II.226.

Katatta (nt.) [abstr. fr. kata, cp. Sk. kṛtatvaṇ] the doing of, performance of, only in abl. **katattā** D II.213; A I.56; J III.128; Dhs 431, 654; SnA 356; DhA III.154; IV. 142. Used adverbially in meaning of "owing to, on account of" Miln 275; DhsA 262; Mhvs 3, 40. **-akatattā** through non-performance of, in absence or in default of A. I.56; PvA 69, 154.

Katana (nt.) [fr. kata] a bad deed, injuring, doing evil (cp. kaṭana) J IV.42 (yam me akkhāsi . . . katanaṇ kataṇ), cp. Morris in *J.P.T.S.* 1893, 15.

Katama (adj.) [cp. Vedic katama, interr. pron. with formation of num. ord., in function = katara, cp. antama > antara, Lat. dextimus > dexter] which, which one (of two or more) Vin II.89; M I.7; J I.172; Miln 309; PvA 27. In some cases merely emphatic for **ko**, e. g. Vin I 30 (katamena maggena āgato ?); D I.197 (katamo so atta-paṭilābho ?); J I.97; Sn 995; Miln 51. — instr. **katamena** (scil. maggena) adv. by which way, how? Miln 57, 58.

Katara (adj.) [Vedic katara, interr. pron. with formation of num. ord., cp. Gr. πότερος, Lat. uter] which one (of a certain number, usually of two) J I.4; PvA 119. Often only emphatic for **ko**, e. g. J I.298 (kataraṇ upaddavaṇ na kareyya), and used uninflected in cpds., as katara-geha J III.9; °gandhaṇ J VI.336; °divasaṇ J II.251; °nagarato (from what city) DhA I.350; °nāma (kataraṇnāma, adj.) (of what name) ibid. —**katarasmiṇ magge** in which way, how? J IV.110.

Katavedin (adj.) [kata + vedin, see **kataññu**] mindful, grateful S I.225; Pug 26; J I.424; II.26.

Katavedità (f.) [abstr. fr. last] gratefulness: see **kataññutā**.

Katāvin (adj.-n.) [secondary formation fr. kata] one who has done (what could be done), used like **katakicca** to denote one who has attained Arahantship S I.14; Miln 264.

Kati (indecl.) [interr. pron.; used like Lat. quot. Already Vedic.] how many? Vin I.83 (k. sikkhāpadāni), 155; S I.3 (°sangâtiga having overcome how many attachments?), 70; Sn 83, 960, 1018; Ps II.72; Miln 78; DhA I.7, 188, PvA 74.

Katikā (f.) [to katheti or karoti ?] 1. agreement, contract, pact Vin I.153 (T. kātikā), 309; J VI.71; Miln 171, 360. — 2. talking, conversation, talk (adhammikā k., cp. kathikā & kathā) J II.449. —**katikaṇ karoti** to make an arrangement or agreement Vin III.104, 220, 230; J. I.81; IV.267; DhA I.91; VvA 46. In cpds. **katika°**, e. g. °vatta observance of an agreement, °ṇ karoti to be faithful to a pact Dh I.8; °ṇ bhindati to break an agreement J VI.541; °saṇṭhāna the entering of an agreement Vin II.76, 208; III.160.

Katipaya (adj.) [cp. Sk. katipaya] some, several, a few (in cpds. or in *pl.*) J I.230, 487; III.280, 419; IV.125; V.162; Pv II.9[28] (= appake only a few); DhA I.94 (very

few); PvA 46. In *sg.* little, insignificant Vv 53[3] (=appikā f.). °vāre a few times, a few turns J v.132 vi.52; PvA 135; Mhbv 3.

Katipāhan (adv.) [katipaya + ahan, contracted, see aha[3]] (for) a few days Vin iii.14; J i.152, 298, 466; ii.38; iii.48; iv.147; Mhvs 7, 38; PvA 145, 161; VvA 222. **katipāhena** (instr.) within a few days Mhvs 17, 41; DhA i.344; PvA 13, 161. katipāh'accayena after (the lapse of) a few days J i.245; DhA i.175; PvA 47.

Katima [num. ord. fr. kati], f. **katimī** in k. pakkhassa which (of many other) day of the half-month Vin i.117.

Kativassa (adj.) [kati + vassa] 1. (having) how many years, how old? J v.331. — 2. (having had) how many rainy seasons (in the bhikkhu's career) of how many years' seniority? Vin i.86; Ud 59; Miln 28; DhA i.37.

Katividha (adj.) [kati + vidha, for Vedic katidhā] of how many kinds Vism 84.

Kate (adv.) [loc. of kata] for the sake of, on behalf of; with acc. maṇ k. J iv.14; with gen. maṇsassa k. J v.500.

Katta [pp. of kantati[3]; cp. Sk. kṛtta] is represented in Pali by kanta[3]; katta being found only in cpd. pari°.

Kattabba (adj.) [grd. of karoti] 1. to be done, to be made or performed; that which might or could be done Dh 53; J i.77, 267; v.362. — 2. (nt.) that which is to be done, obligation, duty Th 1, 330; J ii.154; v.402; DhA i.211. —**akattabba** (adj.) not to be done J iii.131; v.147; (nt.) that which ought not to be done J v.402. **kattabb' âkattabba** to be done and not to be done J i.387. **kattabba-yuttaka** 1. (adj.) fit or proper to be done DhA i.13. — 2. (nt.) duty, obligation J iii.9; vi.164; DhA i.180; (the last) duties towards the deceased J i.431. — Cp. **kātabba**.

Kattabbaka (nt.) [fr. last] task, duty Th 1, 330.

Kattabbatā (f.) [fr. kattabba] fitness, duty, that which is to be done J ii. 179 (iti-°āya because I had to do it thus).

Kattar [n. ag. fr. karoti, cp. Sk. kartṛ] one who makes or creates, a maker, doer; in foll. construction. I. *Dependent.* Either in verb-function with acc., as n. agent to all phrases with **karoti** e. g. pañhaṇ karoti to put a question, pañhaṇ kattā one who puts a question; or in n. function with gen., e. g. mantānaṇ kattāro the authors of the Mantas, or in cpd. rāja-kattāro makers of kings. — II. *Dependent.* as n. **kattā** the doer. kattā hoti no bhāsitā he is a man of action, and not of words. — 1. (indef.) one who does anything (with acc.) A i.103; ii.67; v.347, 350 sq.; (with gen.) J i.378; iii.136 (one who does evil, in same meaning at iii.26, C. akataññū, cp. *J.P.T.S.* 1893, 15: not to **krtl**); iv.98 (expl[d] as kata by C); v.258; Miln 25, 296; Bdhd 85 sq. — 2. an author, maker, creator D i.18 (of Brahmā: issaro, k., nimmātā), 104 (mantānaṇ); A ii.102; Dh i.111. — 3. an officer of a king, the king's messenger J v.220 (=225); vi.259, 268, 302, 313, 492. *Note.* At J v.225 & vi.302 the voc. is katte (of a-decl.), cp. also nom. °katta for °kattā in salla-katta. — 4. as t.t.g. N. of the instr. case VvA 97; Kacc 136, 143, 277.

Kattara (adj.) (only°-) [cp. Sk. kṛtvan (?), in diff. meaning] °**daṇḍa** a walking-stick or staff (of an ascetic) Vin i.188; ii.76=208 sq.; iii.160; J i.9; v.132; vi.52, 56, 520; Vism 91, 125, 181. °**yaṭṭhi**=prec. J ii.441; DA i.207; iii.140. °**ratha** an old (?) chariot J iii.299. °**suppa** a winnowing basket Vin i.269=DhA i.174 (°e pakkhipitvā sankāra-kūṭe chaḍḍehi).

Kattari & °**ī** (f.) [to kantati[3]] scissors, shears J iii.298, with ref. to the "shears" of a crab, "as with scissors"; cp. *Vin. Texts* iii.138 (see next).

Kattarikā (f.) [fr. last] scissors, or a knife Vin ii.134; J i.223.

Kattikā (f.) (& °**kattika**) [cp. Sk. kṛttikā f. pl. the Pleiades & BSk. karthika] N. of a month (Oct.-Nov.), during which the full moon is near the constellation of Pleiades. It is the last month of the rainy season, terminating on the full moon day of Kattikā (kattika-puṇṇamā). This season is divided into 5 months: Āsāḷha, Sāvaṇa, Bhaddara (Poṭṭhapāda), Assayuja, Kattikā; the month Assayuja is also called **pubba-kattikā**, whereas the fifth, K., is also known as **pacchima-kattikā**; both are comprised in the term **k.-dvemāsika**. Bhikkhus retiring for the first 3 months of the Vassa (rainy season) are **kattika-temāsikā**, if they include the 4th, they are **k.-cātumāsikā**. The full moon of Assayuja is termed **k.-temāsinī** that of Kattika is **k.-cātumāsinī**. See Vinaya passages & cp. nakkhatta. — Nett 143 (kattiko, v. l. kattikā).

-cātumāsinī see above Vin iii.263. **-coraka** a thief who in the month of K., after the distribution of robes, attacks bhikkhus Vin iii.262. **-chaṇa** a festival held at the end of Lent on the full moon of pubba-kattikā, and coinciding with the Pavāraṇā J i.433; ii.372; v.212 sq.; Mhvs 17, 17. **-temāsi**(-puṇṇamā) (the full moon) of pubbakattikā Vin iii.261; Mhvs 17, 1 (°puṇṇamāsī). **-māsa** the month K. J ii.372; Mhvs 12, 2 (kattike māse). **-sukkapakkha** the bright fortnight of K. Mhvs 17, 64.

Kattu° 1. base of inf. **kattuṇ** (of karoti), in compd[s] °**kamyatā** willingness to do something Vbh 208; Vism 320, 385; DhA iii.289; °**kāma** desirous to do Vin ii.226. °**kāmatā** desire to do or to perform Vism 466; VvA 43. — 2. base of **kattar** in comp[n].

Kattha (adv.) [der. fr. interr. base **ka**° (kad[3]), whereas Sk. kutra is der. fr. base **ku**°, cp. kuttha] where? where to, whither? Vin i.83, 107; ii.76; D i.223; Sn 487, 1036; J iii.76; Pv ii.9[16]; DhA i.3. —**k. nu kho** where then, where I wonder? D i.215 sq., PvA 22 (with Pot.) **-katthaci(d)** (indef.) anywhere, at some place or other J i.137; v.468; wherever, in whatever place Miln 366; PvA 284; KhA 247; J iii.229; iv.9, 45; as **katthacid eva** J. iv. 92; PvA 173. Sometimes doubled **katthaci katthaci** in whatsoever place J iv.341. **-na k.** nowhere M. i.424; Miln 77; VvA 14.

-ṭhita fig. in what condition or state? D ii.241 (corresp. with ettha); J iv.110. **-vāsa** in what residence? Sn 412. **-vāsika** residing where? J ii.128, 273.

Katthati [cp. Sk. katthate, etym. unexpl[d]] to boast Sn 783 (ppr. med. akatthamāna). Cp. pavikatthita.

Katthitar (n. ag. fr. katthati] a boaster Sn 930.

Katthin (adj.) [fr. **katth**] boasting A v.157 (+ vikatthin).

Katthu (?) a jackal, in °**soṇā** j. & dogs J vi.538 (for **koṭṭhu**°).

Kathaṇ (adv.) [cp. Vedic kathaṇ & kathā] dubit. interr. part. 1. how; with ind. pres. PvA 6 (k. puriso paṭilabhati), or with fut. & cond. J i.222; ii.159 (k. tattha gamissāmi); vi.500; PvA 54 (na dassāmi) — 2. why, for what reason? J iii.81; v.506. Combined with **-ca** Vin i.114; ii.83. **-carahi** D ii.192. **-nu** & **-nu kho** Vin ii.26, J iii.99; iv. 339; Nd[2] 189, see also evaṇ nu kho. **-pana** D ii.163. **-su** Nd[2] 189. **-hi** J iv.339; DhA i.432. **-hi nāma** Vin i.45; ii.105; iii.137; iv.300 all in the same meaning; **-ci** (kathañci) scarcely, with difficulty Th 1, 456.

-kathā "saying how? how?" i. e. doubt, uncertainty, unsettled mind (cp. kaṅkhā); expl. as vicikicchā dukkhe kankhā Nd[2] 190; D ii.282; Sn 500, 866, 1063, 1088; DhA iv.194; as adj. and at end of cpd. °**-katha**, e. g. vigata° (in phrase tiṇṇa-vicikiccha . . . vesārajjappatta) D i.110=Vin i.12; tiṇṇa° (+ visalla) Sn 17, 86, 367. **k-k-salla** "the arrow of doubt" D ii.283

(vicikicchā +). **-kathin** having doubts, unsettled, uncertain D II.287; M I.8; Nd² 191; DhsA 352; a° free from doubt, Ep. of Arahant (expl^d DA I.211: "not saying how and how is this?"); M I.108; It 49; Sn 534, 635, 868, 1064; in phrases tiṇṇa-vicikiccho viharati akathaṅkathī kusalesu dhammesu D I.71 = Pug 59, jhāyī anejo a° Dh 414 (: DhA IV.194) = Sn 638. **-kara** (adj.) how acting, what doing? k. ahaṇ no nirayam pateyyaṇ ("τί ποιῶν μακάριος ἔσομαι") J IV.339; Sn 376; J IV.75; V.148. **-jīvin** leading what kind of life? Sn 181. **-dassin** holding what views? Sn 848 (see °sīla). **-pakāra** of what kind Vin I.358; Sn 241 (: kathappakāra). **-paṭipanna** going what way, i. e. how acting? D II.277, 279, 281. **-bhāvita** how cultivated or practised? S V.119. **-bhūta** "how being," of what sort, what like D II.139, 158; **-rūpa** of what kind? M I.218; A I.249; III.35; J III.525. **-vaṇṇa** of what appearance, what like? D II.244. **-vidha** what sort of? J V.95, 146; DhsA 305. **-sameta** how constituted? Sn 873. **-sīla** of what character or conduct? how in his morality? Sn 848 (kathaṇdassī kathaṇsīlo upasanto ti vuccati).

Kathana (nt.) [fr. **kath**, see katheti] 1. conversing, talking J I.299; III.459; VI.340. — 2. telling i. e. answering, solving (a question) J V.66 (paṅha°). — 3. preaching DhA I.7. — 4. reciting, narrating Kacc. 130. Cp. kathita. — **akathana** not talking or telling J I.420; VI.424; not speaking fr. anger J IV.108; DhA I.440.

-ākāra, in °ṇ karoti to enter into conversation with J VI.413. **-samattha** able to speak (of the tongue) J III.459; able to talk or converse with (saddhiṇ) J VI.340. **-sīla** (one) in the habit of talking, garrulous J I.299; a° J I.420.

Kathala (potsherd) spelling at Vism 261 for **kaṭhala**.

Kathali (metri causâ) = next, in the Uddāna at Vin II.234

Kathalika (nt.) [der. uncertain], always in comb^n pād'-odaka pāda-piṭha pāda-k°: either a *cloth* to wipe the feet with after washing them, or a *footstool* Vin I.9, 47; II.22 sq., 210, 216. At VvA 8 however with pāda-piṭha expl^d as a footstool (pāda-ṭhapana-yoggaṇ dārukhaṇḍaṇ āsanaṇ). Bdhgh (on CV II.1.1) expl^d pāda-**piṭha** as a stool to put the washed foot on, pāda-**kathalika** as a stool to put the unwashed foot on, or a cloth to rub the feet with (ghaṇsana).

Kathā (f.) [fr. **kath** to tell or talk, see katheti; nearest synonym is **lap**, cp. vāc' âbhilāpa & sallāpa] 1. talk, talking, conversation A I.130; PvA 39. So in **antarā°** D I.179; Sn p. 107, 115; cp. sallāpa. Also in **tiracchāna°** low, common speech, comprising 28 kinds of conversational talk a bhikkhu should not indulge in, enum^d in full at D I.7 = 178 = III.36 & passim (e. g. S V.419: corr. suddha° to yuddha°!; A V.128 = Nd² 192); ref. to at A III.256; V.185; J I.58; Pug 35. Similarly in **gāma°** Sn 922; **viggāhikā k.** A IV.87; Sn 930. Ten good themes of conversation (kathā-vatthūni) are enum^d at M III.113 = A III.117 = IV.357 = V.67; Miln 344; similarly **dhammī kathā** A II.51; IV.307; V.192; Sn 325; **pavattanī k.** A I.151; yutta kathāyaṇ Sn 826; **sammodanīyā k.** in salutation formula s°ṇ k°ṇ sāraṇīyaṇ **viṭi**sāretvā D I.52, 108, etc.; A V.185; Sn 419, pp. 86, 93, 107, 116. — 2. speech, sermon, discourse, lecture Vin I.203, 290 (°ṇ karoti to discuss); A III.174; IV. 358. Freq. in **anupubbi°** a sermon in regular succession, graduated sermon, discussing the 4 points of the ladder of "holiness," viz. dānakathā, sīla°, sagga°, magga° (see anupubba) Vin I.15; A III.184; IV.186, 209, 213; DhA I.6; VvA 66. — 3. a (longer) story, often with **vitthāra°** an account in detail, e. g. PvA 19. **bāhira°** profane story KhA 48. — 4. word, words, advice: **°ṇ gaṇhāti** to accept an advice J II.173; III.424. — 5. explanation, exposition, in **aṭṭha°** (q. v.), cp. gati° Ps II.72. — 6. discussion, in **°vatthu** (see below) Mhvs 5, 138. **-dukkathā** harmful conversation or idle talk A III. 181; opp. **su°** A III.182. **-kathaṇ vaḍḍheti** "to increase the talk," to dispute sharply J I.404; V.412. **°ṇ samuṭṭhāpeti** to start a conversation J I.119 IV. 73. — At the end of cpds. (as adj.) **°kathā** e. g. chinna° Sn 711; ṭhita° DA I.73; madhura° J III.342; VI.255.

-abhiññāṇa recollection due to speech Miln 78, 79. **-ojja** (k°-udya, to **vad**) a dispute, quarrel Sn 825, 828. **-dhamma** a topic of conversation DA I.43. **-nigghosa** the sound of praise, flattery J II.350. **-pavatti** the course of a conversation J I.119; DhA I.249; Mhbv 61. **-pābhata** subject of a conversation, story J I.252, 364. **-bāhulla** abundance of talk, loquacity A IV.87. **-magga** narrative, account, history J I.2. **-rasa** the sweetness of (this) speech Miln 345. **-vatthu** 1. subject of a discourse or discussion, argument M I.372; II.127, 132. There are 10 enum^d at A IV.352, 357 (see kathā) and at Vism 19 as qualities of a kalyāṇa-mitta, referred to at A V.67, 129; Vism 127; DhA IV.30. Three are given at D III.220 = A I.197. **°*kusala*** well up in the subjects of discussion VvA 354. — 2. N. of the fifth book of the Abhidhamma Piṭaka, the seven constituents of which are enum^d at var. places (e. g. DA I.17; Mhbv 94, where Xvu takes the 3rd place), see also *J.P.T.S.* 1882, 1888, 1896. **-samuṭṭhāna** the arising of a discussion Mhvs 5, 138. **-samuṭṭhāpana** starting a conversation J I.119; III.278; DhA I.250. **-sampayoga** conversational intercourse A I.197. **-sallāpa** talk, conversation Vin I.77; D I.89 sq., 107 sq.; II.150; M I.178; A II.197; V.188; Ud 40; J II.283; Miln 31; DA I.276 (expl^d as kathana-paṭikathana); DhA II.91 (°ṇ karoti); VvA 153.

Kathāpeti Caus. II. of **katheti** (q. v.).

Kathika (adj.) (—°) [fr. kathā, cp. Sk. kathaka] relating, speaking, conversing about, expounding, in cpds. **citta°** Th 2, 449 (cp. citra-kathin); (a) **tiracchāna°** A IV.153; **dhamma°** J I.148; III.342; IV.2 (°thera); VI.255 (mahā°); as *noun* a preacher, speaker, expounder A III.174; Mhvs 14, 64 (mahā°).

Kathikā (f.) [fr. last ?] agreement Dpvs 19, 22; see **katikā**.

Kathita [pp. of katheti, cp. Sk. kathita] said, spoken, related J II.310; IV.73; V.493. **su°** well said or told J. IV.73. As nt. with instr. J IV.72 (tena kathitaṇ the discourse (given) by him).

Kathin (adj.) (—°) [cp. kathika] speaking; one who speaks, a speaker, preacher J I.148 (dhamma-kathikesu citra-kathī); Miln 90, 348 (°seṭṭha best of speakers). See also kathaṇ-kathin.

Katheti (v. den. fr. kathā, cp. Sk. kathayate] aor. kathesi, inf. kathetuṇ & kathetave (Vin I.359); Pass. **kathīyati** & katheti (Miln 22, cp. Trenckner, *Notes* 122); ppr. Pass. kathīyamāna & kacchamāna (A. III.181); grd. kathetabba, kathanīya & kaccha, — 1. to speak, say, tell, relate (in detail: vitthārato PvA 77). **mā kathesi** (= mā bhaṇi) do not speak PvA 16. — to tell (a story): J. I.2; IV.137; PvA 12, 13. — 2. to converse with J. VI.413; PvA 86 (= āmantayi). — 3. to report, to inform J V.460. — 4. to recite DhA I.166. — 5. to expound, explain, preach J I.30; Miln 131; DhA I.88; Nd² s. v. — 6. to speak about (with acc.) Vin II.168. — 7. to refer to J I.307. — 8. to answer or solve (a question) J I.165; V.66. — Caus II. **kathāpeti** to make say Mhvs 24, 4 (aor. kathāpayi); DhA II.35; KhA 118.

Kad° [old form of interr. pron. nt., equal to **kiṇ**; cp. (Vedic) kad in kadarthaṇ = kiṇarthaṇ to what purpose] orig. "what?" used adverbially; then indef. "any kind of," as **(na) kac(-cana)** "not at all"; **kac-cid** "any kind of; is it anything? what then?" Mostly used in disparaging sense of showing inferiority, contempt, or defectiveness, and equal to **kā°** (in denoting badness or

smallness, e. g. kākaṇika, kāpurisa, see also kantāra & kappaṭa), **kiṇ°, ku.°** For relation of ku > ka cp. kutra > kattha & kadā.

-anna bad food Kacc 178. **-asana** id. Kacc 178. **-dukkha** (?) great evil (=death) VvA 316 (expl^{d} as maraṇa, cp. kaṭuka).

Kadamba (cp. Sk. kadamba] the kadamba tree, Nauclea cordifolia (with orange-coloured, fragrant blossoms) J. VI.535, 539; Vism 206; DhA 1.309 (°puppha); Mhvs 25, 48 (id.).

Kadara (adj.) miserable J II.136 (expl^{d} as lūkha, kasira).

Kadariya (adj.) [cp. Sk. kadarya, kad + arya ?] mean miserly, stingy, selfish; usually expl^{d} by **thaddha-maccharī** (PvA 102; DhA III.189, 313), and mentioned with **macchari**, freq. also with **paribhāsaka** S 1.34, 96; A II.59; IV.79 sq.; Dh 177, 223; J V.273; Sn 663; Vv 29^{5}. As cause of Peta birth freq. in Pv., e. g. I.9^{3}; II.7^{7}; IV.1^{48}; PvA 25, 99, 236. — (nt.) avarice, stinginess, selfishness, grouped under **macchariya** Dhs 1122; Sn 362 (with kodha).

Kadariyatā (f.) [abstr. fr. last] stinginess, niggardliness D II.243; Miln 180; PvA 45.

Kadala (nt.) the plantain tree Kacc 335.

Kadalī[1] (f.) [Sk. kadalī] — 1. the plantain, Musa sapientium. Owing to the softness and unsubstantiality of its trunk it is used as a frequent symbol of unsubstantiality, transitoriness and worthlessness. As the plantain or banana plant always dies down after producing fruit, is destroyed as it were by its own fruit, it is used as a simile for a bad man destroyed by the fruit of his own deeds: S I.154 = Vin II.188 = S II.241 = A II.73 = DhA III.156; cp. Miln 166; — as an image of unsubstantiality, Cp. III.2^{4}. The tree is used as ornament on great festivals: J I.11; VI.590 (in simile), 592; VvA 31. — 2. a flag, banner, i. e. plantain leaves having the appearance of banners (-dhaja) J V.195; VI.412. In cpds. **kadali°**.

-khandha the trunk of the plantain tree, often in similes as symbol of worthlessness, e. g. M 1.233 = S III.141 = IV.167; Vism 479; Nd^{2} 680 A^{11}.; J VI.442; as symbol of smoothness and beauty of limbs VvA 280; **-taru** the plantain tree Dāvs V.49; **-toraṇa** a triumphal arch made of pl. stems and leaves Mhbv 169; **-patta** a pl. leaf used as an improvised plate to eat from J V.4; DhA I.59; **-phala** the fruit of the plantain J V.37.

Kadalī[2] (f.) a kind of deer, an antelope only in **°miga** J V.406, 416; VI.539; DA 1.87; and **°pavara-pacc.-attharaṇa** (nt.) the hide of the k. deer, used as a rug or cover D I.7 = A I.181 = Vin I.192 = II.163, 169; sim. D. II.187; (adj.) (of pallanka) A I.137 = III.50 = IV.394.

Kadā (indecl.) [Vedic kadā. Cp. tadā, sadā in Pali, and perhaps Latin quando]. interr. adv. when ? (very often foll. by fut.) Th I, 1091-1106; J II.212; VI. 46; DhA I.33; PvA 2. — Comb^{d} with **-ssu** J V.103, 215; VI.49 sq. **-ci** [cid] indef. — 1. at some time A IV.101. — 2. sometimes J I.98; PvA 271. — 3. once upon a time Dāvs I.30. — 4. perhaps, may be J I.297; VI.364. + **eva**: **kadācideva** VvA 213; **-kadāci kadāci** from time to time, every now and then J I.216; IV. 120; DhsA 238; PvA 253. **-kadāci karahaci** at some time or other, at times A I.179; Miln 73; DhA III.362. **-na kadāci** at no time, never S I.66; J V.434; VI.363; same with **mā k°** J VI.310; Mhvs 25, 113; cp. kudācana. —**kadāc-uppattika** (adj.) happening only sometimes, occasional Miln 114.

Kaddama [Derivation unknown. Sk. kardama] mud, mire, filth Nd^{2} 374 (=**panka**); J I.100; III.220 (written kadamo in verse and kaddemo in gloss); VI.240, 390; PvA 189 (=**panka**), 215; compared with moral impurities J III.290 & Miln 35. **a°** free from mud or dirt, clean Vin II.201, of a lake J III.289; fig. pure of character J III.290. **kaddamīkata** made muddy or dirty, defiled J VI.59 (kilesehi).

-odaka muddy water Vin II.262; Vism 127. **-parikhā** a moat filled with mud, as a defence J VI. 390; **-bahula** (adj.) muddy, full of mud DhA I.333;

Kanaka (nt.) [cp. Sk. kanaka; Gr. κνῆκος yellow; Ags. hunig = E. honey. See also kañcana] gold, usually as **uttatta°** molten gold; said of the colour of the skin Bu I.59; Pv III.3^{2}; J V.416; PvA 10 suvaṇṇa).

-agga gold-crested J V.156; **-chavin** of golden complexion J VI.13; **-taca** (adj.) id. J V.393; **-pabhā** golden splendour Bu XXIII.23; **-vimāna** a fairy palace of gold VvA 6; PvA 47, 53; **-sikharī** a golden peak, in °**rājā** king of the golden peaks (i. e. Himālayas): Dāvs IV.30.

Kaniṭṭha (adj.) [Sk. kaniṣṭha; compar. & superl.; see kañña] younger, youngest, younger born Vin III.146 (isi the younger); J II.6; PvA 42, 54; esp. the younger brother (opp. jeṭṭha, °ka) J I.132; DhA I.6, 13; Mhvs. 9, 7; PvA 19, 55. Comb^{d} with **jeṭṭhaka** the elder & younger brothers J I.253; sabba- k. the very youngest J I.395. f. **kaniṭṭhā** the youngest daughter DhA I.396. — fig. later, lesser, inferior, in **°phala** the lesser fruit (of sanctification) Pv IV.1^{88}. —**akaniṭṭha** "not the smaller" i. e. the greatest, highest; in akaniṭṭhagāmin going to the highest gods (cp. parinibbāyin) S V.237 = 285, etc. **°bhavana** the abode of the highest gods J. III.487.

Kaniṭṭhaka (adj.) younger (opp. jeṭṭha) A IV.93 = J II.348; DhA I.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; -**°ikā** and **°akā** a younger sister, Mhvs 1, 49; Pv I.11^{5} (better read for kaniṭṭhā).

Kaniṭṭhatta (nt.) the more recent and therefore lower, less developed state (of sanctification) DhA I.152.

Kaniṭṭhī (f.) a younger sister Mhvs 7, 67.

Kaniya (adj.) [compar. of kan°, Sk. kanīyaṇs] younger, less, inferior Kacc 122 (only as a grammarian's construction, not in the living language where it had coalesced with *kanyā = kañña).

Kanta[1] [Sk. kānta, pp. of kāmeti] — 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmaguṇā): pleasant, lovely, enjoyable; freq. in form. iṭṭhā kantā manāpā, referring to the pleasures of the senses S I.245; II.192; IV.60, 158, 235 sq.; V.22, 60, 147; A II.66 sq.; M I.85; Sn 759; It 15; Vbh 2, 100, 337; bāla° (lovely in the opinion of the ignorant) Sn 399. — D II.265 III.227 (ariya°); J III.264; V.447; with ref. to the fruit of action as giving pleasure: **°phala** Kvu 35, 211, PvA 277 (hatthi-) k° pleasing to elephants; of manta DhA I.163; of vīṇā J VI.255, 262; DhA I.163. — 2. beloved by, favourite of, charming J VI.255, 262; DhA I.163. — 3. (n.) the beloved one, the husband J VI.370 (wrongly written kan tena); of a precious stone Miln 118; Sdhp 608, cp. suriya°, canda°—**kantā** (f.) the beloved one, the wife J V.295; **kantena** (instr.) agreeably, with kind words A II.213; J V.486 (where porisādassa kante should be read as porisādassak' ante). —**a°** undesired, disagreeable, unpleasant, in same form as kanta, e. g. D II.192; in other comb^{n} J V.295; Vbh 100; Nett 180; PvA 193. —**akantena** with unpleasant words A II.213. —**kantatara** compar. J III.260.

-bhāva the state of being pleasant DA 1.76; VvA 323.

Kanta[2] [pp. of kantati[2], Sk. kṛtta. kanta is analogy-form. after pres. kantati, regularly we should expect katta. See also avakanta. It may be simply misreading for katta, cp. kern, *Toev.* under parikanta.] cut, cut out or off Th 2, 223 (°salla = samucchinna-rāg'-ādi-salla ThA 179) cp. katta & pari°

Kantati[1] [Sk. kṛṇatti, *qert, cp. kata, & Lat. cratis, crassus, E. crate] to plait, twist, spin, esp. suttaṇ (thread) Vin IV.300; PvA 75; DhA III.273; kappāsaṇ A III.295. Cp. pari°.

Kantati[2] [Sk. kṛṇtati; *(s)qert, to cut; cp. Gr. κειρω, to shear; Lat. caro, cena; Ohg. sceran, E. shear; see also kaṭu] to cut, cut off J II.53 (: as nik° in gloss, where it should be mūlāni kant°); III.185; VI.154, DhA III.152 (+ viddhaṇseti).

Kantāra (adj. n.) [perhaps from kad-tarati, difficult to cross, Sk. (?) kāntāra] difficult to pass, scil. magga, a difficult road, waste land, wilderness, expl[d] as nirudaka īriṇa VvA 334 (on Vv 84[3]), comb[d] with maru° PvA 99 and marukantāramagga PvA 112; opp. khemantabhūmi. Usually 5 kinds of wilds are enumerated: cora°, vāla°, nirudaka°, amanussa°, appabbhakkha° J I.99; SA 324; 4 kinds at Nd[2] 630: cora°, vāla° dubhikkha° nirudaka°. The term is used both lit. & fig. (of the wilds of ignorance, false doctrine, or of difficulties, hardship). As the seat of demons (Petas and Yakkhas) freq. in Pv (see above), also J I.395. As diṭṭhi° in pass. diṭṭhi-gata, etc. M I.8, 486, Pug 22 (on diṭṭhi vipatti).

-**addhāna** a road in the wilderness, a dangerous path (fig.)Th 1, 95~D I.73=M I.276; -**paṭipanna** a wanderer through the wilderness, i. e. a forester J III.537. -**magga** a difficult road (cp. kummagga) J II.294 (lit.), in simile: S II.118. -**mukha** the entrance to a desert J I.99.

Kantāriya (adj.) [from kantāra] (one) living in or belonging to the desert, the guardian of a wilderness, applied to a Yakkha Vv 84[21] (=VvA 341).

Kantika[1] (adj.) [to kantat[1]] spinning PvA 75 (sutta° itthiyo).

Kantika[2]=kanta[1] in a° unpleasant, disgusting Pv III.4[1] (=PvA 193).

Kantita[1] [Sk. kṛtta, pp. of kantati[1]] spun, (sutta) Vin IV.300.

Kantita[2] (adj.) Sk. kṛtta pp. of kantati[2]] cut off, severed Miln 240.

Kanda [Sk. kanda] a tuberous root, a bulb, tuber, as radish, etc. J I.273; IV.373; VI.516; VvA 335; °mūla bulbs and roots (°phala) D I.101; a bulbous root J V.202.

Kandati [Sk. krandati to *q(e)lem; cp. Gr. καλέω, κέλαδος, Lat. clamor, calare, calendae, Ohg. hellan to shout] to cry, wail, weep, lament, bewail Dh 371; Vv 83[12]; J VI.166; Miln 11, 148; freq. of Petas: PvA 43, 160, 262 (cp. rodati). — In kāmaguṇā pass. urattāḷiṇ k. M. I.86=Nd[2] s. v.; A III.54 (urattāḷi for °iṇ v. l.); in phrase bāhā paggayha k° Vin I.237; II.284; J V.267.

Kandaṇa (nt.) [Sk. krandana] crying, lamenting PvA 262

Kandara [Sk. kandara] — 1. a cave, grotto, generally, on the slope or at the foot of a mountain Vin II.76, 146; used as a dwelling-place Th 1, 602; J I.205; III.172. — 2. a glen, defile, gully D I.71=A II.210=Pug 59; A IV.437; Miln 36; expl[d] at DA I.209 (as a mountainous part broken by the water of a river; the etym. is a popular one, viz. " kaṇ vuccati udakaṇ; tena dāritaṇ "). k-padarasākhā A I.243=II.240; PvA 29.

Kandala N. of a plant with white flowers J IV.442. —**makuḷa** knob (?) of k. plant Vism 253 (as in description of sinews).

Kandaḷa N. of esculent water lily, having an enormous bulb D I.264.

Kandita (adj.) [pp. of kandati] weeping, lamenting Dāvs IV.46; a° not weeping J III.58. (n. nt.) crying, lamentation J III.57; Miln 148.

Kanna (adj.) [Sk. skanna] trickling down J V.445.

Kannāma=kinnāma J VI.126.

Kapaṇa (adj. n.) [Sk. kṛpaṇa from **kṛp** wail, cp. Lat. crepo; Ags. hraefn=E. raven. Cp. also Sk. kṛcchra] — 1. poor, miserable, wretched; a beggar; freq. expl[d] by varāka, duggata, dīna and daḷidda; very often classed with low-caste people, as caṇḍālā Pv. III.1[13] & pesakārā (Ud 4). Sn 818] I.312, 321; III.199; Pv II.9[14]; III.1[13], IV.5[2]; DA I.298; DhA I.233; Th A 178. — 2. small, short, insignificant A I.213; Bdhd 84. (f.) °ā a miserable woman J IV.285; -°an (adv.) pitifully, piteously, with verbs of weeping, etc. J III.295; V.499; VI.143; a° not poor J III.199; —ati° very miserable Pgdp 74. Der. °tā wretchedness Sdhp 315.

-**addhikā** pl. often with °ādi, which means samaṇabrāhmaṇa-k°-vaṇibbaka-yācakā (e. g. D I.137; PvA 78) beggars and wayfarers, tramps J I.6, 262, DhA I.105, 188 (written k°-andhika); see also DA I.298 and kapaṇikā; -iddhikā pl. (probably miswriting for °addh°, cp. Trenckner, *J.P.T.S.* 1908, 130) D I.137; It 65; DA I.298; -itthī a poor woman J III.448; -jīvikā in °aṇ kappeti to make a poor livelihood J I.312; -bhāva the state of being miserable PvA 274; -manussa a wretched fellow, a beggar Vism 343; -laddhaka obtained in pain, said of children J VI.150, cp. kiccha laddhaka; -visikhā the street or quarter of the poor, the slums Ud 4; -vuttin leading a poor life PvA 175.

Kapaṇikā (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapaṇā; also as **kapaṇiyā** J VI.93.

Kapalla at Vin I.203, is an error for kajjala, lamp-black, used in preparation of a collyrium (cp. *J.P.T.S.* 1887, 167).

Kapalla (nt.) [Sk kapāla; orig. skull, bowl, cp. kapola & Lat. caput, capula, capillus, Goth. haubi, E. head]— 1. a bowl in form of a skull, or the shell of reptiles; see **kapāla**.— 2. an earthenware pan used to carry ashes J I.8; VI.66, 75; DhA I.288. — 3. a frying pan (see cpds. & cp. angāra-kapalla) Sn 672. -kapalla is only a variant of kapāla.

-**pāti** an earthen pot, a pan J I.347=Dh A I.371; -**pūva** a pancake J I.345; DhA I.367; VvA 123; Mhvs 35, 67.

Kapallaka — 1. a small earthen bowl J VI.59; DhA I.224. — 2. a frying pan J I.346.

Kapāla (nt.) [Sk. kapāla, see kapalla] — 1. a tortoise- or turtle-shell S I.7=Miln 371; S IV.179; as ornament at DA I.89. — 2. the skull, cp. kaṭāha in sīsakaṭāha. — 3. a frying pan (usually as ayo°, of iron, e. g. A IV.70; Nd[2] 304[III]; VvA 335) J II.352; Vv 84[5]; DhA I.148 (v. l. °kapalla); Bdhd 100 (in simile). — 4. a begging bowl, used by certain ascetics S IV.190; V.53, 301; A I.36; III.225; J I.89; PvA 3. — 5. a potsherd J II.301.

-**ābhata** the food collected in a bowl A I.36; -**khaṇḍa** a bit of potsherd J II.301; -**hattha** " with a bowl in his hand," begging, or a beggar, Th 1, 1118; J I.89; III.32; V.468; PvA 3.

Kapālaka — 1. a small vessel, bowl J I.425. — 2. a beggar's bowl J I.235; DhA II.26.

Kapāsa=kappāsa, q. v. Dāvs II.39.

Kapi [Sk. kapi, original designation of a brownish colour, cp. kapila & kapota] a monkey (freq. in similes) Sn 791; Th 2, 1080; J I.170; III.148, cp. kavi.

-**kaccha** the plant Mucuna pruritus Pv II.3[10]; °*phala* its fruit PvA 86; -**citta** " having a monkey's mind," capricious, fickle J III.148=525; -**naccanā** Npl., Pv IV.1[37]; -**niddā** " monkey-sleep," dozing Miln 300.

Kapiñjala [Derivation unknown. Sk. kapiñjala] a wild bird, possibly the francolin partridge Kvu 268; J VI.538 (B.B. kapiñjara).

Kapiṭhana the tree Thespesia populneoides Vin IV. 35.

Kapiṭṭha and °ttha — 1. the tree Feronia elephantum, the wood-apple tree J VI.534; Vism 183 (°ka); Mhvs 29, 11; — 2. °ṇ (nt.) the wood apple Miln 189; — 3. the position of the hand when the fingers are slightly and loosely bent in J I.237; **kapitthaka** S V.96.

Kapitthana = kapiṭhana J II.445; VI.529, 550, 553; v. l. at Vism 183 for °itthaka.

Kapila (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair & beard VvA 222; °ā f. a brown cow DhA IV.153.

Kapisīsa [Sk. kapiśīrṣa] the lintel of a door D II.143 (cp. Rh.D. *Buddh. Suttas* p. 95 n[1]) -°**ka** the cavity in a door-post for receiving the bolt Vin II.120, 148 (cp. *Vin. Texts* II.106 n[3]).

Kapota [Sk. kapota, greyish blue, cp. kapi) — 1. (m.) a pigeon, a dove J I.243; Miln 403; — 2. (f.) °ī a female pigeon PvA 47; °**ka** (f. °ikā Miln 365) a small pigeon J I.244.

-**pāda** (of the colour) of a pigeon's foot J I.9.

Kapola [Sk. kapola, cp. kapalla, orig. meaning "hollow"] the cheek Vism 263, 362; DhA I.194.

Kappa (adj. n.) [Sk. kalpa, see kappeti for etym. & formation] anything made with a definite object in view, prepared, arranged; or that which is fit, suitable, proper. See also DhA I.103 & KhA 115 for var. meanings. — I *Literal Meaning.* — 1. (adj.) fitting, suitable, proper (cp. °tā) (= kappiya) in kappâkappesu kusalo Th 1, 251, °kovido Mhvs 15, 16; Sn 911; as juice Miln 161. — (—°) made as, like, resembling Vin I.290 (ahata°); Sn 35 (khaggavisāṇa°); hetu° acting as cause to Sn 16; Miln 105; —a° incomparable Mhvs 14, 65; — 2. (nt.) a fitting, i. e. harness or trapping (cp. kappana) Vv 20[9] (VvA 104); — a small black dot or smudge (kappa-bindu) imprinted on a new robe to make it lawful Vin I.255; IV.227, 286: also fig. a making-up (of a trick): lesa° DA I.103; VvA 348. — II. *Applied Meaning.* — 1. (qualitative) ordinance, precept, rule; practice, manner Vin II.294, 301 (:kappati singiloṇa-kappo "it is the rule concerning . . ."); cp. Mhvs 4, 9; one of the chaḷanga, the 6 disciplines of Vedic interpretation, VvA 265; — 2. (temporal) a "fixed" time, time with ref. to individual and cosmic life. As āyu at DA I.103 (cp. kappaṇ); as a cycle of time = saṇsāra at Sn 521, 535, 860 (na eti kappaṇ); as a measure of time: an age of the world Vin III.109; Miln 108; Sdhp 256, 257; PvA 21; It 17 = Bdhd 87 = S II.185. There are 3 principal cycles or aeons: **mahā°**, **asankheyya°**, **antara°**; each mahā° consists of 4 asankheyya-kappas, viz. saṇvaṭṭa° saṇvaṭṭaṭṭhāyi° vivaṭṭa° vivaṭṭaṭṭhāyi° A II.142; often abbreviated to saṇvaṭṭa-vivaṭṭa° D I.14; It 15; freq. in formula ekampijātiṇ, etc. Vin III.4 = D III.51, 111 = It 99. On pubbanta° & aparanta°, past & future kappas see D I.12 sq. paṭhama-kappe at the beginning of the world, once upon a time (cp. atīte) J I.207. When kappa stands by itself, a Mahā-kappa is understood: DA I.162. A whole, complete kappa is designated by kevala° Sn pp. 18 = 46 ~ 125; Sn 517; also dīgha° S II.181; Sdhp 257. For *similes* as to the enormous length of a kappa see S II.181 & DA I.164 = PvA 254. — acc. **kappaṇ** adv.: for a long time D II.103 = 115 = Ud 62, quot. at DA I.103; Vin II.198; It 17; Miln 108; mayi āyukappaṇ J I.119. cp. Miln 141. Cp. **sankappa**.

-**ātīta** one who has gone beyond time, an Arahant Sn 373. **āvasesaṇ** (acc.) for the rest of the kappa, in kappaṇ vā k-āvasesaṇ vā D II.117 = A IV.309 = Ud 62; Miln 140: -**āyuka** (one) whose life extends over a kappa Mhvs V.87; -**uṭṭhāna** arising at or belonging to the (end of a) kappa: -*aggi* the fire which destroys the Universe J II.397; III.185; IV.498; V.336; VI.554; Vism 304; -*kāla* the time of the end of the world J V.244; -**uṭṭhāna** (by itself) the end of the world J I.4 = Vism 415; -**kata** on which a kappa, i. e. smudge, has been made, ref. to the civara of a bhikkhu (see above) Vin I.255; IV.227, 286; DA I.103; -(ñ)**jaha** (one) who has left time behind, free from saṇsāra, an Arahant Sn 1101 (but expl[d] at Nd[2] s. v., see also DA I.103 as free from dve kappā: diṭṭhi° taṇha°). -**jāla** the consumption of the kappa by fire, the end of a kappa Dpvs I.61. -**ṭṭha** staying there for a kappa, i. e. in purgatory in āpāyiko nerayiko + atekiccho, said of Devadatta Vin II.202, 206; A III.402 ~ IV.160; It 11 ~ 85. -**ṭṭhāyin** lasting a whole cycle, of a vimāna Th 1, 1190. -**ṭṭhika** enduring for an aeon: kibbisa (of Devadatta) Vin II.198 = 204; (cp. *Vin. Texts* III.254) sālarukkha J V.416; see also ṭhitakappiṇ Pug 13. -**ṭṭhitika** id. DhA I.50 (vera); Miln 108 (kammaṇ). ("sabbe pi magga-samangino puggalā ṭhita kappino.") -**ṭṭhiya-** = prec. A V.75; J I.172, 213; V.33; Miln 109, 214. °**rukkha** the tree that lasts for a kappa, ref. to the cittapāṭalī, the pied trumpet-tree in the abode of the Asuras J I.202; -**nibbatta** originated at the beginning of the k. (appl. to the flames of purgatory) J V.272; -**parivaṭṭa** the evolution of a k; the end of the world Dpvs I.59; -**pādapa** = °rukkha Mhbv 2; -**rukkha** a wishing tree, magical tree, fulfilling all wishes; sometimes fig. J VI.117, 594; Vism 206; PvA 75, 176, 121; VvA 32 (where comb[d] with cintāmaṇi); DhA IV.208; -**latā** a creeper like the kapparukkha VvA 12; -**vināsaka** (scil. aggi): the fire consuming the world at the end of a k. Vism 414 sq.; (mahāmegho) DhA III.362; -**samaṇa** an ascetic acc. to precepts, an earnest ascetic J VI.60 (cp. samaṇa-kappa); -**halāhala** "the k-uproar," the uproar near the end of a kalpa J I.47.

Kappaka [fr. **kḷp**, kappeti] a barber, hairdresser, also attendant to the king; his other function (of preparing baths) is expressed in the term nahāpaka (Pv II.9[37]) or nahāpita (°ā ?) (DA I.157) Vin. I.344; II.182; D I.51 (= DA I.157, in list of various occupations); J I.60, 137; III.315; Pv II.9[37]; III.1[4] (where expl. by nahāpita in the meaning of "bathed," cp. expl. ad I.10[8]) DhA I.85 (°vesa disguise of a barber), 342 (pasādhana° one who arranges the dress, etc., hairdresser).

-**jātika** belonging to or reborn in the barber class, in this sense representing a low, "black" birth PvA 176.

Kappaṭa [kad-paṭa = ku-paṭa] a dirty, old rag, torn garment (of a bhikkhu) Th I.199.

Kappatā (f.) [abstr. fr. kappa] fitness, suitability DA I.207.

Kappati [Pass. of kappeti, cp. Sk. kalpyate] to be fit, seeming, proper, with dat. of person D II.162; Vin II.263, 294; III.36; Th I.488; Mhvs 4, 11; 15, 16.

Kappana (nt.) [fr. kappeti, cp. Sk. kalpana] the act of preparing, fixing; that which is fixed, arranged, performed. 1. kappanā (f.) the fixing of a horse's harness, harnessing, saddling J I.62; — 2. (nt.) (—°) procuring, making: jīvika°; a livelihood J III.32; putting into order; danta° J I.321; — 3. (adj.) (—°) trimmed, arranged with: nānāratana° VvA 35.

Kappara [cp. Sk. kūrpara] the elbow Vin III.121 = IV.221; J I.293; 297; DhA I.48, 394; VvA 206.

Kappāsa [cp. Sk. karpāsa] 1. the silk-cotton tree J III.286; VI.336. — 2. cotton D II.141; A III.295; S V.284; J I.350; VI.41; comb. w. uṇṇa A III.37 = IV.265 = 268.

-**aṭṭhi** a cotton seed DhA III.71; -**paṭala** the film of the cotton seed Vism 446; Bdhd 66; -**picu** cotton S V.284; J V.110, 343; VI.184: -**maya** made of cotton PvA 77.

Kappāsika (adj.) made of cotton D II.188, cp. A IV.394; D II.351; Vin I.58 = 97 = 281; J VI.590; Pv II.1[17]. (nt) cotton stuff Miln 267.

-**paṇṇa** the leaf of the cotton tree, used medicinally

Vin 1.201; **-sukhuma** fine, delicate cotton stuff D 11.188; A IV.394; Miln 105.

Kappāsī (f.) [=kappāsa] cotton J VI.537; PvA 146.

Kappika (—°) (adj.) [fr. kappa] 1. belonging to a kappa, in **paṭhama°** -kāla the time of the first Age DA 1.247; Vbh 412 (of manussā); VvA 19 (of Manu); without the kāla (id.) at J 1.222; as noun the men of the first Age J 11.352. — 2. In cpds. . . . pubbanta° and aparanta° the ika° belongs to the whole cpd. D 1.39 sq.; DA 1.103. See also kappiya 2.

Kappita [pp. of kappeti] 1. prepared, arranged, i. e. harnessed D 1.49; J VI.268; i. e. plaited DA 1.274; i. e. trimmed: °**kesamassu** "with hair & beard trimmed" D 11.325; S IV.343; J V.173, 350; VI.268; Vv 73[1]. — 2. getting procuring; as °**jīvika** a living J V.270; made ready, drawn up (in battle array) D 11.189; — 3. decorated with, adorned with Sdhp 247. **-su°** well prepared, beautifully harnessed or trimmed Vv 60[1].

Kappin (adj.) [fr. kappa] 1. (cp. kappa 11.1[a]) getting, procuring, acquiring (paññā°) Sn 1090; — 2. (cp. kappa 11.1[b]) having a kappa (as duration), lasting a Cycle Pu 13; in Mahā° enduring a Mahākappa DA 1.164=PvA 254.

Kappiya (adj.) [fr. kappa] 1. (cp. kappa 11.1[a]) according to rule, right, suitable, fitting, proper, appropriate (PvA 26=anucchavika paṭirūpa) J 1.392; DA 1.9; PvA 25, 141. —**a°** not right, not proper, unlawful Vin 1.45, 211; 11.118; III.20; (nt) that which is proper A 1.84; Dhs 1160; —**a°** ibid; **-kappiyākappiya** (nt) that which is proper and that which is not J 1.316; DA 1.78. — 2. (cp. kappa 11.1[b]) connected with time, subject to kappa, i. e. temporal, of time, subject to saṃsāra; of devamanussā Sn 521; na+of the Muni Sn 914. In another sense (" belonging to an Age ") in cpd. paṭhama °-kāla the time of the first Age J 11.352. —**a°** delivered from time, free from saṃsāra, Ep. of an Arahant Sn 860; cp. Miln 49, 50. See also kappika.

-ānuloma (nt.) accordance with the rule Nett 192. **-kāraka** " one who makes it befitting," i. e. who by offering anything to a Bhikkhu, makes it legally acceptable Vin 1.206; **-kuṭī** (f.) a building outside the Vihāra, wherein allowable articles were stored, a kind of warehouse Vin 1.139; 11.159; **-dāraka** a boy given to the Bhikkhus to work for them in the Vihāra DA 1.78 (v. l. BB °kāraka); **-bhaṇḍa** utensils allowable to the Bhikkhus J 1.41; DhA 1.412. **a°** thing unauthorised Vin. 11.169; a list of such forbidden articles is found at Vin 1.192; **-bhūmi** (f.) a plot of ground set apart for storing (allowable) provisions Vin 1.239 (cp. °kuṭi); **-lesa** [cp. Sk. kalpya] guile appropriate to one's own purpose VvA 348; **-saññin** (a) imagining as lawful (that which is not) A 1.84; **a°** opp. ibid. **-°tā** the imagining as lawful (that which is not) appl. to kukkucca Dhs 1160; **a°** opp. ibid.

Kappu (nt.)=kappa in the dialect used by Makkhali Gosāla, presumably the dialect of Vesāli, D 1.54; DA 1.164 (a Burmese MS. reads kappi, and so do Pv. IV.3[32]; PvA 254).

Kappūra (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J VI.537. — (b) the resinous exudation, the prepared odoriferant substance (cp. kaṭukapphala) J 11.416=DhA III.475; Miln 382; Dāvs V.50.

Kappeti [Der. from kappa, cp. Sk. kṛpa shape, form; ***kṛpay** caus. from. fr. ***kṛ**=Sk. **kṛ**, karoti to shape, to make, cp. karoti] to cause to fit, to create, build, construct, arrange, prepare, order.

I. *lit.* 1. in special sense: to prepare, get done, i. e. harness: J 1.62; plait DA 1.274, an offering (yaññaṃ) Sn 1043; i. e. to trim etc. M 11.155; J III.223; Mhvs 25, 64. 2, generally (to be translated according to the meaning of accompanying noun), to make, get up, carry on etc. (=Fr. passer), viz. **iriyāpathaṃ** to keep one's composure Th 1.570; J V.262; Bdhd 33; **jīvitaṃ:** to lead one's life PvA 3, 4, 13; **divāvihāraṃ** to take the noonday rest Mhvs 19, 79; **nisajjaṃ** to sit down Vin III.191; **vāsaṃ, saṃvāsaṃ** to make one's abode D 11.88; Sn 283; PvA 36, 47; **saṃvāsaṃ** to have (sexual) intercourse with J III.448; Mhvs 5, 212; PvA 6; **seyyaṃ:** to lie down, to make one's bed Pug 55 etc. (acelaka-passage=D 1.166).

II. *fig.* 1. in special sense: to construct or form an opinion, to conjecture, to think Sn 799; DA 1.103; — 2. generally: to ordain, prescribe, determine J V.238 (=say vidahati) — Caus. II. **kappāpeti** to cause to be made in all senses of kappeti; e. g. Vin 11.134 (massuṃ k. to get one's beard done); J V.262 (hatthiyānāni k. to harness the elephant-cars); DA 1.147 (pañca hatthinikā-satāni k. harness the 500 elephants). Pass. **kappīyati** in ppr. kappiyamāna getting harnessed J 1.62.

Kabara (adj.) [cp. Sk. kabara] variegated, spotted, striped; mixed, intermingled; in patches Vism 190. Of a cow (°gāvī) DhA 1.71 (°go-rūpa) ibid. 99; of a calf (°vaccha) J V.106; of a dog (°vaṇṇa=sabala q. v.) J VI.107; of leprosy J V.69; of the shade of trees (°cchāya, opp. sanda°) M 1.75; J IV.152; DhA 1.375.

-kucchi having a belly striped with many colours, of a monster J 1.273; **-kuṭṭha** a kind of leprosy J V.69; **-maṇi** the cat's eye, a precious stone, also called masāragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167, 304.

Kabala (m., nt.) [cp. Sk. kavala BSk. kavaḍa Divy 290 (+ālopa), 298, 470] a small piece (=ālopa PvA 70), a mouthful, always appl. to food, either solid (i. e. as much as is made into a ball with the fingers when eating), or liquid Vin 11.214; It 18=J III.409; IV.93; Dh 324; Miln 180, 400; Bdhd 69; DhA 11.65; PvA 39; Mhvs 19, 74. Kabale kabale on every morsel J 1.68; Miln 231; **-sakabala** appl. to the mouth, with the mouth full of food Vin 11.214; IV. 195; — Sometimes written kabaḷa.

-āvacchedaka choosing portions of a mouthful, nibbling at a morsel Vin 11.214; IV.196.

Kabalinkāra (adj.) [kabala in comp[n] form kabalī° before **kr** & **bhū**; kabalin for kabalī°] always in comb[n] with **āhāra**, food " made into a ball," i. e. eatable, material food, as one of the 4 kinds of food (see stock phrase k° āhāro oḷāriko vā sukhumo vā . . . at M 1.48=S 11.11, 98=D III.228, 276; Bdhd 135) Dhs 585, 646 (where fully described), 816; Miln 245; Vism 236, 341, 450, 616; Bdhd 69, 74; DA 1.120. Written kabaḷīkāra nearly always in Burmese, and sometimes in Singh. MSS.; s. also Nett 114-118.

-āhāra-bhakkha (of attā, soul) feeding on material food D 1.34, 186, 195; **-bhakkha**, same A III.192=V.336 (appl. to the kāmāvacara devas); DA 1.120.

Kabaḷikā (f.) [cp. Sk. kavalikā] a bandage, a piece of cloth put over a sore or wound Vin 1.205 (cp. *Vin. Texts* 11.58 n[4]).

Kabba (nt.) [cp. Sk. kāvya] a poem, poetical composition, song, ballad in °ṃ **karoti** to compose a song J VI.410; **-karaṇa** making poems DA 1.95; and **-kāra** a poet Kh 21; J VI.410.

Kabya=kabba in cpds. °**ālaṅkāra** composing in beautiful verse, a beautiful poem in °ṃ bandhati, to compose a poem ibid.; and **-kāraka** a poet, ibid.

Kama [fr. **kram**, cp. Vedic krama (—°) step, in uru°, BSk. krama reprieve, Divy 505] — 1. (nt.) going, proceeding, course, step, way, manner, e. g. sabbatth'āvihatakkama " having a course on all sides unobstructed" Sdhp 425; vaḍḍhana° process of development Bdhd 96 paṭiloma° (going) the opposite way Bdhd 106; cp. also

Bdhd 107, 111. a fivefold kāma or process (of development or division), succession, is given at Vism 476 with uppattik°, pahāna°, paṭipattik°, bhūmik°, desanāk°, where they are illustrated by examples. Threefold applied to upādāna at Vism 570 (viz. uppattik°, pahānak°, desanāk°) — 2. oblique cases (late and technical) "by way of going," i. e. in order or in due course, in succession: kamato Vism 476, 483, 497; Bdhd 70, 103; kamena by & by, gradually Mhvs. 3, 33; 5, 136; 13, 6; Dāvs 1.30; SnA 455; Bdhd 88; yathākkamaṃ Bdhd 96. — 3. (adj.) (—°) having a certain way of going: catukkama walking on all fours (= catuppāda) Pv 1.11[8].

Kamana a step, stepping, gait J v.155, in expl[n] J v.156 taken to be ppr. med. — See **san°**.

Kamati [**kram**, Dhtp. expl[d] by padavikkhepe; ppr. med. kamamāna-S 1.33; Sn 176; Intens. cankamati.] to walk. (I) lit. 1. c. loc. to walk, travel, go through: dibbe pathe Sn 176; ariye pathe S 1.33; ākāse D 1.212 = M 1.69 = A III.17; — 2. c. acc. to go or get to, to enter M II.18; J VI.107; Pv 1.1[3] (saggaṃ) — (II) fig. 1. to succeed, have effect, to affect. M 1.186; J v.198; Miln 198; — 2. to plunge into, to enter into A II.144; — 3. impers. to come to (c. dat) S IV.283.

Kamaṇḍalu (m., nt.) [etym. uncertain] the waterpot with long spout used by non-Buddhist ascetics S 1.167; J II.73 (= kuṇḍikā); IV.362, 370; VI.86, 525, 570; Sn p. 80; DhA III.448—adj. **kamaṇḍaluka** [read kā° ?] "with the waterpot" A v.263 (brāhmaṇā pacchābhūmakā k.).

Kamatthaṃ (adv.) [kaṃ atthaṃ] for what purpose, why? J III.398 (= kimatthaṃ).

Kamanīya (adj.) [grd of kāmayati] (a) desirable, beautiful, lovely J v.155, 156; Miln 11; (b) pleasant, sweet (-sounding) D II.171; J 1.96. — As nt. a desirable object S 1.22.

Kamala (nt.) a lotus, freq. comb[d] with kuvalaya; or with uppala J 1.146; DA 1.40,, expl[d] as vārikiñjakkha PvA 77. 1. lotus, the lotus flower, Nelumbium J 1.146; DA 1.40; Mhbv 3; Sdhp 325; VvA 43, 181, 191; PvA 23, 77; — At J 1.119, 149 a better reading is obtained by corr. kambala to kamala, at J 1.178 however kamb° should be retained.— 2. a kind of grass, of which sandals were made Vin. 1.190 (s. *Vin. Texts* II.23 n.) — 3. f. **kamalā** a graceful woman J v.160; **-komalakarā** (f.) (of a woman) having lotus-like (soft) hands Mhbv 29; **-dala** a lotus leaf Vism 465; Mhbv 3; Bdhd 19; DhsA 127; VvA 35, 38. — **-pādukā** sandals of k. grass Vin 1.190.

Kamalin (adj.) [fr. kamala] rich in lotus, covered with lotuses (of a pond) in kamalinī-kāmuka "the lover of lotuses," Ep. of the Sun Mhbv. 3 (v. l. °sāmika perhaps to be preferred).

Kampa (—°) [fr. **kamp**] trembling, shaking; tremor DA 1.130 (paṭhavi°); Sdhp 401; **a°** (adj.) not trembling, unshaken; calm, tranquil Sdhp 594; Mhvs 15, 175.

Kampaka (adj.) [fr. kampa] shaking, one who shakes or causes to tremble Miln 344 (paṭhavi°).

Kampati [**kamp** to shake Dhtp. 186: calane; p. pres. kampanto, kampaṃ, kampamāna; aor. akampi; caus. kampeti; p. pres. kampetaṃ Dpvs XVII.51; ger. kampayitvāna D II.108; J v.178] — to shake, tremble, waver Kh 6; J 1.23; Sn 268 (expl. KhA 153: calati, vedhati); Bdhd 84;—Cp. anu°, pa°, vi°, sam°.—**kampamāna** (adj.) trembling J III.161; agitated, troubled (°citta) J II.337; **a°** not trembling, unhesitating, steadfast J VI.293.

Kampana [fr. **kamp**] 1. adj. causing to shake DhA 1.84, trembling Kacc 271; 2. (nt) (a) an earthquake J 1.26 47; (b) tremor (of feelings) J III.163.

-rasa (adj.) "whose essence is to tremble," said of doubt (vicikicchā) DhsA 259.

Kampin (adj.) [fr. kampa] see vi°.

Kampiya (adj.) [grd. of kampati] in **a°** not to be shaken, immovable, strong Th 2, 195; Miln 386; (nt.) firmness, said of the 5 moral powers (balāni) DA 1.64.

Kampurī (va.) at Th 2, 262 is to be corr. into kambu-r-iva (see Morris, *J.P.T.S.* 1884, 76).

Kambala (m., nt.) [cp. Sk. kambala] 1. woollen stuff, woollen blanket or garment. From J IV.353 it appears that it was a product of the north, probably Nepal (cp. *J.P.T.S.* 1889, 203); enum[d] as one of the 6 kinds of cīvaras, together w. **koseyya** & **kappāsika** at Vin 1.58 = 96, also at A IV.394 (s. °sukhuma); freq. preceded by **ratta** (e. g. DA 1.40. Cp. also ambara[3] and ambala), which shows that it was commonly dyed red; also as **paṇḍu** Sn 689; Bdhd 1. — Some woollen garments (aḍḍhakāsika) were not allowed for Bhikkhus: Vin 1.281; II.174; see further J 1.43, 178, 322; IV.138; Miln 17, 88, 105; DhA 1.226; II.89 sq. 2. a garment: two kinds of hair-(blankets, i. e.) garments viz. **kesa°** and **vāla°** mentioned Vin 1.305 = D 1.167 = A 1.240, 295. — 3. woollen thread Vin 1.190 (expl[d] by uṇṇā) (cp. *Vin. Texts* II.23); J VI.340; — 4. a tribe of Nāgas J VI.165.

-kañcuka a (red) woollen covering thrown over a temple, as an ornament Mhvs 34, 74; **-kūṭāgāra** a bamboo structure covered with (red) woollen cloth, used as funeral pile DhA 1.69; **-pādukā** woollen slippers Vin 1.190; **-puñja** a heap of blankets J 1.149; **-maddana** dyeing the rug Vin 1.254 (cp. *Vin. Texts* II.154); **-ratana** a precious rug of wool J IV.138; Miln 17 (16 ft. long & 18 ft. wide); **-vaṇṇa** (adj.) of the colour of woollen fabric, i. e. red J v.359 (°maṇsa); **-silāsana** (paṇḍu°) a stone-seat, covered with a white k. blanket, forming the throne of Sakka DhA 1.17; **-sukhuma** fine, delicate woollen stuff D II.188 = A IV.394; Miln 105; **-sutta** a woollen thread J VI.340.

Kambalin (adj.) [fr. kambala] having a woollen garment D 1.55; II.150.

Kambalīya (nt.) [fr. kambala] (a sort of) woollen garment Pv II.1[17] (cp. PvA 77).

Kambu [cp. Sk. kambu, Halāyudha = śankha; Dhtp. saṃvaraṇe] 1. a conch, a shell: saṇha-kambu-r-iva . . . sobhate su gīvā Th 2, 262 (for kampurī'va); s. cpds. — 2. a ring or bracelet (made of shells or perhaps gold: see Kern, *Toev. s.* v.) J IV.18, 466 (+ kāyūra); Pv II.12[7], III.9[3] (= PvA 157, sankhavalaya) Vv 36[3] (= VvA 167 hatth'ālankāra), worn on the wrist, while the kāyūra is worn on the upper part of the arm (bhujālankāra ibid.); — 3. a golden ring, given as second meaning at VvA 167, so also expl. at J IV.18, 130; J v.400.

-gīva (adj.) having a neck shaped like a shell, i. e. in spirals, having lines or folds, considered as lucky J IV.130 (= suvaṇṇālingasadisagīvo), cp. above 1 **-tala** the base or lower part of a shell, viz. the spiral part, fig. the lines of the neck J v.155 (°ābhāsā gīvā, expl[d] on p. 156 as suvaṇṇālingatala-sannibhā); also the (polished) surface of a shell, used as simile for smoothness J v.204, 207; **-pariharaka** a wristlet or bracelet VvA 167.

Kambussa [fr. preceding] gold or golden ornament (bracelet) J v.260, 261 (: kambussaṃ vuccati suvaṇṇaṃ).

Kambojaka (adj.) coming fr. Kamboja J IV.464 (assatara).

Kamboja (f.) N of a country J v.446 (°ka raṭṭha); Pv II.91 (etc.); Vism 332, 334, 336.

Kamboji (m., nt.) [meaning & etym. unexpl^{d}] the plant Cassia tora or alata J III.223 (°gumba = eḷagalā-gumba; vv. ll: kammoja° & tampo° [for kambo°]).

Kamma (nt.) [Vedic karman, work esp. sacrificial process. For ending °man = Idg. *men cp. Sk. dhāman = Gr. δῆμα, Sk. nāman = Lat nomen] the doing, deed, work; orig. meaning (see karoti) either building (cp. Lit. kùrti, Opr. kūra to build) or weaving, plaiting (still in mālākamma and latā° "the intertwining of garlands and creepers"; also in kamma-kara possibly orig. employed in weaving, i. e. serving); cp. Lat. texo, to weave = Sk. takṣan builder, artisan, & Ger. wirken, orig. weben. Grammatically karman has in Pāli almost altogether passed into the -a decl., the cons. forms for instr. & abl. kammā and kammanā gen. dat. kammuno, are rare. The nom. pl. is both kammā and kammāni.

I. *Crude meaning.* 1. (lit.) Acting in a special sense, i. e. office, *occupation*, doing, action, profession. Two kinds are given at Vin IV.6, viz. low (hīna) & high (ukkaṭṭha) professions. To the former belong the kammāni of a koṭṭhaka and a pupphacchaḍḍaka, to the latter belong vāṇijjā and gorakkhā.—Kamma as a profession or business is regarded as a hindrance to the religious life, & is counted among the ten obstacles (see paḷibodha). In this sense it is at Vism 94 expl^{d} by navakamma (see below 2a).—**kassa**° ploughing, occupation of a ploughman Vism 284; **kumbhakāra**° profession of a potter J VI.372; **tunna**° weaving Vism 122; PvA 161. **purohita**° office of a high-priest (= abstr. n. porohiccaṇ) SnA 466; **vāṇija**° trade Sāsv. 40.—**kammanā** by profession Sn 650, 651; **kammāni** (pl.) occupations Sn 263 = Kh V.6 (anavajjāni k. = anākulā kammantā Sn 262). paresaṇ k°ṇ katvā doing other people's work = being a servant VvA 299; sa° pasutā bent upon their own occupations D I.135, cp. attano k°- kubbānaṇ Dh 217. kamma-karaṇa-sālā work-room (here: weaving shed) PvA 120.

2. Acting in general, *action*, deed, doing (nearly always —°) (a) (active) act, deed, job, often to be rendered by the special verb befitting the special action, like **cīvara**° mending the cloak VvA 250; **uposatha**° observing the Sabbath Vbh 422; **nava**° making new, renovating, repairing, patching Vin II.119, 159 (°karoti to make repairs); J I.92: Vism 94, adj. navakammika one occupied with repairs Vin II.15; S I.179; **patthita**° the desired action (i. e. sexual intercourse) DhA II.49; **kammaṇ karoti** to be active or in working, to act: nāgo pādehi k.k. the elephant works with his feet M I.414; **kata**° the job done by the thieves DhA II.38 (corehi), as adj. kata° cora (& akata °cora) a thief who has finished his deed (& one who has not) Vism 180, also in special sense: occasion for action or work, i. e. *necessity*, purpose: ukkāya kammaṇ n'atthi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done (—°), anything done (in its result), *work*, often as collect. abstr. (to be trsl^{d}. by E. ending -ing): **apaccakkha**° not being aware, deception Vbh 85; **daḷhī**° strengthening, increase Vbh 357, Vism 122; **citta**° variegated work, **mālā**° garlands, **latā**° creeper (-work) Vism 108; **nāma**° naming Bdhd 83; **paṅhā**° questioning, "questionnaire" Vism 6. — So in *definitions* **niṭṭhuriya**° = niṭṭhuriya Vbh 357; **nimitta**° = nimitta, **obhāsa**° = obhāsa (apparition > appearing) Vbh 353. — (c) (intrs.) making, getting, act, *process* (-°). Often trsl. as abstr. n. with ending -ion or -ment, e. g. **okāsa**° opportunity of speaking, giving an audience Sn p. 94; **pātu**° making clear, manifestation DhA IV.198 **anāvi**°, **anuttāni**° concealment Vbh 358; **kata**° (adj.) one who has done the act or process, gone through the experience SnA 355; **añjali**°, **sāmīci**° veneration, honouring (in formula with nipaccakāra abhivādana paccuṭṭhāna) D III.83 (≈Vin II.162, 255); A I.123; II.180; J. I.218, 219.

3. (Specialised) an "act" in an ecclesiastical sense; proceedings, ceremony, performed by a lawfully constituted chapter of bhikkhus Vin I.49, 53, 144, 318; II.70, 93; V.220 sq.; Khus *J.P.T.S.* 1883, 101. At these formal functions a motion is put before the assembly and the announcement of it is called the **ñatti** Vin I.56, after which the bhikkhus are asked whether they approve of the motion or not. If this question is put once, it is a ñattidutiyakamma Vin II.89; if put three times, a ñatticatuttha° Vin I.56 (cp. *Vin. Texts* I.169 n^{2}). There are 6 kinds of official acts the Sangha can perform: see Vin I.317 sq.; for the rules about the validity of these ecclesiastical functions see Vin I.312-333 (cp. *Vin T.* II.256-285). The most important ecclesiastical acts are: apalokanakamma, ukkhepanīya° uposatha° tajjaniya° tassapāpiyyasikā° nissaya°, paṭiññākaraṇīya°, paṭipucchākaraṇīya° paṭisāraṇiya° pabbājaniya°, sammukhākaraṇīya°. — In this sense: **kammaṇ karoti** (w. gen.) to take proceedings against Vin I.49, 143, 317; II.83, 260; **kammaṇ garahati** to find fault with proceedings gone through Vin II.5; **kammaṇ paṭippassambheti** to revoke official proceedings against a bhikkhu Vin III.145.

4. In cpds.:— **-ādhiṭṭhāyaka** superintendent of work, inspector Mhvs 5, 174; 30, 98; **-ādhipateyya** one whose supremacy is action Miln 288; **-ārambha** commencement of an undertaking Mhvs 28, 21; **-āraha** (a) entitled to take part in the performance of an "act" Vin IV.153; V.221; **-ārāma** (a) delighting in activity D II.77; A IV.22; It 71, 79; **-ārāmatā** taking pleasure in (worldly) activity D II.78 = A IV.22, cp. Vbh 381; A III.116, 173, 293 sq., 330, 449; IV.22 sq., 331; V.163; It 71; **-āvadāna** a tale of heroic deeds J VI.295; **-kara** or **°kāra**: used indiscriminately. 1. (adj.) doing work, or active, in puriso dāso + pubbuṭṭhāyī "willing to work" D I.60 et sim. (= DA I.168: analaso). A I.145; II.67; Vv 75^{4}; 2. (n.) a workman, a servant (a weaver?) usually in form dāsā ti vā pessā ti vā kammakarā ti vā Vin I.243; D I.141 = Pug 56 (also °kārā); A II.208; III.77, 172; Th 2, 340; J I.57. Also as dāsā pessā k°kārā A III.37 = IV.265, 393, and dāsā k° kārā Vin I.240, 272; II.154; D III.191; S I.92;—a handyman J I.239; Miln 378; (f) **-ī** a female servant Vin II.267; **°kāra** Vin IV.224, kārī Dhs A98 = VvA 73 (appl. to a wife); **-karaṇa** 1. working, labour, service J III.219; PvA 120; DA I.168; 2. the effects of karma J I.146; **-karaṇā** and kāraṇā see below; **-kāma** liking work, industrious; a° lazy A IV.93 = J II.348; **-kāraka** a workman, a servant DA I.8; Mhvs 30, 42; Nd^{2} 427; a sailor J IV.139; **-garu** bent on work Miln 288; **-ccheda** the interruption of work J I.149; 246; III.270; **-jāta** sort of action J V.24 (= kammam eva); **-dhura** (m. nt.) draught-work J I.196; **-dheyya** work to be performed, duty A IV.285 = 325; cp. J VI.297; **-dhoreyya** "fit to bear the burden of action" Miln 288 (cp. *Mil. trsl.* II.140); **-niketavā** having action as one's house or temple ibid.; **-nipphādana** accomplishing the business J VI.162; **-ppatta** entitled to take part in an eccles. act Vin I.318; V.221; **-bahula** abounding in action (appl. to the world of men) Miln 7; **-mūla** the price of the transaction Miln 334; **-rata** delighting in business D II.78; It 71; **-vatthu** objects, items of an act Vin V.116; **-vācā** the text or word of an official Act. These texts form some of the oldest literature and are embodied in the Vinaya (cp. Vin I.317 sq.; III.174, 176; IV.153, etc.). The number of officially recognized k° is eleven, see *J.P.T.S.* 1882, 1888, 1896, 1907; **k°ṇ karoti** to carry out an official Act Mhvs 5, 207; DhsA 399; **-°ṇ anussāveti** to proclaim a k°, to put a resolution to a chapter of bhikkhus Vin I.317; **-vossagga** difference of occupation J VI.216; **-sajja** (a) "ready for action," i. e. for battle J V.232; **-sādutā** "agreeableness to work" DhsA 151 (cp. kammaññatā & kamyatā); **-sāmin** "a master in action," an active man Miln 288; **-sippi** an artisan VvA 278; **-sīla** one whose habit it is

to work, energetic, persevering Miln 288; lazy J VI.245; a°-ttaṇ indolence, laziness Mhvs 23, 21; -hīna devoid of occupation, inactive Miln 288.

II. *Applied (pregnant) meaning*: doing, acting with ref. to both deed and doer. It is impossible to draw a clear line between the source of the act (i. e. the acting subject, the actor) and the act (either the object or phenomenon acted, produced, i. e. the deed as objective phenomenon, or the process of acting, i. e. the deed as subjective phenomenon). Since the latter (the act) is to be judged by its consequences, its effects, its manifestation always assumes a quality (in its most obvious characteristics either good or bad or indifferent), and since the act reflects on the actor, this quality is also attached to him. This is the popular, psychological view, and so it is expressed in language, although reason attributes goodness and badness to the actor first, and then to the act. In the expression of language there is no difference between: 1. the deed as such and the doer in character: anything done (as good or bad) has a corresponding source; 2. the performance of the single act and the habit of acting: anything done tends to be repeated; 3. the deed with ref. both to its cause and its effect: anything done is caused and is in itself the cause of something else. As meanings of kamma we therefore have to distinguish the foll. different sides of a "deed," viz.

1. the deed as expressing the doer's will, i. e. qualified deed, good or bad; 2. the repeated deed as expression of the doer's habit = his character; 3. the deed as having consequences for the doer, as such a source qualified according to good and evil; as deed done accumulated and forming a deposit of the doer's merit and demerit (his "karma"). Thus **pāpakamma** = a bad deed, one who has done a bad deed, one who has a bad character, the potential effect of a bad deed = bad karma. The context alone decides which of these meanings is the one intended by the speaker or writer.

Concerning the analysis of the various semantic developments the following practical distinctions can be made: 1. Objective action, characterized by time: as past = done, meaning *deed* (with kata); or future = to be done, meaning *duty* (with kātabba). 2. Subjective action, characterized by quality, as reflecting on the agent. 3. Interaction of act and agent: (a) in subjective relation, cause and effect as action and reaction on the individual (individual "karma," appearing in his life, either here or beyond), characterized as regards action (having results) and as regards actor (having to cope with these results): (b) in objective relation, i. e. abstracted from the individual and generalized as Principle, or cause and effect as Norm of Happening (universal "karma," appearing in Saṇsāra, as driving power of the world), characterized (a) as cause, (b) as consequence, (c) as cause-consequence in the principle of retribution (talio), (d) as restricted to time.

1. (Objective): with ref. to the Past: kiṇ kammaṇ akāsi nārī what (deed) has this woman done? Pv I.9[2]; tassā katakammaṇ pucchi he asked what had been done by her PvA 37, 83, etc. — with ref. to the Future: k. kātabbaṇ hoti I have an obligation, under 8 kusītavatthūni D III.255 = A IV.332; cattāri kammāni kattā hoti "he performs the 4 obligations" (of gahapati) A II.67.

2. (Subjective) (a) doing in general, acting, action, deed; var. kinds of doings enum. under micchājīva D I.12 (santikamma, paṇidhi°, etc.); tassa kammassa katattā through (the performance of) that deed D III.156; dukkaraṇ kamma-kubbataṇ he who of those who act, acts badly S I.19; abhabbo taṇ kammaṇ kātum incapable of doing that deed S III.225; sañcetanika k. deed done intentionally M III.207; A V.292 sq.; pamāṇakataṇ k. D I.251 = S IV.322. kataraṇ k°ṇ karonto ahaṇ nirayaṇ na gaccheyyaṇ? how (i. e. what doing) shall I not go to Niraya? J IV.340; yaṇ kiñci sithilaṇ k°ṇ . . . na taṇ hoti mahapphalaṇ . . . S I.49 = Dh 312 = Th 1, 277; kadariya° a stingy action PvA 25; k. classed with sippa, vijjā-caraṇa D III.156; kāni k°āni sammā-niviṭṭha established slightly in what doings? Sn 324; (b) Repeated action in general, constituting a person's habit of acting or character (cp. kata II.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character. Esp. in phrase **kammena samannāgata** "endowed with the quality of acting in such and such a manner, being of such and such character": tīhi dhammehi samannāgato niraye nikkhitto "endowed with (these) three qualites a man will go to N." A I.292 sq.; asucinā kāya-k°ena sam° asucimanussā "bad people are those who are of bad ways (or character)" Nd[2] 112; anavajja kāya-k° sam° A II.69 (cp. A IV.364); kāya-kamma-vacī-kammena sam° kusalena (pabbajita) "a bhikkhu of good character in deed and speech" D I.63; kāya . . . (etc.) -k°sam° bāla (and opp. paṇḍita) A II.252 (cp. A I.102, 104); visamena kāya (etc.) -k° sam° A I.154 = III.129; sāvajjena kāya (etc.) -k° sam° A II.135 — kammaṇ vijjā ca dhammo ca sīlaṇ jīvitam uttamaṇ, etena maccā sujjhanti, na gottena dhanena vā S I.34 = 55; M III.262, quoted at Vism 3, where k. is grouped with vipassanā, jhāna, sīla, satipaṭṭhāna as main ideals of virtue; **kammanā** by character, as opp. to **jaccā** or jātiyā, by birth: Sn 136; 164; 599; nihīna° manussā (of bad, wretched character) Sn 661; manāpena bahulaṇ kāya (etc.) -kammena A II.87 = III.33, 131; and esp. with mettā, as enum. under aparihāniyā and sārāṇīyā dhammā D II.80; A III.288; mettena kāya-(etc.)-kammena D II.144; III.191; A V.350 sq. (c) Particular actions, as manifested in various ways, by various channels of activity (k°-dvārā), expressions of personality, as by deed, word and thought (kāyena, vācāya, manasā). Kamma *κατ' ἐξοχήν* means action by hand (body) in formula vacasā manasā kammanā ca Sn 330, 365; later specified by kāya-kamma, for which kāya-kammanta in some sense (q. v.), and complementing vacī-k° mano-k°; so in foll. comb[ns]: citte arakkhite kāya-k° pi arakkhitaṇ hoti (vacī° mano°) A I.261 sq.; yaṇ nu kho ahaṇ idaṇ kāyena k° kattukāmo idaṇ me kāya-k° attabyādhāya pi saṇvatteyya "whatever deed I am going to do with my hands (I have to consider:) is this deed, done by my hands, likely to bring me evil?" M I.415; kāya-(vacī- etc.) kamma, which to perform & to leave (sevitabbaṇ and a°) A I.110 = III.150; as anulomika° A I.106; sabbaṇ kāya-k° (vacī° mano°) Buddhassa ñāṇânuparivattati "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd[2] 235; yaṇ lobhapakataṇ kammaṇ karoti kāyena vā vācāya vā manasā vā tassa vipākaṇ anubhoti . . . Nett 37; kin nu kāyena v° m° dukkaṭaṇ kataṇ what evil have you done by body, word or thought? Pv II.1[8] and freq.; ekūna-tiṇsa kāya-kammāni Bdhd 49. (d) Deeds characterized as *evil* (pāpa-kammāni, pāpāni k°, pāpakāni k°; pāpakamma adj., cp. pāpa-kammanta adj.). **pāpakamma:** n'atthi loke raho nāma p° pakubbato "there is no hiding (-place) in this world for him who does evil" A I.149; so p°-o dummedho jānaṇ dukkaṭaṇ attano . . . "he, afflicted with (the result of) evil-doing . . ." A III.354; p°-ṇ pavaḍḍhento ibid.; yaṇ p°-ṇ kataṇ sabban taṇ idha vedanīyaṇ "whatever wrong I have done I have to suffer for" A V.301; pabbajitvāna kāyena p°-ṇ vivajjayī "avoid evil-acting" Sn 407; nissaṇsayaṇ p°-ṇ . . . "undoubtedly there is some evil deed (the cause of this) i. e. some evil karma Pv IV.16[1]. —**pāpaṇ kammaṇ:** appamattikam pi p° k° kataṇ taṇ enaṇ nirayaṇ upaneti "even a small sin brings man to N." A I.249, tayā v'etaṇ p° k° kataṇ tvañ ñeva etassa vipākaṇ paṭisaṇvedissasi "you yourself have done this sin you yourself shall feel its consequences" M III.180 = A I.139, na hi p° kataṇ k° sajju khīraṇ va muccati Dh 71 = Nett 161; yassa p° kataṇ k° kusalena pithīyati

so imaṇ lokaṇ pabhāseti " he will shine in this world who covers an evil deed with a good one " M II.104= Dh 173=Th 1, 872; p°-ssa k°-ssa samatikkamo " the overcoming of evil karma " S IV.320; p°ssa k°ssa kiriyāya " in the performance of evil " M I.372; p°āni k°āni karaṇ bālo na bujjhati " he, like a fool, awaketh not, doing sinful deeds " Dh 136=Th 1, 146; pāpā p°ehi k°ehi nirayaṇ upapajjare " sinners by virtue of evil deeds go to N." Dh 307; te ca p°esu k°esu abhiṇham upadissare Sn 140. **-pāpakāni kammāni:** p°ānaṇ k°ānaṇ hetu coraṇ rājāno gāhetvā vividhā kammakāraṇā kārenti " for his evil deeds the kings seize the thief and have him punished " A I.48; ye loke p°āni k° karonti te vividhā kamṃa-kāraṇā karīyanti " those who do evil deeds in this world, are punished with various punishments " M III.186=A I.142; k°ṇ karoti p°ṇ kāyena vācā uda cetasā vā Sn 232 (=kh 190); similarly Sn 127; karontā p°ṇ k°ṇ yaṇ hoti kaṭukapphalaṇ, " doing evil which is of bitter fruit " Dh 66= S I.57=Nett 131; k°ehi p°ehi Sn 215. — *In the same sense:* na taṇ k°ṇ kataṇ sādhu yaṇ katvā anutappati " not well done is that deed for which he feels remorse " S I.57=Dh 67=Nett 132; āveni-kammāni karonti (with ref. to sangha-bheda) A V.74; adhammikakammāni A I.74; asuci-k°āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A III.269; sāvajjakammāni (as deserving Niraya) (opp. avajja > sagga) A II.237; kammāni ānantarikāni deeds which have an immediate effect; there are five, enum[d] at Vbh 378. — (e) deeds characterized as *good* or meritorious (**kusala, bhaddaka,** etc.) taṇ k°ṇ katvā kusalaṇ sukhudrayaṇ D III.157; puñña-kammo of meritorious (character) S I.143; kusalehi k°ehi vippayuttā carati viññāṇacariyā Ps I.80; kusalassa k°ssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala-k°-paccayāni Bdhd 12; puñña-kamma, merit, comp[d] with kapparukkha in its rewarding power VvA 32 (cp. puññānubhāva-nissandena " in consequence of their being affected with merit " PvA 58) — Cp. also cpds.: kamma-kilesa, k°-ṭṭhāna, k°-patha; k°lakkhaṇa k°-samādāna.

3. (Interaction) A. in subjective relation; (a) character of interaction as regards action; action or deed as having results: **phala** and **vipāka** (fruit and maturing); both expressions being used either singly or jointly, either °—or independ[t]; **phala:** tassa mayhaṇ atīte katassa kammassa phalaṇ " the fruit of a deed done by me in former times " ThA 270; Vv 47[9] (=VvA 202); desanā . . . k-phalaṇ paccakkhakāriṇī " an instruction demonstrating the fruit of action " PvA 1; similarly PvA 2; cp. also ibid. 26, 49, 52, 82 (v. l. for kammabala). **vipāka:** yassa k°ssa vipākena . . . niraye pacceyyāsi . . . " through the ripening of whatever deed will you be matured (i. e. tortured) in N." M II.104; tassa k°ssa vipākena saggaṇ lokaṇ uppajji " by the result of that deed he went to Heaven " S I.92; II.255; k-vipāka-kovida " well aware of the fruit of action," i. e. of retribution Sn 653; kissa k-vipākena " through the result of what (action) " Pv I.6[8]; inunā asubhena k-vipākena Nett 160; k-vipāka with ref. to avyākata-dhammā: Vbh 182; with ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; k-vipāka-ja produced by the maturing of (some evil) action, as one kind of ābādha, illness: A V.110=Nd[2] 304[1]; same as result of good action, as one kind of iddhi (supernatural power) Ps II.174; **-vipāka** (adj.). **asaṅkaccakatānaṇ kammānaṇ vipāko** the reaper of careless deeds A IV.393; der. vepakka (adj.) in dukkha-vepakka resulting in pain Sn 537. — **-phala + vipāka:** freq. in form. sukaṭa dukkhaṭānaṇ kammānaṇ phalaṇ vipāko: D I.55=III.264=M I.401=S IV.348=A I.268=IV.226=V.265, 286 sq.; cp. *J.P.T.S.* 1883, 8; nissanda-phalabhūto vipāko ThA 270; tiṇṇaṇ k°ānaṇ phalaṇ, tiṇṇaṇ k-ānaṇ vipāko D II.186 — (b) the effect of the deed on the doer: the consequences fall upon the doer, in the majority of cases expressed as punishment or affliction: **yathā yathāyaṇ puriso kammaṇ karoti tathā tathā taṇ paṭisaṇvedissati** " in whichever way this man does a deed, in the same way he will experience it (in its effect) " A I.249; na vijjati so jagati-ppadeso yathā ṭhito muñceyya pāpa-kammā " there is no place in the world where you could escape the consequences of evil-doing " Dh 127=Miln 150=PvA 104, cp. Divy 532; so the action is represented as vedaniya, to be felt; in various combinations: in this world or the future state, as good or bad, as much or little A IV.382; the agent is represented as the inheritor, possessor, of (the results of) his action in the old formula: kammassakā sattā k-dāyādā k-yonī k-bandhū . . . yaṇ k°ṇ karonti kalyānaṇ vā pāpakaṇ vā tassa dāyādā bhavanti M III.203=A III.72 sq.=186=V.88~288 sq. (see also cpds.). The punishment is expressed by **kammakaraṇa** (or °kāraṇa), " being done back with the deed," or the reaction of the deed, in phrase kamma-karaṇaṇ kāreti or kārāpeti " he causes the reaction of the deed to take place " and pass, kamma-karaṇā karīyati he is afflicted with the reaction, i. e. the punishment of his doing. The 5 main punishments in Niraya see under kāraṇaṇ, the usual punishments (beating with whips, etc.) are enumerated passim, e. g. M III.164, 181, and Nd[2] 604. [As regards form and meaning Morris *J.P.T.S.* 1884, 76 and 1893, 15 proposes kāraṇā f. " pain, punishment," fr. kṛ to tear or injure, " the pains of karma, or torture "; Prof. Duroiselle follows him, but with no special reason: the derivation as nt. causative-abstr. fr. karoti presents no difficulty.] — ye kira bho pāpakāni k°-āni karonti te diṭṭh' eva dhamme evarūpā vividhā k-kāraṇā karīyanti, kim anga pana parattha! " Those who, as you know, do evil are punished with various tortures even in this world, how much more then in the world to come!" M III.181; M III.186=A I.142; sim. k°-kāraṇāni kārenti (v. l. better than text-reading) S IV.344; Sdhp 7; Nd[2] on dukkha. As k-karaṇaṇ saṇvidahiṇsu J II.398; kamma-kāraṇa-ppatta one who undergoes punishment Vism 500. See also examples under 2d and M I.87; A I.47; J V.429; Miln 197.

B. in objective relation: universal karma, law of cause and consequence. — (a) karma as cause of existence (see also d, purāṇa°. and pubbe kataṇ k°): compared to the fruitful soil (khetta), as substratum of all existence in kāma, rūpa, arūpa dhātu A I.223 (kāmadhātu-vepakkañ ce kammaṇ nābhavissa api nu kho kāmabhavo paññāyethā ti? No h'etaṇ . . . iti kho kammaṇ khettaṇ . . .); as one of the 6 causes or substrata of existence A III.410; kammanā vattati loko kaṃmanā vattati pajā " by means of karma the world goes on, mankind goes on " Sn 654; kamma-paccayā through karma PvA 25 (=Kh 207); k°ṇ kilesā hetu saṇsārassa " k. and passions are the cause of saṇsāra (renewed existence) " Nett 113; see on k. as principle: Ps II.78; 79 (ch. VII., kamma-kathā) M I.372 sq.; Nett. 161; 180-182; k. as 3 fold: Bdhd 117; as 4 fold M III.215; and as cause in general Vism 600 (where enum[d] as one of the 4 paccaya's or stays of rūpa, viz. k., citta, utu, āhāra); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. as a factor in the five-fold order (dhammatā or niyama) of the cosmos: k°-niyama DA. on D II, 12; DhsA. 272; Cp. cpds.: kammaja (resulting from karma) Bdhd 68, 72, 75; °-vātā, birth-pains i. e. the winds resulting from karma (caliṇsu) DhA I.165; DhA II.262; k°-nimitta Bdhd 11, 57, 62; k°-sambhava Bdhd 66; k°-samuṭṭhāna Vism 600; Bdhd 67, 72; see further cpds. below. — (b) karma as result or consequence. There are 3 kamma-nidānāni, factors producing karma and its effect: lobha, dosa, moha, as such (tiṇi nidānāni kammānaṇ samudayāya, 3 causes of the arising of karma) described A I.134=263=III.338=Nd[2] 517; so also A V.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha-kkhayā kamma-nidāna-saṇkhayo A V.262. There are 3 other nidānāni as atīte anāgate paccuppanne chanda A I.264;

and 3 others as producing or inciting existence (called here kamma-bhava, consequential existence) are puñña, apuñña, ānejja (merit, demerit and immovability) Vbh 137=Nd² 471. — (c) karma as cause-consequence: its manifestation consists in essential likeness between deed and result, cause and effect: like for like "as the cause, so the result." Karma in this special sense is Retribution or Retaliation; a law, the working of which cannot be escaped (cp. Dh 127, as quoted above 3 A (b), and Pv II.7[17]: sace taṃ pāpakaṃ kammaṃ karissatha karotha vā, na vo dukkhā pamutt' atthi) — na hi nassati kassaci kammaṃ "nobody's (trace, result of) action is ever lost" Sn 666; puññâpuñña-kammassa nissandena kanaka vimāne ekikā hutvā nibbatti "through the consequence of both merit and demerit" PvA 47; cp. VvA 14; yatth' assa attabhāvo nibbattati tattha taṃ k°ṃ vipaccati "wherever a man comes to be born, there ripens his action" A I.134; — correspondence between "light" and "dark" deeds and their respective consequence are 4 fold: kaṇha-kamma > kaṇha vipāka, sukka°, kaṇha-sukka, akaṇha-asukka: D III.230=M I.389=A II.230 sq.; so sakena kammena nirayaṃ upapajjati Nd² 304[m]; k°-**ânubhāva** -ukkhitta "thrown, set into motion, by the power of k." PvA 78; sucarita-k-ânubhavâvanibbattāni vimānāni "created by the power of their result of good conduct" VvA 1[27]; k-ânubhāvena by the working of k. PvA 77; k°-**vega**-ukkhittā (same) PvA 284; yathā kamm-**ûpaga** "undergoing the respective consequences (of former deeds) affected with respective karma: see cpds., and cp. yathā kammaṃ gato gone (into a new existence) according to his karma J I.153 & freq.; see cpds.; **k-sarikkhatā** "the karma-likeness," the correspondence of cause and consequence: taṃ k-s°ṃ vibhāventaṃ suvaṇṇamayaṃ ahosi "this, manifesting the karma-correspondence, was golden" VvA 6; so also **k-sarikkhaka**, in accordance with their deed, retributionary, of kamma-phalaṃ, the result of action: tassa kamma-sarikkhakaṃ kammaphalaṃ hoti "for her the fruit of action became like action," i. e. the consequence was according to her deed. PvA 206; 284; 258; as nt.: k-s°ṃ pan'assa udapādi "the retribution for him has come" DhA I.128; J III.203; cp. also Miln 40 sq.; 65 sq.; 108. — (d) The working and exhaustion of karma, its building up by new karma (nava°) and its destruction by expiration of old karma (purāṇa). The final annihilation of all result (°kkhaya) constitutes Arahantship. nava > purāṇa-kamma: as aparipakka, not ripe, and paropakka, ripe D I.54=S III.212; as pañca-kammuno satāni, etc. ibid.; kāyo . . . purāṇaṃ k°ṃ abhisankhataṃ ("our body is an accumulation of former karma") S II.65=Nd² 680 D; see also A II.197; Pv IV.7[1]; PvA 1, 45; Nett 179; and with simile of the snake stripping its slough (porāṇassa k°ssa parikkhīṇattā . . . santo yathā kammaṃ gacchati) PvA 63. — k°-nirodha or °kkhaya: so . . . na tāva kālaṃ karoti yāva na taṃ pāpakammaṃ vyanti hoti "He does not die so long as the evil karma is unexhausted" A I.141≈; nava-purāṇāni k°āni desissāmi k°-nirodhaṃ k°-nirodha-gāminiñ ca paṭipadaṃ "the new and the old karma I shall demonstrate to you, the destruction of k. and the way which leads to the destruction of k." S IV.132~A III.410; . . . navānaṃ k°ānaṃ akaraṇā setughātaṃ; iti k-kkhayā dukkhakkhayo . . . (end of misery through the end of karma) A I.220=M II.214; same Ps I.55-57; cp. also A I.263; Nd² 411 (expl. as kamma-parāyaṇa vipāka-p°: "gone beyond karma and its results," i. e. having attained Nibbāna). See also the foll. cpds.: k°-**âbhisankhīsa**, °**āvaraṇa**, °**kkhaya**, °**nibandhana**.

°**âdhikata** ruled by karma, Miln 67, 68; °ena by the influence of k. ibid. -**âdhiggahita** gripped by karma Miln 188, 189; -**ânurūpa** (adj.) (of vipāka) according to one's karma J III.160; DA I.37; -**âbhisankhāra** (3 B) accumulation of k. Nd² 116, 283, 506. -**âbhisanda** in °ena in consequence of k. Miln 276, cp. *J.P.T.S.* 1886, 146; -**âraha** see I.; -**âyatana** 1. work Vbh 324, cp. Miln 78; 2. action=kamma J III.542; cp. J IV.451, 452. -**âyūhana** the heaping up of k. Vism 530; DhsA 267, 268; cp. k°ṃ āyūhi Miln 214 and *J.P.T.S.* 1885, 58. -**āvaraṇa** the obstruction caused by k. A III.436=Pug 13=Vbh 341 (in defin. of sattā abhabbā: kamm-āvaraṇena samannāgatā, kiles°, vipāk° . .), Kvu 341; Miln 154, 155; Vism 177 (=ānantariya-kamma); -**ûpaga** in yatha kamm-ûpage satte: the beings as undergoing (the consequences of) their respective kamma (3B) in form. cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate . . . pajānāti (or passati) Vin III.5=D I.82=S II.122 (214)=V.266=A IV.178=V.13 (35, 200, 340)=Vbh 344; abbreviated in M III.178; Nett. 178; see also similar Sn 587; Bdhd 111; -**upacaya** accumulation of k. Kvn A. 156; -**kathā** exposition of k.; chapter in Ps II.98; -**kāma** (adj.) desirous of good karma Th 2, 275; PvA 174; a° opp.= inactive, indolent A IV.92, PvA 174; -**kiriyā**-dassana (adj.) understanding the workings of k. J I.45; -**kiliṭṭha** bad, evil k. Dh 15 (=DhA I.129, expl. kiliṭṭha-k°); -**kilesa** (2) depravity of action, bad works, there are 4 enum[d] at D III.181=J III.321, as the non-performance of sīla 1-4 (see sīla), equal to pāpa-kāya-k°; -**kkhaya** (3 B) the termination, exhaustion of the influence of k.; its destruction: sabba-k°-kkhayaṃ patto vimutto upadhi-sankhaye S I.134; as brought about by neutral, indifferent kamma: D III.230=A II.230 sq.; M I.93, DhsA 89; -**ja** (3 B) produced by k. J I.52; as one mode of the origin of disease Miln 135; Nd² 304[t]; appl[d]. to all existence Miln 271; Vism 624 (kammajaṃ āyatana-dvāra-vasena pākaṭaṃ hoti); appl[d] to rūpa Vism 451, 614; appl. to pains of childbirth (°vātā) J I.52, DhA I.165; a° not caused by k., of ākāsa and nibbāna Miln 268, 271; -**ṭṭhāna** (2) 1. a branch of industry or occupation, profession, said of diff. occupations as farmer, trader, householder and mendicant M II.197; A V.83. 2. occasion or ground for (contemplating) kamma (see ṭhāna II.2. c.), kamma-subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to realize impermanence. These exercises ("stations of exercise" *Expos.* 224) are highly valued as leading to Arahantship DhA I.8 (yāva arahattaṃ kamma-ṭṭhānaṃ kathesi), 96; PvA 98 (catu-sacca-kamma-ṭṭhāna-bhāvanā meditation on the 4 truths and the objects of meditation). Freq. in phrase kammaṭṭhāne anuyutto (or anuyoga-vasena) na cirass'eva arahattaṃ pāpuṇi: J III.36; Sāsv 49; see also J I.7, 97, 182, 303, 414; Sdhp 493. These subjects of meditation are given as 38 at DhsA 168 (cp. *Cpd.* 202), as 32 (dvattiṃs' ākāra-k°) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca-sandhika at Vism 277; some of them are mentioned at J I.116; DhA I.221, 336; IV.90; -°ṃ *anuyuñjati* to give oneself up to meditation Sāsv 151; PvA 61; -°ṃ *uggaṇhāti* to accept from his teacher a particular instrument of meditation Vism 277 sq. (also °assa uggaho & uggaṇhana); KhA 40; DhA I.9, 262; IV.106; PvA 42; -°ṃ *katheti* to teach a pupil how to meditate on one of the k° DhA I.8, 248, 336; PvA 61; -°ṃ *adāsi* DhA IV.106; °*gaṇhāti* J III.246; Vism 89; °*ācikkhana* instruction in a formula of exercise DhsA 246; °*dāyaka* the giver of a k-ṭṭh° object, the spiritual adviser and teacher, who must be a kalyāṇa-mitta (q. v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; -**ṭṭhānika** a person practising kammaṭṭhāna Vism 97, 187, 189; DhA I.335; -**tappana** the being depressed on acct. of one's (bad) karma DhA I.150. — -**dāyāda** (3 A (b) and cp. °ssaka) the inheritor of k., i. e. inheriting the consequences of one's own deeds M I.390; Miln 65=DhsA 66; -**dvāra** "the door of action," i. e. the medium by which action is manifested (by kāya, vacī, mano) (s. 2b) J IV.14; KvuA 135; DhsA 82; Bdhd 8; -**dhāraya** name of a class of noun-compounds Kacc 166; -**nānatta** manifoldness

of k. DhsA 64 (also -nānākaraṇa ib.); **-nibandhana** (3 B) bound to k. (: rathass'āṇī va yāyato, as the linch-pin to the cart) Sn 654; **-nibbatta** (3 B) produced through k. Miln 268; DhsA 361; **-nimitta** the sign, token of k. DhsA 411; **-nirodha** the destruction of k. [see 3 B (d)]; **-paccaya** the ground, basis of karma Vism 538; KvuA 101; °paccayena by means of k. J VI.105, Vism 538; (adj.) J V.271, DhsA 304; **-paṭisaraṇa** (a) having k. as a place of refuge or as a protector J VI.102; Miln 65; cp. DhsA 66; **-paṭibāḷha** strong by k. Miln 301; **-pathā** (2 b) pl. the ways of acting (= sīla q. v.), divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the 3 manifestations into 3 kāya°, 4 vācī°, 3 mano°, altogether 10; so at Vin V.138, S II.168, A V.57, 268; as kus° and akus° at D III.71, 269, 290; as 7 only at S II.167; as akus° only at A V.54, 266; Vbh 391; Nett 43; Bdhd 129, 131; °ppatta having acquired the 10 items of (good) action Sdhp 56, 57. **-phala** [3 A (a)] the fruit of k., the result of (formerly) performed actions J I.350; VvA 39, PvA 1, 26, 52; °-*upajīvin* 1. living on the fruit of one's labour (ad I) J IV.160; — 2. living according to the result of former deeds A II.135; **-bandhu** having k. as one's relative, i. e. closely tied to one's karma (see °ssaka) Th 1, 496; cp. J VI.100, etc. **-bala** the power of k. J VI.108; PvA 82. **-bhava** [3 B (b)] karmic existence, existence through karma Vbh 137; DhsA 37; **-bhūmi** 1. the place of work J III.411; 2. the ground of actions, i. e. the field of meritorious deeds Miln 229; **-mūla** (good) k. as a price (for long life, etc.) Miln 333, 334, 341; **-mūlaka** produced by k. Miln 134; **-yoni** having k. for matrix, i. e. as the cause of rebirth Miln 65; DhsA 66. **-lakkhaṇa** having k. as distinctive characteristic A I.102; AA 370; **-vagga** name of section in Nipāta IV of Anguttara (Nos. 232-238) A II.230 sq.; **-vavaṭṭhāna** the continuance of k. DhsA 85; **-vāda** (a) holding to the view of (the power and efficacy of) k. S II.33 sq.; A I.287 (+ kiriyavāda, viriyavāda); **-vādin** believing in k. D I.115; Vin I.71; J VI.60; **-vipāka** [3 A (a)] the ripening of k., the result of one's actions (see above) Vbh 106, 182, 268, 281; as one of the four mysteries (acinteyyāni) of Buddhism at Miln 189. —°*ja* produced as a result of k.: D II.20; Mhbv 78; Ps II.174, 213; Miln 135; Vism 382 (applᵈ to iddhi); concerning disease as not produced by k., see A V.110; Miln 134, 135; AA 433, 556. **-visuddhi** meritorious karma Dh 16 (= Dh I.132); **-visesa** variety or difference of k. DhsA 313; **-vega** the impetus of k. PvA 284; **-sacca** (adj.) having its reality only in k.; said of loka, the world A II.232. **-samādāna** (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādiṭṭhi° (of wrong views) or sammādiṭṭhi (conforming to the right doctrine), so in yathā-kamm-ûpaga passage (q. v.): D III.96; M I.70; III.178, 179; four such qualities or kinds of karma enum. at Nett 98; of Buddha's knowledge as regards the quality of a man's character: S V.304; A III.417 sq.; Ps II.174; Vbh 338; **-samārambha** [3 B (a)] having its beginning in k.; said of loka, the world of men; with °*ṭṭhāyin*: lasting as long as the origin (cause) of k. exists A II.232; **-samuṭṭhāna** [3 B (a)] rising from k. Miln 127; DhsA 82; Kvu 100; **-sambhava** produced by k. Miln 127; **-sarikkhaka** [see above 3 B (c)] similar or like in consequence to the deed done DhA III.334 (°vipāka). **-sarikkhatā** (do.) the likeness between deed and result; **-sahāya** "companion to the deed," said of thought DhsA 323; **-socana** sorrowing for one's (bad) deeds DhA I.128. **-(s)saka** [3 A (b), q. v.] (a) one whose karma is his own property, possessed of his own k. M III.203, etc. (in phrase k., kamma-dāyāda, kamma-bandhu, etc.; cp. Vism 301); J IV.128; Miln 65; DA I.37 = who goes according to his own karma (attano k°ânurūpaṃ gatiṃ gacchanti, n'eva pitā puttassa kammena gacchati, na putto pitu kammena . . .); der. °*tā* the fact that every being has his very own karma A III.186; Dhs 1366; Vbh 324; °ta as adj.; qualifying ñāṇa, i. e. the knowledge of the individual, specific nature of karma Dhs 1366, Vbh 328.

Kammaka (adj.) [fr. kamma] connected with, dependᵗ on karma Miln 137 (a°).

Kammaniya, °iya & kammañña (adj.) "workable," fit for work, dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatūpakkilesa mudubhūta k° ṭhita ānejjappatta D I.76, etc. = M I.22 = Pug 68; S III.232; V.92, 233; A I.9; DhA I.289; Bdhd 101, explᵈ at Vism 377 (°iya). Further of citta (muduñ ca kammaññañ ca pabhassarañ ca) A I.257 (reads °iyañ) = Vism 247; of upekhā and sati Ndᵃ 661, cp. Bdhd 104; of kāya & citta Bdhd 121. Said of a lute = workable, ready for playing A III.375 = Vin I.182. Of the body A IV.335. — **a°** not ready, sluggish A IV.333; Vism 146. — **kammañña-bhāva** the state of being workable, readiness, of kāya Dhs 46, of vedanā, etc., Dhs 326, of citta DhsA 130, see next; **a°** unworkable condition DhsA 130.

Kammaññatā (f.) [abstr. fr. prec.] workableness, adaptability, readiness, appl. to the wood of the sandal tree (in simile) A I.9; said of kāya and citta in connection with kammaññattaṃ k°bhāvo k°mudutā: Dhs 46, 47 = 326 = 641 = 730; cp. Dhs 585; similar Bdhd 16, 20, 71; DhsA 136, 151 (= kammasādutā) **a°** unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; explᵈ as citta-gelaññaṃ DhsA 377; as cetaso līnattaṃ Vbh 373.

Kammanta [Sk. karmānta; kamma + anta, cp. anta ¹4.] 1. doing, acting, working; work, business, occupation, profession. paṭicchanna° of secret acting Sn 127 = Vbh 357; as being punished in Niraya A I.60; S IV.180; as occupation esp. in pl. kammantā: S V.45 = 135; DhA I.42 (kammantā nappavattanti, no business proceeds, all occupations are at a standstill); anākula° Sn 262 = Kh V.5; abbhantarā k° uṇṇā ti vā, kappāsā ti vā as housework, falling to the share of the wife A III.37 = IV.365; khetta° occupation in the field A III.77; see also D I.71; M III.7; S I.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, PvA 62. Phrases: °ṃ **adhiṭṭhāti** to look after the business A I.115; PvA 141; **jahati** give up the occupation S IV.324; PvA 133; °ṃ **payojeti** to do or carry on business D I.71; II.175; III.66, 95; A III.57; °ṃ **pavatteti** to set a business on foot PvA 42 (and vicāreti: PvA 93); °ṃ **saṃvidahati** to provide with work A IV.269 = 272. Mhvs VI.16. — 2. deed, action in ethical sense = kamma, character, etc., Kh 136 (k° = kamma); **pāpa°** doing wrong Pv IV.8¹; IV.16¹; J VI.104 (opp. puñña°); as specified by kāya° vacī° mano° A V.292 sq.; VvA 130 (in parisuddha-kāya-kammantatā); dhammikā k°ā M II.191; **ākiṇṇa-k°** (evam-) of such character S I.204; **kurūra-k°** (adj.) of cruel character A III.383 = Pug 56 (in def. of puggalo orabbhiko); **sammā°** of right doing, opp. micchā°, as constituting one element of character as pertaining to "Magga" (: q. v.) D II.216; S II.168; V.1; A III.411; Bdhd 135; expl. as kāya-kamma (= sīla 1-3) at S V.9 = Vbh 105; Vbh 235; as kāya-duccaritehi ārati virati . . . Vbh 106.

-âdhiṭṭhāyika superintendent of work DhA I.393; **-ṭṭhāna**: 1. the spot where the ceremonies of the Ploughing Festival take place J I.57; 2. the common ground of a village, a village bazaar J IV.306; **-dāsa** a farm-servant J I.468; **-bheri** the drum announcing the (taking up of) business DhA III.100; **-vipatti** "failure of action," evil-doing A I.270 opp. **-sampadā** "perfection of action, right-doing" A I.271; **-saṃvidhāna** the providing of work D III.191 (one of the 5 duties of the gahapati).

Kammantika (adj.) [fr. kammanta] 1. a business manager J I.227. — 2. a labourer, artisan, assistant J I.377.

Kammāra [Vedic karmāra] a smith, a worker in metals generally D II.126, A V.263; a silversmith Sn 962 = Dh 239; J I.223; a goldsmith J III.281; V.282. The smiths in old India do not seem to be divided into black-, gold- and silver-smiths, but seem to have been able to work equally well in iron, gold, and silver, as can be seen e. g. from J III.282 and VvA 250, where the smith is the maker of a needle. They were constituted into a guild, and some of them were well-to-do as appears from what is said of Cunda at D II.126; owing to their usefulness they were held in great esteem by the people and king alike J III.281.

-uddhana a smith's furnace, a forge J VI.218; **-kula** a smithy M I.25; **kūṭa** a smith's hammer Vism 254; **-gaggarī** a smith's bellows S I.106; J VI.165; Vism 287 (in comparison); **-putta** "son of a smith," i. e. a smith by birth and trade D II.126; A V.263; as goldsmith J VI.237, Sn 48 (Nd² ad loc.: k° vuccati suvaṇṇakāro); **-bhaṇḍu (bhaṇḍ**, cp. Sk. bhāṇḍika a barber) a smith with a bald head Vin I.76; **-sālā** a smithy Vism 413; Mhvs 5, 31.

Kammāsa [Vedic kalmāṣa, which may be referred, with kalana, kaluṣa, kalanka and Gr. *κελαινός* to **qel*, fr. which also Sk. kāla black-blue, Gr. *κηλάς*, *κηλίς*; Lat. cālīgo & callidus] 1. variegated, spotted, blemished J V.69 (°vaṇṇa), said of the spotted appearance of leprosy. — fig. inconsistent, varying A II.187. — 2. (nt.) inconsistency, blemish, blot A IV.55; Vism 51. — **a°** not spotted, i. e. unblemished, pure, said of moral conduct D II.80; A II.52; III.36, 572; VI.54, 192; Bdhd 89.

-kārin in **a°** not acting inconsistently A II.187; cp. ibid. 243. **-pāda** 1. (a) having speckled feet J V.475; (b) (m) one who has speckled feet, i. e. an ogre; also N. of a Yakkha J V.503, 511 (cp. *J.P.T.S.* 1909, 236 sq.).

Kammika (adj.-n.) [fr. kamma] 1. (-°) one who does or looks after; one whose occupation is of such & such a character: **āya°** revenue-overseer, treasurer DhA I.184; **sabba°** (always with ref. to *amacca*, the king's minister) one who does everything, the king's confidant Vism 130; PvA 81. — On term ādi° beginner (e. g. Vism 241) see *Cpd.* 53, 129 n.2. — 2. a merchant, trader, in **jalapatha°** and **thalapatha°** by sea & by land J I.121. — 3. a superintendent, overseer, manager J II.305 (executioner of an order); VI.294; Mhvs 30, 31. — 4. one connected with the execution of an ecclesiastical Act Vin II.5 (cp. p. 22); Bdhd 106.

Kammin (adj.) (—°) [fr. kamma, cp. kammaka] doing, performing, practising J VI.105; Sdhp 196, 292.

Kamya (adj.) (—°) [fr. **kām**] wishing for, desiring DhsA 365 (sādhu°; v. l. °kāma); kamyā, abl. in the desire for, see next.

Kamyā (—°) in abl. function (of kamyā f. for kamyāya or kamya adj. ?) in the desire for: S I.143 = J III.361 (expl^d by kāmatāya); Sn 854, 929.

Kamyatā (—°) & **kammatā** (Nd) [fr. **kām**] wish, desire, longing for, striving after; with inf. or equivalent: **kathetu°** VvA 18; **muñcitu°** (+paṭisankhā) Ps I.60, 65; Bdhd 123; **asotu°, adaṭṭhu°** and **adassana°** Vbh 372. Esp. in definitions, as of *chanda*: **kattu°** Vbh 208; Bdhd 20; of *jappā*: **puñcikatā sādhu°** Vbh 351; 361 = Dhs 1059; Nd² s. v. taṇhā^II (: has the better reading **mucchañci katā asādhu°**; v. l. pucchañci°; both Vbh and Dhs have sādu in text which should be corrected to asādhu°; see detail under puñcikatā); of *māna*; **ketu°** Nd² 505; Dhs 1116 = 1233; Vbh 350 sq.; Bdhd 24; of lapanā: **pāṭu°** (v. l. cāṭu°) Vbh 246 = 352. — As abl. (= kamyā) in **dassana°** S I.193 = Th 1, 1241; Sn 121 (expl. as icchāya SnA 179). Cp. **kammaññatā & kamma-sādutā.**

Kaya [fr. **krī**] purchase, buying A III.226 (+vi°).

-(a)kkaya, buying & selling Pv I.5^6 (see also Kh VII.6 and note). **-vikkaya** (kraya vikraya) buying & selling, trade in °paṭivirata D I.5 = A II.209 = V.205 = Pug 58; D I.64; S V.473; Sn 929; J V.243; Khus 114; DhA I.78; PvA 29 (= KhA 212).

Kayati [**krī**, perhaps connected with **kṛ**] to buy; Inf. ketuṃ J III.282; cp. kiṇāti.

Kayika [fr. **krī**, cp. BSk. krayika Divy 505] a buyer, trader, dealer Miln 334.

Kayin a buyer J VI.110.

Kara [fr. **kṛ**] 1. (adj.) (—°) producing, causing, forming, making, doing, e. g. anta° putting an end to; pabhaṃ causing splendour; pāpa° doing evil; divā° & divasa the day-maker, i. e. the sun; kaṇhabhāva° causing a "black" existence (of pāpakamma) J IV.9; pada-sandhi° forming a hiatus PvA 52; vacana°, etc. — 2. (m) "the maker," i. e. the hand Mhvs 5, 255-256; 30, 67. **-atikaraṃ** (adv.) doing too much, going too far J I.431; **-dukkara** (a) difficult to do, not easy, hard, arduous S I.7; IV.260; A I.286; IV.31, 135; V.202, + durabhisambhavo Sn 429 701; Ud. 61; (n. nt.) something difficult, a difficult task A I.286 (cp. IV.31); J I.395; Miln 121, dukkara-kārikā "doing of a hard task," exertion, austerity M I.93; Nd² 262^b. **-sukara** easy to do S I.9; II.181; Dh 163; Ud 61; na sukaraṃ w. inf. it is not easy to . . . D I.250; A III.52, 184; IV.334.

-kaṭaka (m. nt.) a hand-wheel, i. e. a pulley by which to draw up a bucket of water Vin II.122; cp. *Vin. Texts* III.112; **-ja** "born of kamma" in *karaja-kāya* the body sprung from action, an expression always used in a contemptible manner, therefore = the impure, vile, low body A V.300; J I.5; Vism 287, 404; DA I.113, 217, 221; DhA I.10; III.420; DhsA 403. *karaja-rūpa* Vism 326. **-tala** the palm of the hand Mhbv 6, 34; **-mara** "one who ought to die from the hand (of the enemy)," but who, when captured, was spared and employed as slave; a slave J III.147, 361; IV.220; DhA III.487; **-°ānītā** a woman taken in a raid, but subsequently taken to wife; one of the 10 kinds of wives (see itthi) Vin III.140 (= dhajāhaṭā); *-gāhan gaṇhāti* to make prisoner J I.355; III.361; **-mita** "to be measured with (two) hands," in °majjhā, a woman of slender waist J V.219; VI.457.

Karaka[1] [Etymology unknown. The Sanskrit is also karaka, and the medieval koṣas give as meaning, besides drinking vessel, also a coco-nut shell used as such (with which may be compared Lat. carīna, nutshell, keel of a boat; and Gr. *κάρυα*, nut.) It is scarcely possible that this could have been the original meaning. The coco-nut was not cultivated, perhaps not even known, in Kosala at the date of the rise of Pali and Buddhism] 1. Water-pot, drinking-vessel (= : pānīya-bhājana PvA 251). It is one of the seven requisites of a samaṇa Vin II.302. It is called **dhammakaraka** there, and at II. 118, 177. This means "regulation water-pot" as it was provided with a strainer (parissavana) to prevent injury to living things. See also Miln 68; Pv III.2^24; PvA 185. — 2. hail (also karakā) J IV. 167; Miln 38; Mhvs XII. 9.

-vassa a shower of hail, hail-storm J IV.167; Miln 38, 308; DhA I.360.

Karakarā (for kaṭakaṭā, q. v.) (adv.) by way of gnashing or grinding the teeth (cp. Sk. dantān kaṭakaṭāpya), i. e. severely (of biting) J III.203 (passage ought to be read as karakarā nikhāditvā).

Karañja [cp. Sk. karañja, accord. to Aufrecht, Halāyudha p. 176 the Dalbergia arborea] the tree Pongamia glabra, used medicinally Vin I.201; J VI.518, 519.

Karaṇa [fr. **kṛ**, cp. Vedic karaṇa] 1. adj. (f. ī) (—°) doing, making, causing, producing; as cakkhu° ñāṇa° (leading to clear knowledge) S IV.331; V.97; It 83; and acakkhu° etc. S V.97; nāthā °ā dhammā A V.23 (cp. V.89) and thera° A II.22; dubbaṇṇa° S V.217; see also D I.245; M. I.15; S V.96, 115; A IV.94; V.268; Miln 289. — 2. (nt.) (—°) the making, producing of; the doing, performance of (=kamma), as bali° offering of food =bali kaṃma) PvA 81; gabbha° Sn 927; pānujja° Sn 256. 3. (abs.) (a) the doing up, preparing J V.400, VI.270 (of a building: the construction) (b) the doing, performance of, as pāṇātipātassa k° and ak° ("commission and omission"); DhA I.214; means of action J III.92. (c) ttg. the instrumental case (with or without °*vacana*) PvA 33; VvA 25, 53, 162, 174. -°atthe in the sense of, with the meaning of the instrumental case J III.98; V.444; PvA 35; VvA 304; DhsA 48; Kacc 157. — 4. (—°) state, condition; in noun-abstract function= °ttaṇ (cp. kamma I.2) as nānā° (=nānattaṇ) difference M II.128; S IV.294; Bdhd 94; kasi° ploughing PvA 66; kattabba° (=kattabbattaṇ) "what is to be done," i. e. duty PvA 30; pūjā° veneration PvA 30. sakkāra° reverence, devotion SnA 284.

Note: in massu° and kamma° some grammarians have tried to derive k° from a root **kṛ**, to hurt, cut, torture (see Morris *J.P.T.S.* 1893, 15), which is however quite unnecessary [see kamma 3 A (b), kata¹¹ 1 (b)]. Karaṇa here stands for kamma, as clearly indicated by semantic grounds as well as by J VI.270 where it explains kappita-kesa-massu, and J III.114=V.309 where massu-kamma takes the place of °karaṇa, so also DA I.137. **a°** Negative in all meanings of the positive, i. e. the non-performing J I.131; V.222; Nett 81; PvA 59; DhsA 127; non-undertaking (of business) J I.229; non-commission M I.93; abstaining from Dhs 299. Cpd. **-uttariya** (nt.) angry rejoinder, vehement defence DhA I.44.

Karaṇīya [grd. of karoti] 1. adj. (a) that ought to be, must or should be done, to be done, to be made (=kātabbaṇ karaṇārahaṇ KhA 236) Vin I.58; D I.3, cp. Miln 183; A V.210; DA I.7. Often —° in the sense of "doing, making," as yathā kāma° S II.226; cp. IV.91, 159; "having business" bahu° D II.76; A III.116; S II.215; anukampa° PvA 61; — (b) done, in the sense of undoing, i. e. overcome, undone D II.76 cp. *Dial.* II.81 n. 2. (m.) one who has still something left to perform (for the attainment of Arahantship, a sekha J III.23. — 3. (nt.) (a) what ought to be done, duty, obligation; affairs, business D I.85; II.68, 74 cp. A IV.16; M I.271; S III.168; IV.281 cp. Vin III.12; Vin I.139; A I.58; Sn 143; Sn p. 32 (yan te karanīyaṇ taṇ karohi "do what you have to do"); — °ṇ tīreti to conclude a business Vin II.158; J V.298. Kataṇ °ṇ done is what was to be done, I have done my task, in freq. formula "khīṇā jāti vusitaṇ brahmacariyaṇ . . ." to mark the attainment of Arahantship D I.84; II.68=153; Th 2, 223; Vin I.14; Sn p. 16; DA I.226, etc. See Arahant II.C. — There are 3 duties each of a samaṇa, farmer and householder enumerated at A I.229; 3 of a bhikkhu A I.230; — (b) use, need (with instr.): appamādena k° S IV.125; cetanāya k° A V.2, 312; cp. Miln 5, 78. **akaraṇīya** 1. (adj.) (a) what ought not to be done, prohibited A I.58; III.208=DA I.235. — (b) incapable of being done (c. gen.) It 18. — (c) improper, not befitting (c. gen.) Vin I.45=216=III.20; PvA 64. — (d) not to be "done," i. e. not to be overcome or defeated D II.76; A IV.113; — (e) having nothing to do Vin I.154. — 2. (nt.) a forbidden matter, prohibition Vin II.278 — **sa°** 1. having business, busy Vin I.155; — 2. one who has still something to do (in sense of above 2) D II.143; Th 1, 1045; DA I.9.

Karaṇīyatā (f.) [abstr. fr. prec.] the fact that something has to be performed, an obligation Vin II.89, 93; **sa°** being left with something to do Miln 140.

Karaṇḍa (m. nt.) [cp. Sk. karaṇḍa, °ka, °ikā. The Dhātumañjūsā explᵃ k. by "bhājanatthe"] 1. a basket or box of wicker-work Mhvs 31, 98; Dāvs V.60; DhA III.18; — 2. the cast skin, slough of a serpent D I.77 (=DA I.222 ahi-kañcuka) cp. *Dial.* I.88.

Karaṇḍaka [fr. last] a box, basket, casket, as dussa° M I.215=S V.71=A IV.230 (in simile); S III.131; V.351 cp. Pug 34; J 196; III.527; V.473 (here to be changed into koraṇḍaka); DA I.222 (vilīva°); SnA 11.

Karamanda [etym. ?] a shrub Vism 183 (+kanavīra).

Karati¹ [cp. Sk. kṛntati] to cut, injure, hurt; in "karato kārayato chindato chedāpayato . . ." D I.52=M I.516; S III.208.

Karati² (°tī) (f.) a superior kind of bean, the Dolichos catjang J VI.536 (=rājamāsa).

Karabha the trunk of an elephant; in **karabhoru** (k°+ūrn) (a woman) with beautiful thighs Mhbv 29.

Karamara see Kara.

Karaḷa (karala) a wisp of grass (tiṇa°) DhA III.38; DhsA 272.

Karavī [cp. Sk. kala-kaṇṭha cuckoo, & kalavinka sparrow] the Indian cuckoo J VI.539.

Karavīka same J V.204, 416; Vv 36⁴; Vism 112, 206; VvA 166, 219.

-bhāṇin speaking like the cuckoo, i. e. with a clear and melodious voice, one of the mahāpurisa-lakkhaṇas D II.20=III.144=173=M II.137, etc.; cp. *Dial.* II.17 n. and BSk. kalaviṅka-manojña-bhāṣin Sp. Av.Ś I.371 (Index p. 225, where references to Lalitavist. are given).

Karavīya (°iya)=prec. J VI.538.

Karavīra [cp. Sk. karavīra] 1. the oleander, Nerium odorum. Its flower was used especially in garlands worn by delinquents (see kaṇṭha) — 2. a kind of grass J IV.92. **-patta** a kind of arrow M I.429.

Karahi (Sk. karhi, when? kar=loc. of pron. st. *quo= Lat. cur why, Goth. hvar, E. where), only in **karaha-ci** (karhi cid) at some time, generally preceded by **kadāci** D I.17; II.139; M I.177, 454; A I.179; IV.101; Miln 73, 76.

Karin (adj.) [fr. kara] "one who has a hand," an elephant (cp. hatthin) Mhvs 24, 34; 25, 68; Dāvs IV.2. In cpds. kari.

-gajjita the cry of the elephant, an elephant's trumpeting Dāvs V.56; **-vara** an excellent elephant Mhbv 4, 143; Dāvs IV.2.

Kari-paribandha (adj.) [=karīsa-paribaddha] bound up in filth, full of filth, disgusting; Ep. of the body Th 1, 1152. Kari here is abbrev. of karīsa² (see note ad loc.).

Karīsa¹ (nt.) a square measure of land, being that space on which a karīsa of seed can be sown (Tamil karīsa), see Rhys Davids, *Ancient Coins and Measures of Ceylon*, p. 18; J 1.94, 212; IV.233, 276; VvA 64.

Karīsa² (nt.) [cp. Sk. karīṣa, to chṛṇatti to vomit, cp. Lat. -cerda in mūscerda, sūcerda] refuse, filth, excrement, dung D II.293; J I.5; Vism 259, 358 (in detail); PvA 87, 258; KhA 59; mutta° urine and fæces A I.139; Sn 835.

-magga the anus J IV.327; **-vāca** (nt.) a cesspool J III.263 (=gūthakūpa); **-vāyin**, f. °inī diffusing an odour of excrement PvA 87.

Karuṇā (f.) [cp. Vedic karuṇa nt. (holy) action; Sk. karuṇā, fr. **kṛ**. As adj. karuṇa see under 3.] pity, compassion. Karuṇā is one of the 4 qualities of character significant of a human being who has attained enfranchisement of heart (ceto-vimutti) in the 4 sentiments, viz. **mettā k.° upekhā muditā** Freq. found in this formula with °sahagatena cetasā. The first two qualities are complementary, and SnA 128 (on Sn 73) explains k° as "ahita-dukkh-âpanaya-kāmatā," the desire of removing bane and sorrow (from one's fellow-men), whilst mettā is expl. as "hita-sukh-ûpanaya-kāmatā," the desire of bringing (to one's fellow-men) that which is welfare and good. Other definitions are "para-dukkhe sati sādhūnaṃ hadayakampanaṃ karotī ti" Bdhd 21; "sattesu k° karuṇāyanā karuṇāyitattaṃ karuṇā cetovimutti" as expl. of avihiṃsa dhātu Vbh 87; para-dukkhāsahana-rasā Vism 318. K°-sahagatena cetasā denotes the exalted state of compassion for all beings (all that is encompassed in the sphere of one's good influence: see cātuddisa "extending over the 4, i. e. all, directions): D I.251; III.78, 50, 224; S IV.296, 322, 351; V.115; A I.183, 196; II.129, 184; III.225; V.300, 345; J II.129; Nd² on Sn 73; Vbh 273, 280; Dhs 1258. The def. of karuṇā at Vism 318 runs "para-dukkhe sati sādhūnaṃ hadaya-kampanaṃ karoti." Frequently referred to as an ideal of contemplation (in conn. w. bhāvanā & jhāna), so in "karuṇaṃ cetovimuttiṃ bhāveti" S V.119; A I.38; V.360; in k° cetovimutti bhāvitā bahulī katā, etc. D III.248; A III.291; IV.300; in k°-sahagataṃ saddhindriyaṃ A I.42; unspecified S V.131; A III.185; Nett 121, 124; Ps I.8; k°+mettā Nett 25; k°+muditā Bdhd 16 sq., 26 sq. 29; ananta k° pañña as Ep. of Buddha Bdhd 1 karuṇaṃ dūrato katvā, without mercy, of the Yama-dūtā, messengers of Death Sdhp 287; **mahā°** great compassion Ps I.126, 133; **-°samāpatti** a 'gest,' feat of great compassion: in which Buddha is represented when rising and surveying the world to look for beings to be worthy of his mercy and help D II.237; Ps. I, 126 f. DhA I.26, 367; PvA 61, 195; — 3. As adj. only in cpds. (e. g. °vācā merciful speech; neg. akaruṇa merciless Mhbv 85, & ati° very merciful J IV.142) and as adv. **karuṇaṃ** pitifully, piteously, mournfully, in k° paridevati J VI.498, 513, 551; Cp. IX.54; also in abl. **karuṇā** J VI.466. —See also kāruñña.

-âdhimutta intent upon compassion D II.241, 242; **-ânuvattin** following the dictates of mercy Dāvs III.46; **-guṇaja** originating in the quality of compassion Sdhp 570; **-jala** water of c., shower of mercy Miln 22; Mhbv 16; **-jhāna** meditation on pity, ecstasy of c. D II.237-39; **-ṭṭhāniya** worthy of c. PvA 72; **-para** one who is highest in compassion, compassionate Sdhp 112, 345; **-bala** the power of c. Mhvs 15, 61, 130; Sdhp 577; **-brahmavihāra** divine state of pity Vism 319. **-bhāvanā** consideration or cultivation of pity Vism 314 sq. **-rasa** the sweetness of c. Mhbv 16; **-vihāra** (a heart) in the state of c. Vism 324 (& adj. °vihārin); DA I.33; **-sāgara** an ocean of mercy Mhbv 7; **-sītala** "cool with c." + hadaya, whose heart is tempered with mercy Sdhp 33; DA I.1.

Karuṇāyati [v. den. fr. karuṇā; cp. BSk. karuṇāyati Divy 105] to feel pity for, to have compassion on Sn 1065 (°āyamāna; expl. by Nd² as anuddayamāno anurakkh° anuggaṇh° anukamp°); Vbh 273; Vism 314. *Der.* **°āyanā** compassionateness Vbh 87=273 (and °āyitattaṃ ibid.).

Karumbhaka a species of rice-plant of a ruddy colour Miln 252 (see *Mil. trsl.* II.73).

Karumhā (pl.) a class of Devas D II.260.

Kareṇu [metathesis for kaṇeru, q. v., cp. Sk. kareṇu] elephant, in cpd. **-lolita** resounding with the noise made by elephants, of a forest Th 2, 273.

Kareṇukā (f.) [fr. kareṇu) a female elephant J II.343; DhA I.196 (v. l. for kaṇeru).

Kareri in Childers the tree Capparis trifoliata, but see *Brethren*, p. 363, n. 2: musk-rose tree or "karer"; Th 1, 1062; Ud 31; J V.405; VI.534.

Karoṭi[1] (f.) 1. a basin, cup, bowl, dish J I.243; II.363; III.225; IV.67; V.289, 290. — 2. the skull (cp. kaḷopi. On the form cp. *Dial.* I.227 n.) J VI.592.

Karoṭi[2] (m.) a class of genii that formed one of the 5 guards of the devas against the asuras J I.204, associated with the nāgas (cp. Divy 218; and Morris, *J.P.T.S.* 1893, 22). As N. of Supaṇṇas (a kind of Garuḍas) expl[d] as "tesaṃ karoṭi nāma pānabhojanaṃ" by C. on J I.204. Kern, *Toev.* s. v. compares BSk. karoṭapāṇayaḥ a class of Yakṣas MVastu I.30.

Karoṭika [fr. karoṭi[1])] 1. a bowl, basin J IV.68; DhA II.131 (sappi°). — 2. the skull J VI.592; where it may be a helmet in the form of a skull.

Karoṭiya = karoṭika 2, J VI.593.

Karoti v. irreg. [Sk. karoti, ***qṷer** to form, to build (or plait, weave? see kamma), cp. kar-man, Lith. kùrti to build, O.Tr. cruth form; Lat. corpus, with p- addition, as Sk. kṛpa, **klp = krp**. Derived are kalpa > kappa, kalpate > kappeti]. Of the endless variety of forms given by grammarians only the foll. are bona fide and borne out by passages from our texts (when bracketed, found in gram. works only): I. *Act.* 1. Ind. Pres. karomi, etc. Sn 78, 216, 512, 666=Dh 306=It 42; Opt. kare Dh 42, 43, pl. (kareyyāma) kareyyātha Sn p. 101; or (sing.) kareyya (freq.), kareyyāsi PvA 11 kareyya Sn 920, 923; kuriyā (=Sk. kuryāt) J VI.206; Ppr. karaṇ Dh 136, or karonto (f. karontī) Dh 16, 116. — 2. Impf. (akara, etc.). — 3. Aor. (akaṇ) akariṇ, etc., 3rd sing. akāsi Sn 343, 537, 2nd pl. akattha Pv I.11[2]; PvA 45, 75; 3rd pl. akariṇsu; akaṇsu Sn 882; PvA 74; without augment kari DhA II.59. Prohibitive mā(a)kāsi Sn 339, 1068, etc. — 4. Imper. karohi Sn p. 32; 1062; karotha Sn 223; KhA 168. — 5. Fut. karissāmi, etc.; kassāmi Pv IV.1[39]; kāsaṃ J IV.286; VI.36; kāhāmi (in sense of I *will* do, I am determined to do, usually w. puññaṃ & kusalaṃ poetical only) Pv II.11[3]; Vv 33[192]; 2nd sing. kāhasi Sn 427, 428; Dh 154; 1st pl. kāhāma Pv IV.10[11]. — 6. Inf. kātuṃ PvA 4, 61, 69, 115, Kh VI.10, etc.; kattuṃ VvA 13; kātave Mhvs 35, 29; Vv 44[15] (=kātuṃ); kātuye Th 2, 418. — 7. Pp. kata, see sep. — 8. Ger. katvā Sn 127, 661, 705, etc.; katvāna (poet.) Sn 89, 269, Pv I.1[3]; karitvā see IV. II. *Med.* 1. Ind. pres. (kubbe, etc.) 3rd sing. kubbati Sn 168, 811; 3rd pl. kubbanti Sn 794; or 3rd sing. kurute Sn 94, 796, 819; It. 67; Opt. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or 3rd sing. kayirā Sn 728=1051; S I.24; Dh 53, 117; kayirātha (always expl. by kareyya) Dh 25, 117; It 13; Pv I.11[11]; KhA 224; kubbaye Sn 943. — Ppr. (kurumāna, kubbāno, karāno) (a)kubbaṇ Sn 844, 913; (a)kubbanto It 86; f. (vi)kubbantī Vv 11[2]; (a)kubbamāna Sn 777, 778, 897; (vi)kubbamāna Vv 33[1]. — 2. Impf. (akariṇ, 2nd sing. akarase, etc.) 3rd sing. akubbatha Pv II.13[18]; 1st pl. akaramhase J III.26, °a DhA I.145. — 3. Aor. (none) — 4. Imper. (2nd sing. kurussu, 3rd sing. kurutaṇ, 2nd pl. kuruvho) 3rd sing. kurutaṇ (=Sk. kurutāṇ) J VI.288. — 5. Fut. (none). III. *Pass.* 1. Ind. pres. (karīyati, etc.) kayirati Dh 292=Th 1, 635; KhA 168; and kīrati Th 1, 143. Ppr. (karīyamāna, kayira°). — 2. Fut. kariyissati Vin I.107. — 3. Grd. karaṇīya (q. v.), (kayya) kātabba DhA I.338. IV. *Caus.* I. (Denom. to kāra) kārayati=kāreti, in origin. meaning of build, construct, and fig. perform, exercise, rule, wield (rajjaṃ): kārehi PvA 81 (of huts), kārayissāmi Pv II.6[4] (of doll); kāressaṃ J V.297 (do.), akārayi Pv II.13[10]; akārayuṃ Mhvs IV.3; akāresi Mhvs 23, 8.

kāretuṃ PvA 74; kārayamāna VvA 9 (of chair); kāretvā (nāmaṃ) PvA 162; karitvā Sn 444 (vasiṃ) 674; 680 (vittiṃ); p. 97 (uttarāsangaṃ). V. *Caus.* II. Kārāpeti S 1.179; PvA 20; Aor. kārāpesi he had (=caused to be) erected, constructed Vin II.139; fut. kārāpessāmi Mhvs 20, 9; ger. kārāpetvā PvA 123; grd. kārapetabba Vin II.134.

Meanings of karoti: 1. to build, erect Mhvs 19, 36; 20, 9 (Caus.). — 2. to act, perform, make, do Vin I.155; J I.24; II.153 (tathā karomi yathā na . . . I prevent, cp. Lat. facio ne . . .); III.297; Pv I.8⁸=II.6¹⁹; Mhvs 3, 1; 7, 22; — 3. to produce DhA I.172; — 4. to write, compose J VI.410; PvA 287; — 5. to put on, dress Vin II.277; J I.9; — 6. to impose (a punishment) Mhvs 4, 14; — 7. to turn into (with loc. or two acc.) J II.32; Mhvs 9, 27; — 8. to use as (with two acc.) J I.113; II.24; — 9. to bring into (with loc.) J V.454 — 10. to place (with loc.) J V.274; (with acc. of the person) Dh 162. It is very often used periphrastically, where the trslⁿ would simply employ the noun as verb, e. g. kathaṃ k° D II.98; kodhaṃ k° and kopaṃ k° to be angry J IV.22; VI.257; cayaṃ k° to hoard up; corikaṃ k° to steal Vin I.75; taṇhaṃ k° (c. loc.) to desire J I.5; sītaṃ k° to cool D II.129. — It is often compᵈ with nouns or adjectives with a change of final vowel to ī (i) uttānī° to make clear D II.105; pākaṭī°, bahulī°, muṭṭhī°, etc. (q. v.). Cp. the same process in conn. with bhavati. — The meanings of karoti are varied according to the word with which it is connected; it would be impossible and unnecessary to give an exhaustive list of all its various shades. Only a few illustrations may suffice: aṃse k° to place on one's shoulder J I.9; antarāyaṃ k° to prevent J I.232; ādiṃ k° (c. acc.) to begin with; nimittaṃ k° to give a hint D II.103; pātarāsaṃ k° to breakfast; mānasaṃ k° to make up one's mind; mahaṃ k° to hold a festival D II.165; massuṃ k° to trim the beard DhA I.253; musāvādaṃ k° to tell a lie J VI.401; rajjaṃ k° to reign S I.218; vase k° to bring into one's power J I.79; sandhiṃ k° to make an agreement Mhvs 16; sinehaṃ k° to become fond of J I.190. — Similarly, cpᵈ with adverbs: alaṃ k° to make much of, i. e. to adorn, embellish; dūrato k° to keep at a distance, i. e. keep free from PvA 17; Sdhp 287; purak k° (purakkharoti) to place before, i. e. to honour Pv III.7¹. — Note phrase kiṃ karissati what difference does it make? (Cp. Ger. was macht's) D I.120; or what about . . . J I.152.

Kalakala (adj.) [cp. Sk. kala] any indistinct and confused noise Mhbv 23 (of the tramping of an army); in **-mukhara** sounding confusedly (of the ocean) ibid. 18. Cp. karakarā.

Kalati [**kal,** kālayati] to utter an (indistinct) sound: pp. **kalita** Th 1, 22.

Kalanda [cp. Sk. karaṇḍa piece of wood ?] heap, stack (like a heap of wood ? cp. kalingara) Miln 292 (sīsa°).

Kalandaka 1. a squirrel Miln 368; — 2. an (ornamental) cloth or mat, spread as a seat J VI.224; **-nivāpa** N. of a locality in Veḷuvana, near Rājagaha, where oblations had been made to squirrels D II.116; Vin I.137; II.105, 290, etc.

Kalabha [cp. Sk. kalabha] the young of an elephant: see **hatthi°** and cp. **kalāra.**

Kalamba (nt.) [cp. Sk. kalamba menispermum calumba, kalambī convolvulus repens] N. of a certain herb or plant (Convolv. repens ?); may be a bulb or radish J IV.46 (=tālakanda), cp. p. 371, 373 (where C explˢ by tāla-kanda; gloss BB however gives latā-tanta); VI.578. See also **kaḍamba** & **kaḷimba.**

-rukkha the Cadamba tree J VI.290.

Kalambaka=kalamba, the C. tree J VI.535.

Kalambukā (f.)=kalambaka D III.87 (vv. ll. kaladukā, kalabakā) the trslⁿ (*Dial.* III.84) has "bamboo."

Kalala (m. nt.) 1. mud J I.12, 73; Miln 125, 324, 346; Mhbv 150; PvA 215 (=kaddama); DhA III.61; IV.25. — **su°** "well-muddied" i. e. having soft soil (of a field) Miln 255. — 2. the residue of sesamum oil (tela°), used for embalming J II.155. — 3. in Embryology: the "soil," the placenta S I.206=Kvu II.494; Miln 125. Also the first stage in the formation of the fœtus (of which the first 4 during the first month are k., abbuda, pesi, ghana, after which the stages are counted by months 1-5 & 10; see Vism 236; Ndˡ 120; & cp. Miln 40). — 4. the fœtus, appl. to an egg, i. e. the yolk Miln 49. — In cpds with kar & bhū the form is kalalī°.

-gata (a) fallen into the mud Miln 325; **-gahaṇa** "mud thicket," dense mud at the bottom of rivers or lakes J I.329; **-kata** made muddy, disturbed Vv 8₄³¹ (VvA 343); **-bhūta**=prec., A I.9, cp. J II.100; A III.233; Miln 35; **-makkhita** soiled with mud DhA III.61.

Kalasa (nt.) [cp. Vedic kalaśa] 1. a pot, waterpot, dish, jar M III.141; J IV.384; Dāvs IV.49; PvA 162. — 2. the female breasts (likened to a jar) Mhbv 2, 22.

Kalaha [cp. Sk. kalaha, fr. **kal**] quarrel, dispute, fight A I.170; IV.196, 401; Sn 862, 863 (+vivāda); J I.483; Ndˢ 427; DhA III.256 (udaka° about the water); IV.219; Sdhp 135. °ṃ udīreti to quarrel J V.395; karoti id. J I.191, 404; PvA 13; vaḍḍheti to increase the tumult, noise J V.412; DhA III.255. — **a°** harmony, accord, agreement S I.224; mahā° a serious quarrel, a row J IV.88.

-âbhirata delighting in quarrels, quarrelsome Sn 276, Th 1, 958. **-ṅkara** picking up a quarrel J VI.45; **-karaṇa** quarrelling, fighting J V.413; **-kāraka** (f.-ī) quarrelsome, pugnacious A IV.196; Vin I.328; II.1; **-kāraṇa** the cause or reason of a dispute J III.151; VI.336; **-jāta** "to whom a quarrel has arisen," quarrelling, disputing A I.70; Vin I.341; II.86, 261; Ud 67; J III.149; **-pavaḍḍhanī** growth or increase of quarrels, prolongation of strife (under 6 evils arising from intemperance) D III.182=DhsA 380; **-vaḍḍhana** (nt.) inciting & incitement to quarrel J V.393, 394; **-sadda** brawl, dispute J VI.336.

Kalā [Vedic kalā ***squel,** to Lat scalpo, Gr. *σκάλλω*, Ohg scolla, scilling, scala. The Dhtp. (no 613) explˢ kala by "sankhyāne."] 1. a small fraction of a whole, generally the 16th part; the 16th part of the moon's disk; often the 16th part again subdivided into 16 parts and so on: one infinitesimal part (see VvA 103; DhA II.63), in this sense in the expression kalaṃ nâgghati soḷasiṃ "not worth an infinitesimal portion of"=very much inferior to S I.19; III.156=V.44=It 20; A I.166, 213; IV.252; Ud 11; Dh 70; Vv 43⁷; DhA II.63 (=koṭṭhāsa) DhA IV.74. — 2. an art, a trick (lit. part, turn) J I.163.—kalaṃ upeti to be divided or separated Miln 106; DhA I.119; see sakala. — In cpd. with bhū as kalī **-bhavati** to be divided, broken up J I.467 (=bhijjati). Cp. vikala.

Kalāpa [cp. Sk. kalāpa] 1. anything that comprises a number of things of the same kind; a bundle, bunch; sheaf; a row, multitude; usually of grass, bamboo- or sugar-canes, sometimes of hair and feathers S IV.290 (tiṇa°); J I.158 (do.); 25 (naḷa°), 51 (mālā°), 100 (uppalakumuda°); V.39 (usīra°); Miln 33; PvA 257, 260 (ucchu°), 272 (veḷu°); 46 (kesā), 142 (mora-piñja°) — 2. a quiver Vin II.192; It 68; J VI.236; Miln 418; PvA 154, 169. — 3. in philosophy: a group of qualities, pertaining to the material body (cp. rūpa°) Vism 364 (dasadhamma°) 626 (phassa-pañcamakā dhammā); Bdhd 77 (rūpa°), 78, 120.

-agga (nt.) "the first (of the) bunch," the first (sheaves) of a crop, given away as alms DhA I.98.

-sammasanā grasping (characteristics) by groups Vism 287, 606, 626 sq.

Kalāpaka 1. a band, string (of pearls) Vin II.315; Mhvs 30, 67. — 2. a bundle, group J I.239.

Kalāpin (adj.) [fr. kalāpa] having a quiver J VI.49 (acc. pl. °ine). f. kalāpinī a bundle, sheaf (yava°) S IV.201; II.114 (naḷa°).

Kalābuka (nt.) [cp. Sk. kalāpaka] a girdle, made of several strings or bands plaited together Vin II.136, 144, 319;

Kalāya a kind of pea, the chick-pea M I.245 (kaḷāya); S I.150; A V.170; Sn p. 124; J II.75 (= varaka, the bean Phaseolus trilobus, and kālarāja-māsa); J III.370; DhA I.319. Its size may be gathered from its relation to other fruits in ascending scale at A V.170 = S I.150 = Sn p. 124 (where the size of an ever-increasing boil is described). It is larger than a kidney bean (mugga) and smaller than the kernel of the jujube (kola⁊⁊hi).

-matta of the size of a chick-pea S I.150; A V.170; Sn p. 124 (l); J III.370; DhA I.319.

Kalāyati [Denom. fr. kalā] to have a measure, to outstrip J I.163 (taken here as "trick, deceive").

Kalāra in hatthi° at Ud 41, expl^{d} in C by potaka, but cp. the same passage at DhA I.58 which reads kalabha, undoubtedly better. Cp. kaḷārikā.

Kali (m.) [cp. Sk. kali] 1. the unlucky die (see akkha); "the dice were seeds of a tree called the vibhītaka . . . An extra seed was called the kali" (*Dial.* II.308 n.) D II.349; J I.380; Dh I.252 (= DhA III.375); at J VI.228, 282, 357 it is opposed to kaṭa, q. v. — 2. (= kaliggaha) an unlucky throw at dice, bad luck, symbolically as a piece of bad luck in a general worldly sense or bad quality, demerit, sin (in moral sense) kaliṃ vicināti "gathers up demerit" Sn 658; appamatto kali . . . akkhesu dhana-parājayo . . . mahantataro kali yo sugatesu manam padosaye S I.149 = A II.3 = V.171, 174 = Sn 659 = Nett 132; cp. M III.170; A V.324; Dh 202 (= DhA III.261 aparādha). — 3. the last of the 4 ages of the world (see °yuga). — 4. sinful, a sinner Sn 664 (= pāpaka). — 5. saliva, spittle, froth (op. kheḷa) Th 2, 458, 501; J V.134.

-(g)gaha the unlucky throw at dice, the losing throw; symbolically bad luck, evil consequence in worldly & moral sense (ubhayattha k° faring badly in both worlds) M I.403 = 406; III.170 (in simile). See kaṭaggaha; **-devatā** (m. pl.) the devotees of kali, the followers of the goddess kali Miln 191 (see *Miln trsl.* I.266 n.) **-(p)piya** one who is fond of cheating at dice, a gambler Pgdp 68; **-yuga** (nt.) one of the 4 (or 8) ages of the world, the age of vice, misery and bad luck; it is the age in which we are Sāsv 4, 44, Vinl 281; **-sāsana** (nt.) in °ṃ āropeti to find fault with others Vin VI.93, 360.

Kalingara (m. nt.) (BB]) [cp. Sk. kaḍankara & kaḍangara, on which in sense of "log" see Kern, *Toev.* s. v. kalingara] 1. a log, a piece of wood M I.449, 451; S II.268; DhA III.315; often in sense of something useless, or a trifle (comb^{d} with kaṭṭha q. v.) Dh 41; DhA I.321 (= kaṭṭhakhaṇḍa, a chip) Th 2, 468 (id.) as kaṭṭha-kalingarāni DhA II.142. — 2. a plank, viz. a step in a staircase, in sopāna° Vin II.128, cp. sopāna-kaḷevara.

-ûpadhāna a wooden block used for putting one's head on when sleeping S II.267; Miln 366; **-kaṇḍa** a wooden arrow J III.273 (acittaṃ k°; without feeling)

Kalingu (m. nt.) [cp. Sk. kalinga & kalingaka] the Laurus camphora, the Indian laurel J VI.537.

Kalita [pp. of kalati] sounding indistinctly Th 2, 22.

Kalusa [cp. Sk. kaluṣa] muddy, dirty, impure; in **°bhāva** the state of being turbid, impure, obscured (of the mind) DA I.275.

Kalevara see kaḷebara.

Kalya see kalla; **-rūpa** pleased, glad Sn 680, 683; **a°** not pleased Sn 691.

Kalyatā (f.) 1. the state of being sound, able, pliant J II.12. — 2. pleasantness, agreeableness, readiness, in **a°** opp. (appl^{d} to citta) Dhs 1156; DhsA 377 (= gilānabhāva).

Kalyāṇa (& kallāṇa) [Vedic kalyāṇa] 1. (adj.) beautiful, charming; auspicious, helpful, morally good. Syn. bhaddaka PvA 9, 116) and kusala (S II.118; PvA 9, 122); opp. pāpa (S I.83; M I.43; PvA 101, 116 and under °mitta). kata° = katûpakāra PvA 116 Appl^{d} to dhamma in phrase ādi° majjhe° pariyosāne° D I.62 and ≈; S V.152; Sn p. 103; VvA 87; Vism 213 sq. (in var. applications); etc. — As m one who observes the sīlapadaṃ (opp. pāpa, who violates it) A II.222, cp. k°-mittā = sīlādihi adhikā SnA 341. — S IV.303; V.2, 29, 78; A III.77; IV.361; Vin II.8, 95; J I.4; Miln 297; **-kata°** (opp. kata-pāpa) of good, virtuous character, in phrase k° katakusala, etc. It 25, etc. (see kata II.1 a). k° of kitti (-sadda) D I.49 (= DA I.146 seṭṭha); S IV.374; V.352; of jhāna (tividha°) Bdhd 96, 98, 99; of mittā, friends in general (see also cpd.) Dh 78 (na bhaje pāpake mitte . . . bhajetha m° kalyāṇe), 116, 375 (= suddhâjīvin); Sn 338. — 2. (nt.) (a) a good or useful thing, good things Vin I.117; A III.109; cp. bhadraṃ. — (b) goodness, virtue, merit, meritorious action J V.49 (kalyāṇā here nt. nom. in sense of pl.; cp. Vedic nt.), 492; — °ṃ karoti to perform good deeds S I.72; A I.138 sq.; Vin I.73; PvA 122. — (c) kindness, good service J I.378; III.12 (= upakāra), 68 (°ṃ karoti). — (d) beauty, attraction, perfection; enum^{d} as 5 kalyāni, viz. kesa°, maṃsa°, a⁊⁊hi°, chavi°, vaya° i. e. beauty of hair, flesh, teeth, skin, youth J I.394; DhA I.387.

-ajjhāsaya the wish or intention to do good DhA I.9; — **-ādhimuttika** disposed towards virtue, bent on goodness S II.154, 158; It 70, 78; Vbh 341; **-kāma** desiring what is good A III.109; **-kārin** (a) doing good, virtuous (opp. pāpa°) S I.227, cp. J II.202 = III.158; DhsA 390; (m.) who has rendered a service J VI.182; **-carita** walking in goodness, practising virtue Vbh 341; **-jātika** one whose nature is pleasantness, agreeable J III.82; **-dassana** looking nice, lovely, handsome Sn 551 = Th 1, 821 (+ kañcanasannibhattaca); **-dhamma** (1) of virtuous character, of good conduct, virtuous Vin I.73; III.133; S V.352; Pug 26; It 96; Pv IV.1^{35}; Miln 129; DhA I.380; J II.65 (= sundara°), PvA 230 (= sundara-sīla); sīlavā + k° (of bhikkhu, etc.) M I.334; S IV.303; PvA 13. — k°ena k°atara perfectly good or virtuous A II.224. — (2) the Good Doctrine DhA I.7. **-°tā** the state of having a virtuous character A II.36; **-paññā** "wise in goodness" possessed of true wisdom Th 1, 506; It 97; **-paṭipadā** the path of goodness or virtue, consisting of dāna, uposathakamma & dasa-kusalakammapathā J III.342; **-paṭibhāṇa** of happy retort, of good reply A III.58, cp. Miln 3; **-pāpaka** good and bad J V.238; VI.225; Kvu 45; (nt.) goodness and evil J V.493; **-pīti** one who delights in what is good Sn 969; **-bhattika** having good, nice food Vin II.77; III.160 (of a householder); **-mitta** 1. a good companion, a virtuous friend, an honest, pure friend; at Pug 24 he is said to "have faith, be virtuous, learned, liberal and wise"; M I.43 (opp. pāpa°); S I.83, 87 (do.); A IV.30, 357; Pug 37, 41; J III.197; Bdhd 90; **a°** not a virtuous friend DhsA 247. — 2. as t.t. a spiritual guide, spiritual adviser. The Buddha is the spiritual friend par excellence, but any other Arahant can act as such S V.3; Vism 89, 98, 121; cp. kammaṭṭhāna-dāyaka. **-mittatā** friendship with the good and virtuous, association with the virtuous S I.87; such friendship is of immense help for the attainment of the Path and Perfection S V.3, 32; it is the sign that the bhikkhu will realize the 7

bojjhangas S v.78=101; A i.16, 83, it is one of the 7 things conducive to the welfare of a bhikkhu D iii.212; A iv.29, 282; Th 2, 213; It 10; Dhs 1328=Pug 24; Vism 107. — **a°** not having a virtuous friend and good adviser DhsA 247. **-rūpa** beautiful, handsome J iii.82; v.204; **-vākkaraṇa**, usually comb. with °vāca, of pleasant conversation, of good address or enunciation, reciting clearly D i.93, 115; A ii.97; iii.114, 263; iv.279; Vin ii.139; Miln 21; DA i.263 (=madhura-vacana); **a°** not pronouncing or reciting clearly D i.94. 122; **-°tā** the fact of being of good and pleasing address A i.38; **-vāca**, usually in form. k° k°-vākkaraṇo poriyā vācāya samannāgato D i.114; A ii.97; iii.114, 195, 263; iv.279; Vin ii.139; DA i.282; **-sadda** a lucky word or speech J ii.64; **-sampavanka** a good companion A iv.357 (in phrase k°-mitta k°-sahāya k°-s°); Pug 37; **-°tā** companionship with a virtuous friend S i.87. **-sahāya** a good, virtuous companion A iv.284; 357; Pug 37; cp. prec., **-°tā**=prec. S i.87; **-sīla** practising virtue, of good conduct, virtuous Th 1, 1008; It 96.

Kalyāṇaka (adj.) [fr. last] good, virtuous DA i.226; DhsA 32.

Kalyāṇatā (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuousness Vism 4 (ādi); k°-**kusala** clever, experienced in what is good Nett 20.

Kalyāṇin (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv iv.[5]; — (b) auspicious, lucky, good, proper J v.124; Ud 59; — (c) f. [cp.-ī Vedic kalyāṇī] a beautiful woman, a belle, usually in janapada° D i.193=M ii.40; S ii.234; J i.394; v.154.

Kalla[1] & **Kalya** (adj.) [cp. Sk. kalya] 1. well, healthy, sound Vin i.291. — 2. clever, able, dexterous Miln 48, 87. — 3. ready, prepared J ii.12, cp. -citta. — 4. fit, proper, right S ii.13 (pañha). — nt. kallaṃ it is proper, befitting (with inf. or inf.-substitute): vacanāya proper to say D i.168, 169; A i.144; abhinandituṃ D ii.69; -kallaṃ nu [kho] is it proper? M iii.19; S iv.346; Miln 25. — **a°** 1. not well, unfit Th 2, 439, cp. ThA 270. — 2. unbecoming, unbefitting D ii.68; J v.394.

-kāya sound (in body), refreshed Vin i.291; **-kusala** of sound skill (cp. kallita) S iii.265; **-citta** of ready, amenable mind, in form. k°, mudu-citta, vinīvaraṇa°, udagga°, etc. D i.110=148=ii.41=A iv.209=Vin i.16=ii.156; VvA 53, 286; Vv 50[19] (=kammaniya-citta "her mind was prepared for, responsive to the teaching of the dhamma"); PvA 38. **-cittatā** the preparedness of the mind (to receive the truth) J ii.12 (cp citta-kalyatā); **-rūpa** 1. of beautiful appearance Th 1, 212, — 2. pleased, joyful (kalya°) Sn 680, 683, 691; **-sarīra** having a sound body, healthy J ii.51; a°-tā not being sound in body, ill-health VvA 243.

Kalla[2] (m. nt.) ashes J iii.94 (for kalala), also in **°-vassa** a shower of ashes J iv.389.

Kallaka (adj.) [fr. last] in **a°** unwell, indisposed Vin iii.62; J iii.464; DhsA 377.

Kallatā (f.) see kalyatā; **-a°** unreadiness, unpreparedness, indisposition (of citta), in expl[n] of thīna Nd[2] 290=Dhs 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd[2] is akalyāṇatā, in Dhs akalyatā; follows akammaññatā.

Kallahāra [cp. Sk. kahlāra, the P. form to be expl[d] as a diaeretic inversion kalhāra>kallahāra] the white esculent water lily J v.37; Dpvs xvi.19.

Kallita (nt.) [fr. kalla] pleasantness, agreeableness S iii.270, 273 (samādhismiṃ -°kusala); A iii.311; iv.34 (id.).

Kallola [cp. Sk. kallola] a billow, in **-°mālā** a series of billows Dāvs iv.44.

Kaḷāya=kalāya.

Kaḷāra (adj.) [cp. Sk. karāla projecting (of teeth), whereas kaḍāra means tawny] always referring to teeth: with long, protruding teeth, of Petas (cp. attr. of the dog of the "Underworld" PvA 152: tikhiṇâyatakaṭhina-dāṭho and the figure of the witch in fairy-tales) J v.91 (=nikkhantadanto); vi.548 (=sūkara-dāṭhehi samannāgato p. 549); Pv ii.4[1] (=k°-danto PvA 90).

Kaḷārikā (f.) [fr. last, lit. with protruding teeth] a kind of large (female) elephant M i. 178 (so read with v. l. for kāḷ°). Cp. kalāra.

Kaḷingara=kalingara.

Kaḷimb(h)aka (cp. kaḍamba, kalamba) a mark used to keep the interstices between the threads of the kaṭhina even, when being woven Vin ii.116, 317 (v. l. kaḷimpaka).

Kaḷīra the top sprout of a plant or tree, esp. of the bamboo and cert. palm trees (e. g. coco-nut tree) which is edible Sn 38 (vaṃsa°=veḷugumba Nd[2] 556 and p. 58); Th 1, 72; J i.74, cp. iii.179; vi.26; Miln 201 (vaṃsa°); Vism 255 (vaṃsa°-cakkalaka, so read for kalira°; KhA 50 at id. passage reads kaḷīra-daṇḍa).

-(c)chejja (nt.) "the cutting off of the sprout," a kind of torture Miln 193, cp. *Miln. trsl.* i.270 and kadalicchedā.

Kaḷebara (: kale° and kalevara) (m. & nt.) [cp. BSk. kaḍebara Av. Ś. ii.26] 1. the body S i.62=A ii.48; =iv.429 =M i.82; J ii.437, iii.96, 244; Vism 49, 230. — 2. a dead body, corpse, carcass; often in description of death: khandhānaṃ bhedo k°assa nikkhepo, D ii.355= M. i.49=Vbh 137; Th 2, 467; J iii.180, 511; v.459; Mhvs 20[10]; 37[81]; PvA 80. Cp. kuṇapa. — 3. the step in a flight of stairs M ii.92, cp. kalingara.

Kaḷopī (=khaḷopi) f. 1. a vessel, basin, pot: see cpds. — 2. a basket, crate (=pacchi ThA 219; J v.252) M i.77, 342; S i.236=Th 2, 283 (where osenti is to be corr. to openti); J v.252. — On the form of the word (=karoṭi?) see Trenckner *J.P.T.S.* 1908, 109 and Davids, *Dial.* i.227. **kaḷopī** (as khaḷopī) is expl[d] at Pug A p. 231 as "ukkhalī, pacchi vā."

-mukha the brim of a pan or cooking vessel D i.166 =M i.77=342=A i.295=ii.206 (kumbhi-m°+kaḷopim°); **-hattha** with a vessel or basket in his hand A iv.376.

Kavaca (nt.) [cp. Sk. kavaca] a mail, a coat of mail, armour D ii.107=Ud 64 (appl[d] to existence); Th 1, 614 (of sīla); J iv.92, 296; Miln 199, 257; Vism 73.

-jālikā a mail-coat Miln 199.

Kavandha (m. nt.) [cp. Sk. kavandha & kabandha] 1. the (headless) trunk of the body, endowed with the power of motion Vin iii.107; cp. S ii.260 (asīsaka°); Miln 292; DhA i.314. — 2. a headless dwarf, whose head has been crushed down into his body J v.424, 427 (cp. the story of Dhanu, the Rākṣasa who was punished by having his head and thighs forced into his body, Raghuvaṃsa xii.57).

Kavāṭa (m. nt.) 1. the panels of the door, the door proper, not the aperture Vin ii.114, 120, 207, 208 (see Vin ii.148 for the description of a door) iv.269, 304 (°baddha =āvasatha); J i.19; Nd[2] 235[1d]; Vism 28 (°koṇa door-corner). — 2. **dvāra°** a door-post J i.63; ii.334; PvA 280. — 3. a window Mhvs ix.17; — °ṃ paṇāmeti to open the door Vin ii.114, 120, 207; °ṃ ākoṭeti to knock at the door D i.88 (=Dh i.252); Vin ii.208. — **akavāṭaka** (adj.) having no doors, doorless Vin ii.148, 154 (v. l. for akkavāta Text).

-piṭṭha the panels and posts of a door; the door and the door-posts Vin I.47, 48=II.208, 218; -baddha "door-bound," closed, secure Vin IV.292 (see also above).

Kavāṭaka=kavāṭa Vin II.148; DA I.62 (nīvaraṇa°).

Kavi [Vedic kavi] a poet S I.38; II.267; Dāvs I.10; four classes enum^{d} at A II.230 & DA I.95, viz. 1. cintā° an original p. 2. suta° one who puts into verse what he has heard. 3. attha° a didactic p. 4. paṭibhāṇa° an improvisor.

-kata composed by poets S II.267; A I.72.

Kavya [cp. Vedic kavya wise; sacrificer] poetry; ballad, ode (cp. kabba) J VI.213, 216.

-kāra a poet J VI.216.

Kaviṭṭha [cp. kapittha] the elephant-apple tree, Feronia elephantum J V.38 (°vana).

Kasaka see kassaka.

Kasaṭa (metathesis of sakaṭa, cp. Trenckner, Miln p. 423) 1. (adj.) bad, nasty; bitter, acrid; insipid, disgusting A I.72; J II.96; 159. — 2. (m.) (a) fault, vice, defect M I.281; Ps II.87. — (b) leavings, dregs VvA 288 (v. l. sakaṭa). — (c) something bitter or nasty J II.96; V.18. — (d) bitter juice J II.105 (nimba°). — sa° faulty, wrong, bitter to eat, unpalatable Miln 119.

-ôdaka insipid, tasteless water J II.97.

Kasati [**kṛṣ** or **kars**] to till, to plough S I.172, 173=Sn 80; Th I.531; J I.57; II.165; VI.365. — kassate (3rd sing. med.) Th I. 530. — pp. kattha (q. v.) Caus. II. **kasāpeti** Miln 66, 82; DhA I.224.

Kasana (nt.) ploughing, tilling J IV.167; VI.328, 364; Vism 384 (+vapana sowing).

Kasambu [Derivation uncertain] anything worthless, rubbish, filth, impurity; fig. low passions S I.166; Sn 281=Miln 414=A IV.172; Vism 258 (maṇsa°), 259 (parama°).

-jāta one whose nature is impurity, in comb. brahmacāripaṭiñño antopūti avassuto k° S IV.181; A II.240; IV.128, 201; Vin II.236; Pug 27, 34, 36; Vism 57 (+avassuta pāpa). °ka-jāta ibid. in vv. ll.

Kasā (f.) [Vedic kaśā] a whip Vin I.99 (in Uddāna); M I.87, etc.; Dh 143; Miln 197. — **-kasāhi tāḷeti** to whip, lash, flog as punishment for malefactors here, as well as in Niraya (see kamma-karaṇā) M I.87=A I.47=II.122, etc.; PvA 4 (of a thief scourged on his way to the place of execution); DhA II.39 (id.).

-niviṭṭha touched by the whip, whipped Dh 144 (=DhA III.86); -pahāra a stroke with the whip, a lash J III.178; -hata struck with the whip, scourged Vin I.75; 91=322; Sdhp 147.

Kasāya and **Kasāva** [Derivation uncertain. The word first appears in the late Vedic form **kaṣāya**, a decoction, distillation, essence; used fig^{y} of evil. The old Pali form is kasāva] 1. a kind of paste or gum used in colouring walls Vin II.151. — 2. an astringent decoction extracted from plants Vin I.207; 277; J V.198. — 3. (of taste), astringent DhS 629; Miln 65; DhA II.31. — 4. (of colour) reddish-yellow, orange coloured Vin I.277. — 5. (ethical) the fundamental faults (rāga, dosa, moha) A I.112; Dh 10; Vbh 368. -a° faultless, flawless, in akasāvattaṇ being without defect A I.112 (of a wheel, with -sa° ibid.); -sa° faulty DhA I.82; -mahā° wicked J IV.387. In cpds. both forms, viz. (**kasāya**)-**yoga** an astringent remedy J V.198 (kasāva° ibid.); -rasa reddish-yellow dye J II.198; (**kasāva**)-**ôdaka** an astringent decoction Vin I.205; -gandha having a pungent smell Vin I.277; -rasa having an astringent taste ibid.; -vaṇṇa of reddish-yellow colour ibid.

Kasāyatta (nt.) [abstr. fr. kasāya] astringency Miln 56.

Kasi and **Kasī** (f.) [fr. kasāti] tilling, ploughing; agriculture, cultivation M II.198; S I.172, 173=Sn 76 sq.; Vin IV.6; Pv I.5^{6} (k°, gorakkha, vaṇijjā); PvA 7; Sdhp 390 (k°, vaṇijjā); VvA 63. — °ṇ **kasati** to plough, to till the land J I.277; Vism 284.

-kamma the act or occupation of ploughing, agriculture J II.165, 300; III.270. -karaṇa ploughing, tilling of the field PvA 66; -khetta a place for cultivation, a field PvA 8 (kasi°); -gorakkha agriculture and cattle breeding D I.135; -bhaṇḍa ploughing implements DhA I.307.

Kasiṇa[1] [Vedic kṛtsna] (adj.) entire, whole J IV.111, 112.

Kasiṇa[2] [Deriv. uncertain] (nt.) one of the aids to **kammaṭṭhāna** the practice by means of which mystic meditation (bhāvanā, jhāna) may be attained. They are fully described at A V.46 sq., 60; usually enumerated as *ten* [sāvakā dasa k° -āyatanāni bhāventi]: paṭhavī°, āpo°, tejo°, vāyo°, nīla°, pīta°, lohita°, odāta°, ākāsa°, viññāṇa°—that is, earth, water, fire, air; blue, yellow, red, white; space, intellection (or perhaps consciousness) M. II.14; D III.268, 290; Nett 89, 112; Dhs 202; Ps I.6, 95; cp. *Manual* 49-52; Bdhd 4, 90 sq., 95 sq. — For the last two (ākāsa° and viññāṇa°) we find in later sources āloka° and (paricchinn') ākāsa° Vism 110; cp. *Dhs trsl.* 43 n. 4, 57 n. 2; *Cpd.* 54, 202. — Eight (the above omitting the last two) are given at Ps I.49, 143, 149. — See further J I.313; III.519; DhsA 180 sq. There are 14 manners of practising the kasiṇas (of which the first nine are: k°-ânulomaṇ; k°-paṭilomaṇ; k°-ânupaṭilomaṇ; jhānânulomaṇ; jh°-paṭi°; jh°-ânupaṭi°; jh°-ukkantikaṇ; k° ukk°; jh°-k°-ukk°) Vism 374; cp. Bdhd 5, 101 sq., 104, 152. — *Nine* qualities or properties of (paṭhavi-) kasiṇa are enum^{d} at Vism 117. — Each k. is *fivefold*, according to uddhaṇ, adho, tiriyaṇ, advayaṇ, appamāṇaṇ; M II.15, etc. — **kasiṇaṇ oloketi** to fix one's gaze on the particular kasiṇa chosen J V.314; °ṇ **samannāharati** to concentrate one's mind on the k. J III.519.

-āyatana the base or object of a kasiṇa exercise (see above as 10 such objects) D III.268; M II.14; Ps I.28, etc.; -ārammaṇa=°āyatana Vism 427 (three, viz. tejo°, odāta°, āloka°). -kamma the k. practice J I.141; V.306; V.162, 193. -jhāna the k. meditation DhsA 413. -dosa fault of the k. object Vism 117, 123 (the 4 faults of paṭhavi-kasiṇa being confusion of the 4 colours). -parikamma the preliminary, preparatory rites to the exercise of a kasiṇa meditation, such as preparing the frame, repeating the necessary formulas, etc. J I.8, 245; III.13, 526; DhsA 187; -°ṇ katheti to give instructions in these preparations J III.369; °ṇ karoti to perform the k-preparations J IV.117; V.132, 427; VI.68; -maṇḍala a board or stone or piece of ground divided by depressions to be used as a mechanical aid to jhāna exercise. In each division of the maṇḍala a sample of a kasiṇa was put. Several of these stone maṇḍalas have been found in the ruins at Anurādhapura. Cp. *Cpd.* 54 f. 202 f. J III.501; DhA IV.208. -samāpatti attainment in respect of the k. exercise Nd^{2} 466^{8} (ten such).

Kasita (pp. of kasati) ploughed, tilled Anvs 44; -a° untilled ibid. 27, 44. — Cp. vi°.

Kasira (adj.) [Probably fr. Vedic **kṛcchra**, the deriv. of which is uncertain] miserable, painful, troubled, wretched A IV.283; Sn 574; J II.136; IV.113=VI.17; Pv IV.1^{21} (=PvA 229 dukkha). — adv. **kasirā** (abl.) with difficulty J V.435; -kasirena (instr.) D I.251; M I.104; S I.94; Vin I.195; J I.338; III.513. -a° without pain, easy, comfortable J VI.224 (=niddukkha); -lābhin obtaining without difficulty (f° inl A IV.342) in formula

akicchalābhī akasiralābhī etc. M 1.33; S 11.278; A 1.184; 11.23, 36; IV.106; Ud 36; Pug 11, 12.

-ābhata amassed with toil and difficulty (of wealth) J V.435; -vuttika finding it hard to get a livelihood A 1.107 = Pug 51.

Kaseruka [etym. connected with Sk. kaseru backbone ?] a plant, shrub SnA 284 (v. l. kaŋsīruka for kiŋsuka ?). See also **kaṭeruha**.

Kassaka [fr. kasati] a husbandman, cultivator, peasant, farmer, ploughman D 1.61 (k° gahapatiko kārakārako rāsi-vaḍḍhako); A 1.241; A. 1.229, 239 (the three duties of a farmer); S 1.172 = Sn 76; III.155 (v. l. for T. kasaka); IV. 314; Vin IV.108; Bdhd 96; DA 1.170; often in *similes*, e. g. Pv 1.1[1]; 11.9[68] (likeness to the doer of good works); Vism 152, 284, 320. -vaṇṇa (under) the disguise of a peasant S 1.115 (of Māra).

Kassati [kṛṣ] see ava°, anu° (aor. anvakāsi), pari°; otherwise **kasati**; cp. also **kissati**.

Kassāma fut. of karoti.

Kahaŋ [cp. Vedic kuha; for a: u cp. kad°.] interr. adv. where ? whither ? Vin 1.217; D 1.151; Sn p. 106; J 11.7; III.76; V.440. — k-nu kho where then ? D 1.92; 11.143, 263.

Kahāpaṇa [doubtful as regards etym.; the (later) Sk. kārṣāpaṇa looks like an adaptation of a dial. form] 1. A square copper coin M 11.163; A 1.250; V.83 sq.; Vin 11.294; III. 238; DhsA 280 (at this passage included under **rajataŋ**, silver, together with loha-māsaka, dāru-māsaka and jatu-māsaka); S 1.82; A 1.250; Vin 11.294; IV.249; J 1.478, 483; 11.388; Mhvs 30[14]. The extant specimens in our museums weigh about ⅝ of a penny, and the purchasing power of a k. in our earliest records seems to have been about a florin. — Frequent numbers as denoting a gift, a remuneration or alms, are 100,000 (J 11.96); 18 koṭis (J 1.92); 1,000 (J 11.277, 431; V.128, 217; PvA 153, 161); 700 (J III.343); 106 (DhA III.239); 80 (PvA 102); 10 or 20 (DhA IV.226); 8 (which is considered, socially, almost the lowest sum J IV.138; 1.483). A nominal fine of 1 k. (=a farthing) Miln 193. — ekaŋ k° pi not a single farthing J 1.2; similarly eka-kahāpaṇen' eva Vism 312. — Various qualities of a kahāpaṇa are referred to by Bdhgh in similes at Vism 437 and 515. *Black* kahāpaṇas are mentioned at DhA III.254. — See Rh. Davids, *Ancient Measures of Ceylon; Buddh. India*, pp. 100-102, fig. 24; *Miln trsl.* 1.239.

-gabbha a closet for storing money, a safe DhA IV.104; -vassa a shower of money Dh 186 (=DhA III.240).

Kahāpaṇaka (nt.) N. of a torture which consisted in cutting off small pieces of flesh, the size of a kahāpaṇa, all over the body, with sharp razors M 1.87 = A 1.47, 11.122; cp. Miln 97, 290, 358.

Kā (indecl.) interj. imitating the crow's cry: kā kā J IV.72.

Kā° in composition, is assimilated (and contracted) form of kad°, as kāpuppha, kāpurisa.

Kāka [onomat., cp. Sk. kāka; for other onomat. relatives see note on gala] the crow; freq. in similes: S 1.124 = Sn 448; J 1.164. Its thievish ways are described at DhA III.352; said to have ten bad qualities A V.149; J 1.342; III.126; kākā vā kulalā vā Vin IV.40. — As bird (of the dead) frequenting places of interment and cremation, often with other carcass-eating animals (sigāla, gijjha) Sn 201; PvA 198 (=dhanka); cp. **kākola**. — In cpds. often used derisively. — f. **kākī** J 11.39, 150; III.431.

-āmasaka "touching as much as a crow," attr. of a person not enjoying his meals DhA IV.16; DhsA 404; -uṭṭhapaka a crow-scarer, a boy under fifteen, employed as such in the monastery grounds Vin 1.79 cp. 371. -opamā the simile of the crow DhA 11.75. -orava "crow-cawing," appl[d] to angry and confused words Vin 1.239, cp. IV.82; -ôlūka crows and owls J 11.351; DhA 1.50; Mhbv 15; -guyha (tall) enough to hide a crow (of young corn, yava) J 11.174; cp. *J. trsl.* 11.122; -nīḷa a crow's nest J 11.365; -paññā "crow-wisdom," i. e. foolishness which leads to ruin through greed J V.255, 258; cp. VI.358; -paṭṭanaka a deserted village, inhabited only by crows J VI. 456; -pāda crow's foot or footmark Vism 179 (as pattern); -peyya "(so full) that a crow can easily drink of it," full to the brim, overflowing, of a pond: samatittika k° "with even banks and drinkable for crows" (i. e. with the water on a level with the land) D 1.244; S 11.134 (do.); D 11.89; M 1.435; A III.27; J 11.174; Ud 90; cp. note to *J. trsl.* 11.122; PvA 202. See also peyya. -bhatta "a crow's meal," i. e. remnants left from a meal thrown out for the crows J 11.149; -vaṇṇa "crow-coloured" N. of a king Mhvs 22[11]; -vassa the cry of a crow Vin 11.17; -sīsa the head of a crow J 11.351; as adj.: having a crow's head, appl[d] to a fabulous flying horse D 11.174; cp. J 11.129; -sūra a "crow-hero," appl. to a shameless, unconscientious fellow Dh 244; DhA III.352; -ssaraka (having a voice) sounding like a crow Vin 1.115.

Kākacchati [derived by Fausböll fr. **kās**, to cough; by Trenckner fr. **krath**; by Childers & E. Müller fr. **kath**; should it not rather be a den. fr. kakaca a saw ?] to snore Vin IV.355; A III.299; J 1.61, 160 (=ghuru-ghurûpassāsa; cp. DA 1.42 ghurû-ghurûpassāsī); 1.318; VI.57; Miln 85; Vism 311.

Kākaṇa (nt.) [kā (for kad°) + kaṇa = less than a particle] a coin of very small value Sdhp 514.

Kākaṇikā (f.) = prec. J 1.120, 419; VI.346; DA 1.212; DhA 1.391; VvA 77 = DhA III.108. From the latter passages its monetary value in the opinion of the Commentator may be guessed at as being ¼ of a kahāpaṇa; it occurs here in a descending line where each succeeding coin marks half the value of the preceding one, viz., kahāpaṇa, aḍḍha, pāda, māsaka, kākaṇikā, upon which follows mudhā "for nothing."

-agghanaka "not even a farthing's worth," worth next to nothing J VI.346.

Kākola and **Kākoḷa** [Onomat. The Lit. Sk. has the same form] a raven, esp. in his quality as bird of prey, feeding on carrion (cp. kāka) J III.246 (=vanakāka); V.268, 270 (gijjha k° ā ca ayomukhā . . . khādanti naraŋ kibbisa-kārinaŋ); VI.566.

-gaṇā (pl.) flocks of ravens Sn 675; VV52[15] (=VvA 227).

Kāca[1] [Der. unknown. The word first occurs in the Śat Br. & may well be non-Aryan] a glass-like substance made of siliceous clay; crystal Vin 1.190; 11.112 (cp. Divy 503, kācamaṇi rock-crystal). — a° not of glass or quartz, i. e. pure, clear, flawless, appl. to precious stones D 11.244 = J 11.418 (=akakkasa) Sn 476. In the same sense also MVastu 1.164.

-ambha (nt.) red crystal J VI.268 (=rattamaṇi); -maya made of crystal, crystalline Vin 1.190; 11.112.

Kāca[2] [cp. Sk. kāca & kāja] a pingo, a yoke, a carrying-pole, usually made of bamboo, at both ends of which baskets are hung (double pingo). Besides this there is a single pingo (ekato-kājo) with only one basket and "middle" p. (antarā°) with two bearers and the basket suspended in the middle Vin 11.137; J 1.154; V.13, 293, 295 sq., 320, 345; PvA 168.

-daṇḍaka the pole of a pingo DA 1.41.

Kācanā (f.) [fr. kāca[2]] balancing like carrying on a kāca, fig. deliberation, pondering Vbh 352 = Vism 27.

Kācin (adj.) [fr. kāca[1]], only neg. **a°** free from quartz, free from grit, flawless Vv 60[1] (=niddosa VvA 253).

Kāja =kāca[2], i. e. carrying-pole M III.148; J I.9; III.325; V.200; Dpvs XII.3; Mhvs 5, 24; DhA IV.232.
-koṭi the end of a carrying-pole J I.9; V.200. **-hāraka** a pingo-bearer DhA IV.128.

Kāṭa-koṭacikā [kāṭa + koṭacikā] a low term of abuse, pudendum virile & muliebre" Vin IV.7 (Buddhagh IV.354: kātan ti purisa-nimittaṇ); cp. Morris, *J.P.T.S.* 1884, 1889.

Kāṇa (adj.) [cp. Sk. kāṇa] blind, usually of one eye, occasionally of both (see PugA 227) S I.94; Vin II.90 = A I.107 = II.85 = Pug 51 (in expl[n] of tamaparāyaṇa purisa); Th 2, 438; J I.222 (one-eyed); VI.74 (of both eyes); DhA III.71.
-kaccha Np. Sdhp 44; **-kacchapa** " the blind turtle " in the well-known parable of a man's chances of human rebirth after a state of punishment Th 2, 500 (=ThA 290); Miln 204; DhsA 60; cp. M III.169 = S V.455.

Kātabba (adj. -n.) (grd. of karoti) that which ought to, can or must be done (see karoti) J I.264, etc. Also as kattabba PvA 30.

Kātuṇ and **Kātu°** (in comp[n] with kāma) inf. of karoti.
-kāma desirous of doing or making, etc. Mhvs 37[34] (a°). PvA 115; **-kāmatā** the desire to do, etc. J IV.253; V.364. See also kattu° in same comb[ns]

Kātuye is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as kātuṇ ayye !)

Kādamba [cp. Sk. kādamba] a kind of goose with grey wings J V.420; VvA 163.

Kādambaka made of Kadamba wood; also °ya for °ka; both at J V.320.

Kānana (nt.) [cp. Sk. kānana] a glade in the forest, a grove, wood Sn 1134 (=Nd[2] s. v. vanasaṇḍa); Th 2, 254 (=ThA 210 upavana); J VI.557; Sdhp 574.

Kānāmā f. of konāma of what name? what is her (or your) name? Vin II.272, 273; J VI.338.

Kāpilānī patron. f. of Kapila; the lady of the Kapila clan Th 2, 65.

Kāpilavatthava (adj.) of or from Kapilavatthu, belonging to K. D II.165, 256; S IV.182.

Kāpurisa [kad + purisa] a low, vile, contemptible man, a wretch Vin II.188; D III.279; S I.91, 154; II.241; V.204; Th 1, 124, 495; J II.42; VI.437; Pv II.9[30] (PvA 125=lāmaka°); sometimes denoting one who has not entered the Path A III.24; Th 2, 189.

Kāpotaka (adj.) [fr. kapota] pigeon-coloured, grey, of a dull white, said of the bones of a skeleton D I.55; Dh 149 (=DhA III.112).

Kāpotikā (f.) [of doubtful origin, fr. kapota, but probably popular etym., one may compare Sk. kāpiśāyana, a sort of spirituous liquor Halāyudha 2, 175, which expresses a diff. notion, i. e. fr. kapi] a kind of intoxicating drink, of a reddish colour (like pigeons' feet) Vin IV.109, cp. J I.360 (surā).

Kāma (m. nt.) [Dhtp (603) & Dhtm (843) paraphrase by " icchāyaṇ," cp. Vedic kāma, **kam**=Idg. ***qā**] to desire, cp. Lat. carus, Goth. hōrs, E whore. — 1. *Objective:* pleasantness, pleasure-giving, an object of sensual enjoyment; — 2. subjective: (*a*) enjoyment, pleasure on occasion of sense, (*b*) sense-desire. Buddhist commentators express 1 and 2 by kāmiyatī ti kāmo, and kametī ti kāmo *Cpd.* 81, *n.* 2. **Kāma as sense-desire and enjoyment *plus* objects of the same is a collective name for all but the very higher or refined conditions of life. The kāma-bhava or -loka (worlds of sense-desire) includes 4 of the 5 modes (gati's) of existence and part of the fifth or deva-loka. See Bhava. The term is not found analyzed till the later books of the Canon are consulted, thus, Nd[1] 1 distinguishes (1) vatthukāmā: desires relating to a base, i. e. physical organ or external object, and (2) kilesakāmā: desire considered subjectively. So also Nd[2] 202, quoted DhA II.162; III.240; and very often as ubho kāmā. A more logical definition is given by Dhammapāla on Vv 1[1] (VvA 11). He classifies as follows: 1. manāpiyā rūpādi-visayā. — 2. chandarāga. — 3. sabbasmiṇ lobha. — 4. gāmadhamma. — 5. hitacchanda. — 6. seṛibhāva, i. e. k. concerned with (1) pleasant objects, (2) impulsive desire, (3) greed for anything, (4) sexual lust, (5) effort to do good, (6) self-determination.**

In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, kāma occupies the leading position. It is the first of the five obstacles (nīvaraṇāni), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three taṇhās, the four yogas; and k. stands first on the list of the six factors of existence: kāmā, vedanā, saññā, āsavā, kamma, dukkha, which are discussed at A III.410 sq. as regards their origin, difference, consequences, destruction and remedy. Kāma is most frequently connected with rāga (passion), with chanda (impulse) and gedha (greed), all expressing the active, clinging, and impulsive character of desire. — The foll. is the list of synonyms given at various places for kāma-cchanda: (1) chanda, impulse; (2) rāga, excitement; (3) nandī, enjoyment; (4) taṇhā, thirst; (5) sineha, love; (6) pipāsā, thirst; (7) pariḷāha, consuming passion; (8) gedha, greed; (9) mucchā, swoon, or confused state of mind; (10) ajjhosāna, hanging on, or attachment Nd[1]. At Nd[2] 200; Dhs 1097 (omitting No. 8), cp. DhsA 370; similarly at Vism 569 (omitting Nos. 6 and 8), cp. Dhs 1214; Vbh 375. This set of 10 characteristics is followed by kām-ogha, kāma-yoga, kām-upādāna at Nd[2] 200, cp. Vism 141 (kām-ogha, °āsava, °upādāna). Similarly at D III.238: kāme avigata-rāga, °chanda, °pema, °pipāsa, °pariḷāha, °taṇha. See also kāma-chanda below under cpds. In connection with synonyms it may be noticed that most of the verbs used in a kāma-context are verbs the primary meaning of which is "adhering to" or "grasping," hence, attachment; viz. esanā (iṣ** to Lat ira), upādāna (upa + ā + **dā** taking up), taṇhā (**tṛṣ**, Lat. torreo=thirst) pipāsā (the wish to drink), sineha (**snih**, Lat. niv = melting), etc. — On the other hand, the reaction of the passions on the subject is expressed by khajjati " to be eaten up " pariḍayhati " to be burnt," etc. The foll. passage also illustrates the various synonymic expressions: kāme paribhuñjati, kāmamajjhe vasati, kāma-pariḷāhena pariḍayhati, kāmavitakkehi khajjati, kāma-pariyesanāyā ussukko, A I.68; cp. M I.463; III.129. Under this aspect kāma is essentially an evil, but to the popular view it is one of the indispensable attributes of bliss and happiness to be enjoyed as a reward of virtue in this world (mānussakāmā) as well as in the next (dibbā kāmā). See kāmāvacara about the various stages of next-world happiness. Numerous examples are to be found in Pv and Vv, where a standing Ep. of the Blest is sabbakāmasamiddha " fully equipped with all objects of pleasure," e. g. Pv I.10[5]; PvA 46. The other-world pleasures are greater than the earthly ones: S V.409; but to the Wise even these are unsatisfactory, since they still are signs of, and lead to, rebirth (kāmūpapatti, It 94): api dibbesu kāmesu ratiṇ so nādhigacchati Dh 187; rāgaṇ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu Sn 361, see also It 94. — Kāma as sensual pleasure finds its**

most marked application in the sphere of the sexual: **kāmesu micchācārin**, transgressing in lusts, sinning in the lusts of the flesh, or violating the third rule of conduct equivalent to abrahmacariyā, inchastity (see **sīla**) Pug 38, 39; It 63, etc. **itthi-kāmehi** paricāreti "he enjoys himself with the charms of woman" S IV.343. **Kāmesu brahmacariyavā** practising chastity Sn 1041. **Kāmatthā** for sexual amusement A III.229.

Redemption from kāma is to be effected by self-control (*saṃyama*) and meditation (*jhāna*), by knowledge, right effort and renunciation. "To give up passion" as a practice of him who wishes to enter on the Path is expressed by: kāmānaṃ pahīnaṃ, kāmasaññānaṃ pariññā, kāma-pipāsānaṃ-paṭivinayo, kāmavitakkānaṃ samugghāto kāma-pariḷāhānaṃ vūpasamo Vin III.111; -kāmesu (ca) *appaṭibaddhacitto* "uddhaṃsoto" ti vuccati: he whose mind is not in the bonds of desire is called "one who is above the stream" Dh 218; cp. Th 2, 12; — tasmā jantu sadā sato kāmāni parivajjaye Sn 771; — yo kāme parivajjeti Sn 768 = Nett 69. — nikkhamma gharā *panujja* kāme Sn 359; — ye ca kāme pariññāya caranti akutobhayā te ve pāragatā loke ye pattā āsavakkhayaṃ A III.69. — Kāmānaṃ *pariññaṃ* paññāpeti Gotamo M I.84; cp. A V.64; kāme *pajahati:* S I.12 = 31; Sn 704; kāmānaṃ vippahāna S I.47; — ye kāme hitvā agihā caranti Sn 464; — kāmā nirujjhanti (through jhāna) A IV.410; kāme panudati Dh 383 = S I.15 (context broken), cp. kāmasukhaṃ analaṃkaritvā Sn 59; — kāmesu anapekkhin Sn 166 = Ś I.16 (abbrev.); S II.281; Sn 857; — cp. rāgaṃ vinayetha . . . Sn 361. vivicc' eva kāmehi, aloof from sensuous joys is the prescription for all Jhāna-exercise.

Applications of these expressions: —**kāmesu** palāḷita A III.5; kāmesu mucchita S I.74; kāmālaye asatta S I.33; kāmesu kathaṃ nameyya S I.117; kāmesu anikīḷitāvin S I.9 (cp. kela); kittassa munino carato kāmesu anapekhino oghatiṇṇassa pihayanti kāmesu *gathitā* pajā Sn 823 (gadhitā Nd[1]); — kāmesu asaññata Sn 243; — yo na lippati kāmesu tam ahaṃ brūmi brāhmaṇaṃ Dh 401; — Muni santivādo agiddho kāme ca loke ca anūpalitto Sn 845; kāmesu *giddha* D III.107; Sn 774; kāmesu gedhaṃ āpajjati S I.73; — na so *rajjati* kāmesu Sn 161; — kāmānaṃ *vasam* upāgamum Sn 315 (= kāmānaṃ āsattataṃ pāpuṇiṃsu SnA 325); kāme *parivajjeti* Sn 768, kāme *anugiddhati* Sn 769.

Character of Kāmā. The pleasures of the senses are evanescent, transient (sabbe kāmā aniccā, etc. A II.177), and of no real taste (appāsādā); they do not give permanent satisfaction; the happiness which they yield is only a deception, or a dream, from which the dreamer awakens with sorrow and regret. Therefore the Buddha says "Even though the pleasure is great, the regret is greater: ādīnavo ettha bhīyyo" (see k-sukha). Thus kāmā as **kālikā** (needing time) S I.9, 117; **aniccā** (transitory) S I.22; kāmā citrā madhurā "pleasures are manifold and sweet" (i. e. tasty) Sn 50; but also appassādā bahudukkhā bahupāyāsā: quot. M I.91; see Nd[2] 71. Another passage with var. descriptions and comparisons of kāma, beginning with app' assādā dukkhā kāmā is found at J IV.118. **-atittaṃ** yeva kāmesu antako kurute vasaṃ Dh 48; — na kahāpaṇavassena titti kāmesu vijjati appasādā dukkhā kāmā iti viññāya paṇḍito "not for showers of coins is satisfaction to be found in pleasures—of no taste and full of misery are pleasures: thus say the wise and they understand" Dh 186; cp. M I.130; Vin II.25 (cp. Divy 224). — Kāmato jāyatī *soko* kāmato jāyatī *bhayaṃ* kāmato vippamuttassa n'atthi soko kuto bhayan ti "of pleasure is born sorrow, of pleasure is born fear" Dh 215. — Kāmānam **adhivacanāni**, attributes of kāma are: bhaya, dukkha, roga, gaṇḍa, salla, sanga, panka, gabbha A IV.289; Nd[2] p. 62 on Sn 51; same, except salla & gabbha: A III.310. The misery of such pleasures is painted in vivid colours in the Buddha's discourse on pains of pleasures M I.85 and parallel passages (see e. g. Nd[2] 199), how kāma is the cause of egoism, avarice, quarrels between kings, nations, families, how it leads to warfare, murder, lasciviousness, torture and madness. **Kāmānaṃ ādīnavo** (the danger of passions) M I.85 sq. = Nd[2] 199, quot. SnA 114 (on Sn 61); as one of the five anupubbikathās: K° ādīnavaṃ okāraṃ saṃkilesaṃ A IV.186, 209, 439; — they are the leaders in the army of Māra: kāmā te paṭhamā senā Sn 436; — yo evamvādī . . . n'atthi kāmesu doso ti so kāmesu pātavyataṃ āpajjati A I.266 = M I.305 sq.

Similes.—In the foll. passage (following on appassādā bahudukkhā, etc.) the pleasures of the senses are likened to: (1) aṭṭhi-kankhala, a chain of bones; — (2) maṃsapesa, a piece of (decaying) flesh; — (3) tiṇ'-ukkā, a torch of grass; (4) angāra-kāsu, a pit of glowing cinders; — (5) supina, a dream; (6) yācita, beggings; — (7) rukkha-phala, the fruit of a tree; — (8) asisūna, a slaughter-house; — (9) satti-sūla, a sharp stake; — (10) sappa-sira, a snake's head, i. e. the bite of a snake at Vin II.25; M I.130; A III.97 (where aṭṭhisankhala); Nd[2] 71 (leaving out No. 10). Out of this list are taken single quotations of No. 4 at D III.283; A IV.224 = V.175; No. 5 at DhA III.240; No. 8 at M I.144; No. 9 at S I.128 = Th 2, 58 & 141 (with khandhānaṃ for khandhāsaṃ); No. 10 as āsīvisa (poisonous fangs of a snake) yesu mucchitā bālā Th 2, 451, and several at many other places of the Canon.

Cases used adverbially: —**kāmaṃ** acc. as adv. (*a*) yathā kāmaṃ according to inclination, at will, as much as one chooses S I.227; J I.203; PvA 63, 113, 176; yena kāmaṃ wherever he likes, just as he pleases A IV.194; Vv I.1[1] (= icchānurūpaṃ VvA 11) — (b) willingly, gladly, let it be that, usually with imper. S I.222; J I.233; III.147; IV.273; VvA 95; kāmaṃ taco nahāru ca aṭṭhi ca avasissatu (avasussatu in J) sarīre upasussatu maṃsa-lohitaṃ "willingly shall skin, sinews and bone remain, whilst flesh and blood shall wither in the body" M I.481; A I.50; S II.28; J I.71, 110; **-kāmasā** (instr.) in same sense J IV.320; VI.181; **-kāmena** (instr.) do. J V.222, 226; **-kāmā** for the love of, longing after (often with hi) J III.466; IV.285, 365; V.294; VI.563, 589; cp. Mhv III.18, 467. **-akāmā** unwillingly D I.94; J VI.506; involuntarily J V.237.

°kāma (adj.) desiring, striving after, fond of, pursuing, in kāma-kāma pleasure-loving Sn 239 (kāme kāmayanto SnA 284); Dh 83 (cp. on this passage Morris, *J.P.T.S.* 1893, 39-41); same expl[n] as prec. at DhA II.156; Th 2, 506. — **atthakāma** well-wishing, desirous of good, benevolent J I.241; V.504 (anukampakā +); *sic lege* for attakāmarūpā, M I.205, III.155, cf. S I.44 with ib. 75; A II.21; Pv IV.3[51]; VvA 11 (in quotation); PvA 25, 112; **mānakāma** proud S I.4; **lābhakāma** fond of taking; grasping, selfish A II.240; **dūsetu°** desiring to molest Vin IV.212; **dhamma°** Sn 92; **pasaṃsa°** Sn 825. So frequently in comb. w. inf., meaning, willing to, wishing to, going to, desirous of: **jīvitu°**, **amaritu°**, **dātu°**, **daṭṭhu°**, **dassana°**, **kātu°**, **pattu°**, **netu°**, **gantu°**, **bhojetu°**, etc. **-sakāma** (-adj.) willing J V.295. **-akāma** 1. not desiring, i. e. unwilling: M II.181; mayhaṃ akāmāya against my wish (= mama anicchantiyā) Pv II.10[7], J V.121, 183, etc. 2. without desire, desireless, passionless Sn 445. **-nikkāma** same Sn 1131.

-agga (nt.) the greatest pleasure, intense enjoyment M II.43; Vv 16[3] (= VvA 79, attributed to the Paranimmita-vasavattino-devā); **-aggi** the fire of passion J V.487; **-ajjhosāna** (nt.) attachment to lust and desire, No. 10 in kāmacchanda series (see above); **-ādhikaraṇa** having its cause in desire M I.85; S I.74; **-ādhimutta**, bent upon the enjoyment of sensual pleasures A III.168; J VI.159; **-ānusārin** pursuing worldly pleasures J II.117; **-andha** blinded by passion Ud 76 = Th 1, 297; **-abhibhū** overcoming passions, Ep. of the Buddha D II.274; **-abhimukha** bent upon lust, voluptuous PvA 3; **-avacara** "having its province in kāma," belonging to the

realm of sensuous pleasures. This term applies to the eleven grades of beings who are still under the influence of sensual desires and pleasures, as well as to all thoughts and conditions arising in this sphere of sensuous experience D I.34 (of the soul, expl[d] DA 120 : cha k°-devapariyāpanna); J I.47; Dhs 1, 431; Ps I, 84, 85, 101; Vbh 324; Vism 88, 372, 452 (rūpa°, arūpa°, lokuttara), 493 (of indriyas), 574; PvA 138. **-kamma** an action causing rebirth in the six kāma-worlds Dhs 414, 418, 431; **-devatā** PvA 138 (+ brahmādevatā) and **-devā** the gods of the pleasure-heavens J I.47; V.5; VI.99; Vism 392; or of the kāmâvacara-devaloka J VI.586, **-bhūmi** and **-loka** the plane or world of kāma Ps I.83; J VI.99; see also avacara; **-âvacaraka** belonging to the realm of kāma J VI.99; Sdhp 254 (°ika); **-assāda** the relish of sensual pleasures PvA 262; DA I.89, 311; **-ātura** affected by passion, love-sick J III.170; **-ārāma** pleasure-loving A IV.438 (gihī k-bhogī, °ratā, °sammuditā); **-āl ya**, the abode of sensual pleasure (i. e. kāma-loka) S I.33 = Sn 177; Sn 306; **-āvaṭṭa** the whirlpool of sensuality J II.330; **-āsava** the intoxication of passion, sensuality, lusts; def. as kāmesu kāma-chando, etc. (see above k-chando) Vbh 364, 374; Dhs 1097; as the first of four impurities, viz. k°, bhava°, diṭṭhi°, avijjā° at Vin III.5 (the detachment from which constitutes Arahantship); Vbh 373; Dhs 1096, 1448; as three (prec. without diṭṭhi°) at It 49; Vbh 364; cp. D I.84; II.81; III.216; M I.7; **-itthi** a pleasure-woman, a concubine Vin I.36; J I.83; V.490; VI.220; **-upabhoga** the enjoyment of pleasures VvA 79; **-upādāna** clinging to sensuality, arising from taṇhā, as k° diṭṭhi° sīlabbata°, attavāda° D III.230; M I.51; Vbh 136, 375; Vism 569; **-ûpapatti** existence or rebirth in the sensuous universe. These are three: (1) Paccupaṭṭhita-kāmā (including mankind, four lowest devalokas, Asuras, Petas and animals), (2) Nimmāna-ratino devā, (3) Paranimmita-vasavattino devā D III.218; It 94. **-ûpasaṇhita** endowed with pleasantness: in formula rūpā (saddā, etc.) iṭṭhā kantā manāpā piyarūpā k° rajaniyā "forms (sounds, etc. = any object of sense), desirable, lovely, agreeable, pleasant, endowed with pleasantness, prompting desires" D I.243 = M I.85; 504; D II.265; M III.267; VvA 127. **-esanā** the craving for pleasure. There are three esanās: kāma°, bhava°, brahmacariya° D III.216 270; A II.42; Vbh 366; It 48; S V.54; **-ogha** the flood of sensual desires A III.69; D III.230, 276; Vbh 375; Vism 141; DhsA 166; Nd[2] 178 (viz. kām°, bhav°, diṭṭh°, avijj°). **-kaṇṭaka** the sting of lust Ud 27; **-kara** the fulfilment of one's desires J V.370 (= kāma-kiriyā) **-karaṇīya** in yathā° pāpimato the puppet of the wicked (lit. one with whom one can do as one likes) M I.173; It 56; **-kalala** the mud of passions J III.293; **-kāra** the fulfilment of desires Sn 351 = Th 1, 1271; **-kārin** acting according to one's own inclination Th 1. 971; or acting willingly DA I.71; **-koṭṭhāsa** a constituent of sensual pleasure (= kāmaguṇa) J III.382; V.149; DA I.121; PvA 205; **-kopa** the fury of passion Th 1, 671 **-gavesin**, pleasure-seeking Dh 99 = Th 1, 992. **-gijjha** J I.210 and **-giddha** greedy for pleasure, craving for love J III.432; V.256; VI.245; **-giddhimā**, same J VI.525. **-giddhin** f. °inī same Mhvs VI.3. **-guṇā** (pl.) always as pañca: the five strands of sensual pleasures, viz., the pleasures which are to be enjoyed by means of the five senses; collectively all sensual pleasures. Def. as cakkhuviññeyyā rūpā, etc. A III.411; D I.245; II.271; III.131, 234; Nd[2] s. v.; Ps I.129; as manāpiyehi rūpâdīhi pañcahi kāma-koṭṭhāsehi bandhanehi vā DA I.121, where it is also divided into two groups: mānusakā and dibbā. As constituents of kāmarāga at Nett 28; as vana (desire) Nett 81. — In the popular view they are also to be enjoyed in "heaven": saggaṇ lokaṇ upapajjissāmi tattha dibbehi pañcahi k-guṇehi samappito samangibhūto paricāressāmī ti Vin III.72; mentioned as pleasures in Nandana S I.5; M I.505; A III.40, IV.118; in various other connections S IV.202; Vv 30[7]; Pv III.7[1] (°ehi sobhasi; expl. PvA 205 by kāma-koṭṭhāsehi); PvA 58 (paricārenti); cp. also kāma-kāmin. As the highest joys of this earth they are the share of men of good fortune, like kings, etc. (mānusakā k° guṇā) S V.409; A V.272, but the same passage with "dibbehi pañcahi k°-guṇehi samappita . . ." also refers to earthly pleasures, e. g. S I.79, 80 (of kings); S V.342 (of a Cakkavatti); A II.125; IV.55, 239; V.203; of the soul D I.36; Vbh 379; other passages simply quoting k-g° as worldly pleasures are e. g. S I.16 = Sn 171; S I.92; IV.196, 326; A III.69 (itthirūpasmiṇ); D I.60, 104; Sdhp 261. In the estimation of the early Buddhists, however, this bundle of pleasures is to be banned from the thought of every earnest striver after perfection: their critique of the kāmaguṇā begins with "pañc' ime bhikkhave kāmaguṇā . . ." and is found at various places, e. g. in full at M I.85 = Nd[2] s. v.; M I.454; II.42; III.114; quoted at M I.92; A III.411; IV.415, 430, 449, 458. Other expressions voicing the same view are: gedho pañcannaṇ k°-guṇānaṇ adhivacanaṇ A III.312 sq. asisūnā . . . adhivac° M I.144; nivāpo . . . adhivac° M. I.155; sāvaṭṭo . . . adhivac° It 114. In connection w. rata & giddha PvA 3; pahīna M III.295; gathita & mucchita M I.173; mā te kāmaguṇe bhamassu cittaṇ "Let not thy heart roam in the fivefold pleasures" Dh 371; cittassa vossaggo Vbh 370; asantuṭṭha Vbh 350. See also Sn 50, 51, 171, 284, 337. **-guṇika** consisting of fivefold desire, appl. to rāga S II.99; J IV.220; Dhs A.371; **-gedha** a craving for pleasure S I.100; ThA 225; **-cāgin** he who has abandoned lusts Sn 719. **-citta** impure thought J II.214; **-chanda** excitement of sensual pleasure, grouped as the first of the series of five obstacles (pañca nivaraṇāni) D I.156, 246; III.234, 278; A I.231; IV.457; A I.134 = Sn 1106; S I.99; V.64; Bdhd 72, 96, 130; Nd[2] 200, 420A. Also as the first in the series of ten fetters (saṇyojanāni) which are given above (p. 31) as synonyms of kāma. Enumerated under 1-10 at Nd[2] 200, as eight in order: 1, 2, 3, 4, 5, 7, 9, 10 (omitting pipāsā and gedha) Vbh 364; Dhs 1114, 1153; Nd[2] ad chandarāga and bhavachanda; in order: 2, 3, 5, 9, 6, 7, 10, 4 at A II.10; — as nine (like above, omitting gedha) at Vbh 374; Dhs 1097; — as five in order: 1, 5, 9, 6, 7, (cp. above passage A II.10) at M I.241; — as four in order: 1, 5, 9, 7 at S IV.188; — as six nivaraṇas (5 + avijjā) at Dhs 1170, 1486. See also D I.246; III.234, 269; Ps I.103, 108; II.22, 26, 44, 169; Vism 141; Sdhp 459; **-jāla** the net of desires Th 1, 355; **-taṇhā** thirst after sensual pleasures; the first of the three taṇhās, viz. kāma°, bhava°, vibhava° D III.216, 275; It 50; Vbh 365 (where defined as kāmadhātupaṭisaṇyutto rāgo); Dhs 1059, 1136 (cp. taṇhā: jappā-passage); as the three taṇhā, viz. ponobbhavikā, nandirāga-sahagatā, tatratatr' âbhinandinī at Vin I.10 = Vbh 101; as k-taṇhāhi khajjamāno k-pariḷāhena pariḍayhamāno M I.504. See also D II.308; S I.131 A II.11; Th 2, 140; J II.311; V.451; Miln 318. **-da** granting desires, bestowing objects of pleasure and delight; Ep. of Yakkhas and of Vessantara (cp. the good fairy) J VI.498, 525; Mhvs 19, 9; as sabba° Pv II.13[8]; **-dada** = prec. Pv II.9[18]; PvA 112; J VI.508; of a stone Miln 243, 252; of Nibbāna Miln 321; Kh VIII.10: esa devamanussānaṇ sabbakāmadado nidhi "this is the treasure which gives all pleasures to gods and men"; **-dukkha** the pain of sensual pleasures J IV.118; **-duha** granting wishes, like a cow giving milk J V.33; VI.214; f°, duhā the cow of plenty J IV.20; **-dhātu** "element of desire." i. e. 1. the world of desire, that sphere of existence in which beings are still in the bonds of sensuality, extending from the Avīci-niraya to the heaven of the Paranimmita-vasavatti-devas S II.151; Th 1, 181; also 2. sensual pleasures, desires, of which there are six dhātus, viz. kāma°, vyāpāda, vihiṇsā°, nekkhamma°, avyāpāda°, avihiṇsā°, Vbh 86; Nett 97; D III.215 = Vbh 363 (as the first three = akusaladhātus); Vbh 404. See also D III.275; Th 1, 378; J V.454; Vism 486 (cp.

Vbh 86). **-nandī** sensual delight (cp. °chanda) A II.11; Dhs 1114, etc. **-nidānaṃ** acc. adv. as the consequence of passion, through passion, M I.85, etc. (in kāmaguṇā passage); **-nissaraṇa** deliverance from passion, the extinction of passion It 61 (as three nissaraṇīyā dhātuyo), cp. A III.245; **-nissita** depending on craving Miln 11; **-nīta** led by desire J II.214, 215; **-panka** the mire of lusts Sn 945; Th 2, 354; J V.186, 256; VI.230, 505; Mhbv 3; **-paṭisandhi-sukhin** finding happiness in the association with desire M III.230; **-pariḷāha** the flame or the fever of passion M I.242, 508; S IV.188; A I.68 (pariḍayhati, khajjati, etc.); A II.11; Vin III.20; Nd² 374 (com[d] with °palibodha); DhA II.2; see also kāmacchanda passage. **-pāla** the guardian of wishes, i. e. benefactor J V.221; **-pipāsā** thirst for sensuality M I.242; A II.11, and under k°-chanda; **-bandha** Ud 93, and **-bandhana** the bonds of desire J VI.28, also in the sense of k°-guṇā, q. v.; **-bhava** a state of existence dominated by pleasures. It is the second kind of existence, the first being caused by kamma Vbh 137. It rests on the effect of kamma, which is manifested in the kāma-dhātu A I.223. It is the first form of the 3 bhavas, viz. kāma°, rūpa°, arūpa° Vin I.36; D III.216; A. IV.402; Vism 572. Emancipation from this existence is the first condition to the attainment of Arahantship: kāmabhave asatta akiñcana Sn 176, 1059, 1091 (expl. SnA 215: tividhe bhave alaggana); Bdhd 61. °*parikkhīṇa* one who has overcome the desire-existence Dh 415=Sn 639. **-bhoga** enjoyment of sensual pleasures, gratification of desires S I.74 (sāratta -°esu giddhā kāmesu mucchitā); Th 2, 464; It 94 (-°esu paṇḍito who discriminates in worldly pleasures); J II.65; **-bhogin** enjoying the pleasures of the senses Vin I.203, 287; II.136, 149; D III.124, 125; Miln 243, 350, as Ep. of the kāmûpapatti-beings It 94; as ten kinds A V.177; as bringing evil, being blameworthy S I.78; cp. A IV.281, 438; S IV.333 sq.; A III.351; Th 2, 486; J III.154. ye keci kāmesu asaññatā janā avītarāgā idha k-bhogino (etc.) A II.6, cp. II.17. kāmabhogī kām'ārāmo kāmarato kāma-sammudita A IV.439; -°*seyyā* sleeping at ease, way of lying down, the second of the four ways of sleeping (kāmabhogīseyyā vāmena passena) A II.244; **-bhojin**=°bhogin Ud 65; **-magga** the path of sensuous pleasures J V.67; **-matta** intoxicated with sensuous pleasures J VI.231; **-mucchā** sensual stupor or languor S IV.189; A II.11; Dhs 1114, etc. (see kāmacchanda); **-yoga** application to sensuous enjoyment, one of the four yogas, viz. kāma°, bhava°, diṭṭhi°, avijjā° (cp. āsavā) A II.10; only the first two at It 95; cp. D III.230, 276; S V.59; DhsA 166; **-rata** delighting in pleasures J V.255; **-rati** amorous enjoyment (as arati) Th 2, 58 and 141; J I.211; III.396; IV.107. -n'atthi nissaraṇaṃ loke kiṃ vivekena kāhasi bhuñjassu k-ratiyo māhu pacchânutāpinī S I.128. mā pamādam anuyuñjetha, mā kāmaratisanthavaṃ appamatto hi jhāyanto pappoti paramaṃ sukhan S I.25=Dh 27=Th 1, 884; **-rasa** the taste of love J II.329; III.170; V.451; **-rāga** sensual passion, lust. This term embraces the kāmaguṇā & the three rāgas: Dhs 1131, 1460; Nett 28; M I.433 sq.; D III.254, 282; S I.22=A III.411; S I.13, 53; III.155; Th 2, 68, 77; PvA 6; see also k-chanda passage. Relinquishing this desire befits the Saint: Sn 139 (°ṃ virājetvā brahmalokûpago). As k-rāgavyāpāda Dhs 362; SnA 205; **-rūpa** a form assumed at will VvA 80, or a form which enjoys the pleasures of heaven Vbh 426; **-lāpin** talking as one likes D I.91 (=DA I.257 yadicchaka-bhāṇin); **-lābha** the grasping of pleasures, in °abhijappin A III.353; **-loka** the world of pleasures=kāmâvacara, q. v. Sdhp 233, 261; **-vaṇṇin** assuming any form at will, Protean J II.255=III.409=Vv 33[191]; J V.157; Vv 16[3]; VvA 80, 143, 146; **-vasika** under the influence of passions J II.215; **-vitakka** a thought concerning some sensuous pleasure, one of the three evil thoughts (kāma° vyāpāda° vihiṃsā°) D III.215, 226; M I.114; A I.68; J I.63; III.18, 375; IV.490; VI.29; It 82, 115; Vbh 362; Miln 310; **-vega** the impulse of lust J VI.268; **-sagga** the heaven of sensuous beings, there are six q. v. under sagga J I.105; II.130; III.258; IV.490; VI.29, 432; at all these passages only referred to, not enum[d]; cp. k-âvacara; **-sankappa-bahula** full of aspirations after pleasure A III.145, 259; D III.215; **-sanga** attachment to passion Ud 75; **-saññā** lustful idea or thought; one of the three akusala-saññās (as vitakka) D I.182; III.215; M II.262; S I.126; Vbh 363; Th 1, 1039; virata k° āya S I.53=Sn 175; **-saññojana** the obstacle or hindrance formed by pleasures; °âtiga Ep. of Arahant, free of the fetters of lust A III.373 (+ kāmarāgaṃ virājetvā); **-sineha** love of pleasures Dhs 1097 (also as °sneha M I.241; S IV.188; A II.10); see k-chanda; **-sukha** happiness or welfare arising from (sensual) pleasure, worldly happiness, valued as mīlha°, puthujjana°, anariya°, and not worth pursuit: see kāmaguṇā, which passage closes: yaṃ ime pañca k-guṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati k-sukhaṃ A IV.415; S IV.225; varying with . . . somanassaṃ ayaṃ kāmānaṃ assādo M I.85, 92, etc. — As kāma° and nekkhamma° A I.80; as renounced by the Saint: anapekkhino k° ṃ pahāya Dh 346=S I.77; M III.230; Sn 59 (see Nd² s. v.). See also S IV.208; M II.43; Th 2, 483; Vv 6[17]; J II.140; III.396; V.428; *kāmasukhallik'ânuyoga* attachment to worldly enjoyment S IV.330; V.421; Vin I.10; D III.113 Nett 110; Vism 5, 32; **-sutta** N. of the first sutta of the Aṭṭhakavagga of Sn; **-seṭṭhā** (pl.) a class of devas D II.258; **-sevanā** pursuit of, indulgence in, sensuous pleasure J II.180; III.464; **-sevin** adj. to prec. J IV.118; **-hetu** having craving as a cause: in ādīnava-section, foll. on kāmaguṇā M I.86, etc., of wealth S I.74; **-hetuka** caused by passion Th 2, 355=ThA 243; J V.220, 225.

Kāmaka (adj.) [fr. kāma] only —° in neg. **akāmaka** unwilling, undesirous D I.115; M I.163; Vin III.13; J IV.31; cp. **kāmuka**.

Kāmaṇḍaluka (adj.) having a kamaṇḍalu (q. v.) S IV.312 cp. A V.263.

Kāmatā (f.) [abstr. fr. kāma] desire, longing, with noun: viveka° . . . to be alone PvA 43; anattha° J IV.14; with inf. PvA 65 (gahetu°); J III.362 (vināsetu°); Mhvs 5, 260; DhA I.91.

Kāmin (adj.) [fr. kāma] 1. having kāma, i. e. enjoying pleasure, gratifying one's own desires in **kāma-kāmin** realizing all wishes; attr. of beings in one of the Sugatis, the blissful states, of Yakkhas, Devas or Devaññataras (Pv I.3[3]=PvA 16), as a reward for former merit; usually in comb[n] with bhuñjāmi paribhogavant (Pv IV.3[46]) or as "nandino devalokasmiṃ modanti k-kāmino" A II.62=It 112; Th 1, 242; J III.154; Pv II.1[15]; Pv III.1[16] (expl. "as enjoying after their hearts' content all pleasures they can wish for"). — 2. giving kāma, i. e. benevolent, fulfilling people's wishes; satisfying their desires, in atthakāminī devatā Sn 986. — **akāmakāmin** passionless, dispassionate Sn 1096, syn. of vītataṇhā without desire (cp. Nd² 4).

Kāmuka (adj. -n.) [cp. Sk. kāmuka] desiring, loving, fond of; a sweetheart, lover J V.306; Mhbv 3.

Kāmeti [den. fr. kāma] to desire, to crave, 1. to crave for any object of pleasure: Th 1, 93; J III.154; IV.167; V.480; — 2. to desire a woman, to be in love with D I.241; M II.40; J II.226; V.425; VI.307, 326, etc. — pp. **kāmita** in kāmita-vatthu the desired object PvA 119; VvA 122; grd. **kāmitabba** to be desired, desirable PvA 16 (v. l. for kaññā, better), 73; VvA 127; and **kāmetabba** J. V.156 (=kamaṇīya); ppr. (**kāmaṃ**) **kāmayamānassa** Sn 766 (=icchamānassa, etc., Nd[1]); J VI.172=Nett 69.

Kāya [der. probably fr. **ci**, cinoti to heap up, cp. nikāya heaping up, accumulation or collection; Sk. kāya] group, heap, collection, aggregate, body. — Definitions and synonyms. — SnA 31 gives the foll. synonyms and similes of kāya: kuṭī, guhā (Sn 772), deha, sandeha (Dh 148=Th 1, 20), nāvā (Dh 369), ratha (S IV.292), dhaja, vammīka (M I.144), kuṭikā (Th 1, 1); and at KhA 38 the foll. def.: kāye ti sarīre, sarīraṇ hi asucisañcayato kucchitānaṇ vā kesādīnaṇ āyabhūtato kāyo ti vuccati. . . . It is equivalent to **deha**: S I.27; PvA 10; to **sarīra** KhA 38; PvA 63, to **nikāya** (deva°) D III.264; and cp. formula of jāti: sattānaṇ tamhi tamhi sattanikāye jāti . . . Nd² 257.

Literal meaning.—1. mahājana-kāya a collection of people, a crowd S IV.191; V.170; VvA 78; —bala° a great crowd Sn p. 105; DhA I.193, 398. — 2. group or division: satta kāyā akaṭā, etc. (seven eternal groups or principles) D I.56—M I.517=S III.211 (in Pakudha Kaccāyana's theory); with reference to groups of sensations or sense-organs, as vedanā-kāya, saññā°, viññāṇa°, phassa°, etc. S III.60, 61; D III.243, 244; taṇhā° D III.244; appl. to hatthi°, ratha°, patti°, groups of elephants, carriages or soldiers S I.72. — A good idea of the extensive meaning of kāya may be gathered from the classification of the 7 kāyas at J II.91, viz. camma°, dāru°, loha°, ayo°, vāluka°, udaka°, phalaka°, or "bodies" (great masses, substances) of skin, wood, copper, iron, sand, water, and planks. — Var. other combns: Asura° A I.143; D III.7; Ābhassara° ("world of radiance") D I.17=III.29, 84; Deva° S I.27, 30; D III.264 (°nikāya); dibbā kāyā A I.143; Tāvatiṇsa° D III.15.

Applied meaning.—I. Kāya under the *physical* aspect is an aggregate of a multiplicity of elements which finally can be reduced to the four "great" elements, viz. earth, water, fire, and air (D I.55). This "heap," in the valuation of the Wise (muni), shares with all other objects the qualities of such elements, and is therefore regarded as contemptible, as something which one has to get rid of, as a source of impurity. It is subject to time and change, it is built up and kept alive by cravings, and with death it is disintegrated into the elements. But the kamma which determined the appearance of this physical body has naturally been renewed and assumes a new form. II. Kāya under the *psychological* aspect is the seat of sensation (Dhs §§ 613-16), and represents the fundamental organ of touch which underlies all other sensation. Developed only in later thought DhsA. 311 cf. Mrs. Rhys Davids, *Bud. Psy. Ethics* lvi. ff.; *Bud. Psy.* 143, 185 f.

I. (*Physical*).—(a) Understanding of the body is attained through *introspection* (sati). In the group of the four *sati-paṭṭhānas*, the foundations of introspection, the recognition of the true character of "body" comes first (see Vbh 193). The standing formula of this recognition is **kāye kāyânupassī** . . . contemplating body as an accumulation, on which follows the description of this aggregate: "he sees that the body is clothed in skin, full of all kinds of dirty matter, and that in this body there are hair, nails, teeth," etc. (the enumeration of the 32 ākāras, as given Kh III.). The conclusions drawn from this meditation give a man the right attitude. The formula occurs frequently, both in full and abridged, e. g. D II.293, 294; III.104, 141; A III.323=V.109; S IV.111=V.278; Vbh 193, 194; Nett 83, 123; with slight variation: kāye asubhânupassī . . . A III.142 sq.; V.109 (under asubhasaññā); It 81; cp. kāye aniccânupassī S IV.211; and kāyagatā sati. — This accumulation is described in another formula with: ayaṇ . . . kāyo rūpī cātum(m)ahābhūtiko mātā-pettika-sambhavo odana-kummās' upacayo, etc. "this body has form (i. e. is material, visible), is born from mother and father, is a heap of gruel and sour milk, is subject to constant dressing and tending, to breaking up and decay," etc., with inferences D I.55=S III.207; S II.94; IV.194; V.282, 370; D I.76, 209; M I.144, 500; II.17; A IV.386=S IV.83.

(b) *Various qualities and functions* of the material body. As trunk of the body (opposed to pakkhā and sīsa) S II.231; also at Pv I.8³; as depending on nourishment (āhāra-ṭṭhitika, etc.) Sv.64; A II.145 (with taṇhā, māna, methuna); as needing attention: see °parihārika. As saviññāṇaka, having consciousness A IV.53=S II.252=S III.80, 103, 136, 169; cp. āyu usmā ca viññāṇaṇ yadā kāyaṇ jahant' imaṇ S III.143. As in need of breathing assāsa-passāsa S V.330, 336; as tired, fatigued (kilanta-kāya) kilanta-kāyā kilanta-cittā te devā tamhā kāyā cavanti "tired in body, tired in mind these gods fall out of this assembly" (D I.20; III.32≈); in other connection PvA 43; see also kilanta. kāyo kilanto D III.255 sq.; —A IV.332; S V.317; M I.116; jiṇṇassa me . . . kāyo na paleti Sn 1144; āturakāyo S III.1 (cittaṇ anāturaṇ); paripuṇṇa-k° suruci sujāto, etc., with a perfect body (of the Buddha) Sn 548; Th 1, 818; cp. mahā-k° (of Brahmins) Sn 298. The body of a Buddha is said to be endowed with the 32 signs of a great man: Bhagavato kāye dvattiṇsa mahāpurisa-lakkhaṇāni . . . Sn p. 107, cp. 549. The Tathāgata is said to be dhamma-kāyo "author and speaker of Doctrine," in the same sense Brahma-kāyo "the best body" (i. e. of Doctrine) D III.84 (*Dial.* iii. 81).

(c) *Valuation of physical body.* From the contemplating of its true character (kāyânupassī) follows its estimation as a transient, decaying, and repulsive object. —kāye anicc' ânupassī S IV.211 (and vay' ânupassī, nirodh' ânupassī), so also asubhânupassī It 81; kāyañ ca bhindantaṇ ñatvā It 69; evaṇdhammo (i. e. a heap of changing elements) A III.324; aciraṇ vat' ayaṇ kāyo paṭhaviṇ adhisessati chuddho apetaviññāṇo **niratthaṇ va kalingaraṇ** Dh 41. pittaṇ semhañ ca vamati kāyamhā Sn 198. As bahu-dukkho bahu-ādīnavo A V.109; as anicca dukkha, etc. M I.500; II.17; kāyena aṭṭiyamānā harayamānā S IV.62; V.320; dissati imassa kāyassa ācayo pi apacayo pi ādānam pi nikkhepanam pi S II.94. — This body is eaten by crows and vultures after its death: S V.370. Represented as pūti° foul S I.131; III.120. — Bdhgh. at Vism 240 defines kāya as "catu-mahābhūtika pūti-kāya" (cp. similar passages on p. 367: patthaddho bhavati kāyo, pūtiko bhavati kāyo).

(d) *Similes.*—Out of the great number of epithets (adhivacanāni) and comparisons only a few can be mentioned (cp. above under def. & syn.): The body is compared to an abscess (gaṇḍa) S IV.83=A IV.386; a city (nagara) S IV.194; a cart (ratha) S IV.292; an anthill (vammīka) M I.144; all in reference to its consisting of the four fundamental elements, cp. also: pheṇ' ûpamaṇ kāyaṇ imaṇ viditvā "knowing that the body is like froth" Dh 46; kumbh' ûpamaṇ kāyaṇ imaṇ viditvā nagar' ûpamaṇ cittaṇ idaṇ ṭhapetvā Dh 40: the body is as fragile as a water-pot.

(e) *Dissolution* of the body is expressed in the standard phrase: kāyassa bhedā paraṃ maraṇā . . ., i. e. after death . . . upon which usually follows the mention of one of the gatis, the destinies which the new kāya has to experience, e. g. D I.82, 107, 143, 162, 245, 247, 252; III.96, 97, 146, 181, 235; M I.22; S I.94; III.241; Dh 140; It 12, 14; J I.152; PvA 27, etc., etc. Cp. also IV.

II. (*Psychological*).—As the seat of feeling, kāya is the fifth in the enumeration of the senses (āyatanāni). It is **ajjhattika** as sense (i. e. subjective) and its object is the tangible (**phoṭṭhabba**). The contact between subject and object consists either in touching (phusitvā) or in sensing (viññeyya). The formulas vary, but are in essence the same all through, e. g. kāya-viññeyyā phoṭṭhabbā D I.245; kāyena phoṭṭhabbaṇ phusitvā D III.226, 250, 269; M I.33; II.42; S IV.104, 112; kāyena phusitvā A V.11; kāyo c' eva phoṭṭhabbā ca D III.102. Best to be grouped here is an application of kāya in the sense of the self as experiencing a great joy;

the whole being, the "inner sense," or heart. This realization of intense happiness (such as it is while it lasts), pīti-sukha, is the result of the four stages of meditation, and as such it is always mentioned after the jhānas in the formula: so imaṇ eva kāyaṇ vivekajena pīti-sukhena abhisandeti . . . "His very body does he so pervade with the joy and ease born of detachment from worldliness" D 1.73 sq. = M 1.277; A 11.41, etc. — A similar context is that in which kāya is represented as **passaddha**, calmed down, i. e. in a state which is free from worldly attachment (vivekaja). This "peace" of the body (may be translated as "my senses, my spirits" in this connection) flows out of the peace of the mind and this is born out of the joy accompanying complete satisfaction (pamuditā) in attaining the desired end. The formula is pamuditassa pīti jāyati pītimanassa kāyo passambhati, passaddhakāyo sukhaṇ vedeti, sukhino cittaṇ samādhiyati D III.241, 288, S IV.351; M 1.37; A III.21, 285; IV.176; V.3, 333; Vbh 227. — Similarly: pamuditāya pīti jāyati, pītimanāya kāyo p°, passadhakāyā sukhaṇ ved° Vin 1.294 (cp. *Vin. Texts* II.224: "all my frame will be at peace," or "individuality"; see note) passaddhakāya-sankhāra mentioned at A V.29 sq. is one of the ten ariya-vāsā, the noblest conditions. A quasi-analogy between kāya and kāma is apparent from a number of other passages: kāya-chando -°sneho -°anvayatā pahīyati M 1.500; ajjhattañ ca bahiddha ca kāye chandaṇ virājaye Sn 203; kāye avigata-rāgo hoti (kāme, rūpe) D III.238 = A III.249; madhurakajāto viya kāyo S III.106; A III.69.

III. (*Ethical*).—Kāya is one of the three channels by which a man's personality is connected with his environment & by which his character is judged, viz. action, the three being kāya, vacī (vāca) and manas. These three **kammantas**, activities or agents, form the three subdivisions of the sīla, the rules of conduct. Kāya is the first and most conspicuous agent, or the principle of action *κατ' ἐξοχήν*, character in its pregnant sense.

Kāya as one of a triad.—Its usual combination is in the formula mentioned, and as such found in the whole of the Pāli Canon. But there is also another combination, found only in the older texts, viz. **kayenā vācāya uda cetasā**: yañ ca karoti **kāyena vācāya uda cetasā** taṇ hi tassa sakaṇ hoti tañ ca ādāya gacchati S 1.93 yo dhammacārī **kāyena vācāya uda cetasā** idh eva nam pasaṇsanti pacca sagge pamodati S 1.102. — So also at A 1.63; Sn 232. Besides in formula arakkhitena kāyena a° vācāya a° cittena S II.231 = 271; IV.112. — With **su-** and **duccarita** the comb^{n} is extremely frequent, e. g. S 1.71, 72; M 1.22, etc., etc. In other comb. we have kāya- (v°., m.°) kamma, moneyya, soceyya, etc. — k°. v°. m°. hiṇsati S 1.165; saṇsappati A V.289 sq.; kāye (v°. m°.) sati kāya-sañcetanā-hetu uppajjati S II.39 sq.; The variations of k- in the ethics of the Dhamma under this view of k°. v°. m°. are manifold, all based on the fundamental distinctions between good and bad, all being the raison d'être of kamma: yaṇ . . . etarahi kammaṇ karoti kāyena v. m. idaṇ vuccati navakammaṇ S IV.132. — Passages with reference to good works are e. g. D III.245; A 1.151; V.302 sq.; (see also Kamma II.2 b. c.). — With reference to evil: S III.241, 247; A 1.201; kin nu kāyena vācāya manasā dukkaṭaṇ kataṇ Pv II.1^{3} and passim. Assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati kāyena v. m. S II.151; pāpaṇ na kayirā vacasā manasā kāyena vā kiñcana sabbaloke S 1.12 = 31; yassa kāyena vācāya manasā n'atthi dukkaṭaṇ saṇvutaṇ tīhi ṭhānehi, taṁ ahaṇ brūmi brāhmaṇaṇ Dh 391 = Nett 183. Kāyena saṇvaro sādhu sādhu vācāya saṇvaro manasā saṇvaro sādhu sādhu sabbattha saṇvaro Dh 361 = S 1.73 = Miln 399; ye ca kāyena v. m. ca susaṇvutā na te Māravasānugā, na te Mārassa paccagū S 1.104; vācānurakkhī manasā susaṇvuto kāyena ca akusalaṇ na kayirā Dh 281 = Nett 183.

Kāya as one of a dyad: **vācā and kāya**: S 1.172 (°gutta) M 1.461 (rakkhita and a°); Pv 1.2^{2} (°saññatā and opp.); Vism 28 (k°-vacī-kamma); PvA 98.

Kāya alone as a collective expression for the three: A 1.54; Dh 259, 391; Sn 206, 407; kāye avītarāgo M 1.101; A III.249; IV.461 sq.; °-samācāra S V.354; kāyaṇ paṇidhāya Ps 1.175; Vbh 244 = 252; bhāvita° and a° M 1.239; A 1.250; III.106 sq., cp.: **kāya-ppakopaṇ** rakkheyya, kāyena saṇvuto siyā kāyaduccaritaṇ hitvā, kāyena sucaritaṇ care Dh 231. Ahiṇsakā ye munayo niccaṇ kāyena saṇvutā Dh 225.

Kāya in comb^{n} with citta: ṭhito va kāyo hoti ṭhitaṇ cittaṇ . . . S V.74; anikaṭṭha-kāyo nikaṭṭha-citto A II.137; sāraddha-kāyo sankilitṭha-citto A V.93 = 95 = 97; bhāvita-kāyo, °sīlo, °citto, °paññño S IV.111; A IV.111; V.42 sq. Apakassa kāyaṇ apakassa cittaṇ S II.198. Kāya-citta-passaddhi, etc. Dhs §§ 29-51. In these six couples (or yugalas) later Abhidhamma distinguished kāya as = the cetasikas (mental properties, or the vedanā, saññā and sankhārā khandhas), body being excluded. Cpd. 96. See also comb^{n} kilanta-kāya, kilanta-citta under kilamati.

IV. (*Various*).—Kāyena (i. e. "visibly") aññamaññaṇ passituṇ A II.61; as nānatta° and ekatta° at A IV.39 — Nd^{2} 570. The relation between *rūpa-kāya* (= cātumahābhūtika), and *nāma-kāya*, the mental compound (= vedanā saññā, etc.) is discussed at Nett 77, 78, and Ps 1.183 sq., see also S II.24. K. is anattā, i. e. k. has no soul A V.109; S IV.166. n'âyaṇ kāyo tumhākaṇ n'āpi paresaṇ, purāṇaṇ idaṇ kammaṇ . . . "neither is this body yours, nor anyone else's: it is (the appearance of) former karma" S II.64, 65 = Nd^{2} 680. Dissamānena kāyena and upaḍḍha-dissamānena S 1.156. — *Manomaya*-kāya a body made by the mind (cp. VvA 10 and DA 1.110, 120, 222) according to Bdhgh only at the time of jhāna S V.282 sq.; manomaya pīti-bhakkha sayaṇpabha D 1.17 = VvA 10; manomayaṇ kāyaṇ abhinimmināya . . . D 1.77; m° sabbanga-paccangī D 1.34, 77, 186, 195. — Under the control of psychic powers (*iddhi*): kāyena va saṇvatteti he does as he likes with his body, i. e. he walks on water, is ubiquitous, etc. (yāva brahmalokā pi: even up to heaven) S V.265 = D 1.78 = A 1.170: see also S V.283, 284. — In the various stages of *Saṇsāra;* kāyaṇ nikkhipati he lays down his (old) body S IV.60, 400; cp. S III.241 (ossaṭṭha-kāya); referring to continuous change of body during day and night (of a Petī) Pv II.12^{11}.

-anga a limb of the body, kāy'angaṇ vāc'angaṇ vā na kopenti: they remain motionless and speechless (ref. to the bhikkhus begging) J III.354; DhsA 93, 240; **-ânupassin** in comb^{n} kāye kāyânupassī "realizing in the body an aggregate" D II.94, 100, 291 sq.; D III.58, 77, 141, 221, 276; M 1.56; A 1.39, 296; II.256; III.449; IV.300, 457 sq.; S IV.211; V.9, 75, 298, 329 sq.; Vbh 193 sq.; 236; see also above. Der.: °anupassanā Ps. 1.178, 184; II.152, 163, 232; °passita Nett. 123; **-āyatana** the sense of touch D III.243, 280, 290; Dhs 585, 613, 653, 783;—**indriya** same D III.239; Dhs 585, 613, 972; **-ujjukatā** straightness of body (+citta°, of thought) Dhs 53, 277, 330; Vism 466; Bdhd 16, 20. **-ûpaga** going to a (new) body S II.24; **-kamma** "bodily action," deed performed by the body in contradistinction to deeds by speech or thought (see above) D 1.250; III.191, 245, 279; M 1.415; III.206; A 1.104; III.6, 9, 141 sq.; V.289; Th 2, 277; Ps II.195; Dhs 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhd 69; DhsA 68, 77, 344. **-kammaññatā** wieldiness, alertness of the bodily senses included under nāmakāya Dhs 46, 277, 326. **-kammanta** = °kamma, in comb. °*sampatti* and °*sandosa* A V.292, 294, 297; M 1.17. **-kali** "the misfortune of having a body" = this miserable body Th 2, 458, 501; ThA 282, 291; **-kasāva** bodily impurity or depravity A 1.112; **-gata** "relating to the body," always combined with sati in the same sense as °anupassin (see above) S 1.188; M. III.92; A 1.44; Sn 340.

(cp. SnA 343); Th 1, 468, 1225; J 1.394; Dh 293 = Nett 39; Dh 299; Miln 248, 336, 393; Vism 111, 197, 240 sq. **-gantha** bodily tie or fetter (binding one to saṃsāra), of which there are four: abhijjhā, byāpāda, sīlabbata-parāmāsa, idaṃ-saccâbhinivesa D III.230 = S V.59 = Dhs 1135 = Vbh 374; cp. Mrs. Rh. D., *Dhs. trsl.* p. 304; —**gandha** spelling for °gantha at Nett 115-119; **-gutta** one who guards his body, i. e. controls his action (+vacīgutta) S I.172 = Sn 74; **-gutti** the care or protection of the body Vin I.295; J II.162; **-citta** body and mind: °*ābādha* physical and mental disease J IV.166; see other comb^{ns} above; **-ḍāha** fever Vin I.214; **-tapana** chastisement of body, curbing one's material desires, asceticism PvA 98. **-thāma** physical strength J III.114; **-daratha** bodily distress J V.397; VI.295; **-daḷha** bodily vigour Vin II.76, 313; **-dukkha** bodily pain (+ceto°) M III.288; **-duccarita** misconduct by the body, evil deeds done through the instrumentality of the body (cp. °kamma) D III.52, 96, 111, 214; A I.48; Dh 231; It 54, 58; Dhs 300, 1305; Bdhd 16, 20; **-duṭṭhulla** unchastity Th 1, 114; **-dvāra** the channel or outlet of bodily senses J I.276; IV.14; VvA 73; DhA IV.85; Bdhd 69; **-dhātu** the "element" of body, i. e. the faculty of touch, sensibility Dhs 613; Kvu 12 **-pakopa** blameworthy conduct, misbehaviour (+vacī° mano°) Dh 231 = DhA 330; **-pacālaka** (nt.) shaking or swaying the body, "swaggering" Vin II.213; **-paṭibaddha** 1. adj. (of the breath), dependent on, or connected with the body S IV.293; attached or bound to the body J III.377; V.254; 2. m. an article of dress worn on the body Vin III.123, IV.214; **-payoga** the instrumentality or use of the body DA I.72 = DhsA 98; **-pariyantika** limited by the body, said of *vedanā*, sensation S V.320 = A II.198; **-parihārika** tending or protecting the body D I.71 = A II.209 = Pug 58; Vism 65 (cīvara); DA I.207; **-pasāda** clearness of the sense of touch or sense in general DhsA 306; Bdhd 62, 66, 74; cp. *Dhs. trsl.* p. 173^{n}, 198^{n}; **-passaddhi** serenity or quietude of the senses S IV.125 (cp. IV.351 and above); V.66, 104; Dhs 40, 277, 320; DhsA 130; Bdhd 16, 19, 29; **-pāgabbhiya** "body-forwardness" immodesty, lasciviousness, gener. said of women J II.32; V.449; **-pāgabbhiniya** same J I.288; **-pāguññatā** good condition of the mental faculties, fitness of sense, opp. kāyagelañña, apathy Dhs 46, 277, 326; Vism 466; Bdhd 16, 20, 157; **-phandita** (nt.) bodily activity J III.25; **-baddha** fastened to the body, appl. to robes DA I.207; **-bandhana** a girdle or waistband Vin I.46, 51; II.118, 135, 177, 213, 266; M I.237, **-bala** physical strength PvA 30; **-bhāvanā** meditation or training with regard to action D III.219; M I.237; cp. Miln 85; **-macchera** "body-selfishness," pampering the body Th 1, 1033; **-mudutā** pliability of sense = °kammaññatā Dhs 44, 277, 324; Bdhd 16, 20, 157; **-muni** a sage with regard to action It 56; **-moneyya** the true wisdom regarding the use of the body as an instrument of action It 56; 67; D III.220; A I.273; Nd^{2} 514; **-ratha** the "carriage-like" body J VI.253; **-lahutā** buoyancy of sense = °muduta, same loci; **-vanka** crookedness of action A I.112; **-vikāra** change of position of the body J III.354; **-vijambhana** alertness DhA IV.113; **-viññatti** intimation by body, i. e. merely by one's appearance, appl. chiefly to the begging bhikkhu Dhs 585, 636, 654, 844; DhsA 82, 301; Miln 229, 230; Vism 448; Bdhd 69, 70; **-viññāṇa** consciousness by means of touch, sensory consciousness D III.243; Dhs 556, 585, 651, 685, 790; Miln 59; Vbh 180; °*dhātu* element of touch-consciousness Dhs 560; Vbh 88; Kvu 12; **-viññeyya** to be perceived by the sense of touch (+phoṭṭhabba, see above) D I.245; II.281; III.234; M I.85, 144; Dhs 589, 967, 1095; Vbh 14; Kvu 210; Miln 270; **-vipphandana** throbbing of the body, bodily suffusion, appl^{d} to °*vinnatti*. Bdhd 69, 70; DhsA 323; **-viveka** seclusion of the body, hermitism J I.289; DhsA 165; **-vūpakāsa** = °viveka D III.285 (+citta° "singleness" of heart); **-veyyāvacca** menial duties J I.12; °*kamma* a servant J II.334; **-veyyāvaṭika** same J VI.418; Sn p. 104; DhA I.27; °*kamma* id. J V.317 (= veyyāvacca) DhsA 160; **-saṃsagga** bodily contact, sexual intercourse Vin III.121, 190; J VI.566; **-sakkhin** he who has realized and gained the final truth concerning the body (cp. °anupassin) D III.105, 254; M I.478 = Pug 14, 29; M II.113; III.45; A I.74; 118; IV.10, 451; V.23; Ps II.52, 62; Nett 190; Kvu 58; Vism 93, 387. **-sankhāra** the material aggregate, substratum of body Vin III.71; S II.40; III.125; IV.293; A I.122; II.158, 231; Ps I.184, 186; Vism 530. **-saṅgaha** control of body (+citta°) Nett 91; **-saṅcetanā** (-hetu) ground (for the rise of), material, i. e. impure thoughts A II.157; Vism 530 (+vacī°, mano°). **-samācāra** (good) conduct as regards one's actions D II.279 (+vacī°) M I.272 sq.; II.113; III.45; S V.354; A III.186 sq. **-sampīlana** crushing the body (of dukkha) Nett 29; **-samphassa** the sense of touch (see āyatana) D III.243; S V.351; Dhs 585, 616, 651, 684; °ja arisen through touch or sensibility D III.244; Dhs 445, 558; **-sucarita** good conduct in action, as one of the three °kammāni (vacī°, mano°) D III.52, 96, 111, 169, 215; It 55, 59, 99, Dhs 1306; **-suci** purity of body, i. e. of action (+vacī°, ceto°) A I.273; It 55; **-soceyya** purification of body (+vacī° mano°) D III.219; A I.271; V 264, 266; It 55.

Kāyika (adj.) [fr. kāya] 1. belonging to the body, i. e. felt by the body (experienced by the senses), or resulting from the body, i. e. done by the body (= acted as opposed to spoken or thought). sukhaṃ physical happiness (opp. cetasika°) S V.209; A I.81; dukkhaṃ D II.306; M I.302 (opp. cetasikaṃ); kāyikaṃ (sc. dhammaṃ) sikkhati to teach the conduct of body (opp. vācasikaṃ) Vin II.248. In comb. with vācasika also at S I.190; Pug 21; Vism 18 (of anācara); PvA 119 (of saṃyama, control) Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements Nd^{2} 219 = SnA 86. 2. -° (of devas) belonging to the company of—; ° D I.220; gandhabba° PvA 119.

Kāyūra & **Kāyura** [see also keyūra, which is the only form in Sk.] 1. an ornamental bracket or ring worn on the upper arm (bāh'ālankāra Pv; bhuj° Vv) or neck (gīvāya pilandhana J III.437); a bracelet or necklace Vin II.106; J III.437; IV.92; Pv III.9^{3}; Vv 36^{2}. — 2. adj. as sakāyura raṭṭha having the insignia "regis" J V.289 = 486.

Kāyūrin (adj.) [fr. last] wearing bracelets Pv III.9^{1}.

Kār—secondary root of karoti, in denom. and intensive function in kāra, kāraka, kāraṇa, kārin, kāreti and their derivations.

Kāra [fr. kār-, cp. Vedic kāra song of praise, which is, however, derived fr. **kṛ** = **kir** to praise; also Vedic °kāra in brāhma°, fr. **kṛ**] 1. abs. (a) deed, service, act of mercy or worship, homage: kāra-paṇṇaka J VI.24 (vegetable as oblation); appako pi kato kāro devûpapattiṃ āvahati "even a small gift of mercy brings about rebirth among the gods" PvA 6. **-kāraka** one who performs a religious duty D I.61 (= DA I.170). (b) doing, manner, way: yena kārena akattha tena k° pavattamānaṃ phalaṃ "as you have done so will be the fruit" PvA 45. — 2. (-°) (a) the production or application of, i. e. the state or quality of . . .: **atta°** one's own state = ahaṃ kāra, individuality; **para°** the personality of others A III.337; citti° reflection, thought PvA 26; see e. g. **andha°** darkness, **sak°** homage, etc. — balakkārena forcibly PvA 68. — (b) as ttg. the item, i. e. particle, letter, sound or word, e. g. ma-kāra the letter m PvA 52; ca-kāra the particle ca PvA 15; sa-kāra the sound sa SnA 23. — (c) (adj. -n.) [cp. kara] one who does, handles or deals with: ayakāra iron-smith Miln 331.

Kārā (f.) [cp. Sk. kārā] confinement, captivity, jail, in °**bhedaka cora** a thief who has broken out of jail Vin I.75.

Kāraka (usually -°) the doer (of): Vin II.221 (capu-capu°); sāsana° he who does according to (my) advice Sn 445; Bdhd 85 sq.; — f. **kārikā**: veyyāvacca° a servant PvA 65 (text reads °tā); as *n.* the performance of (-°), service: dukkara-kārikā the performance of evil deeds S I.103; Th 2, 413 (=ThA 267). **-agga-kārikā** first test, sample Vin III.80.

Kāraṇa (nt.) [in meaning 1 represented in later Sk. by kāraṇā f., in meaning 2 = Sk. kāraṇa nt., equivalent to prakṛti, natural form, constituent, reason, cause] 1. —(a) a deed, action, performance, esp. an act imposed or inflicted upon somebody by a higher authority (by the king as representative of justice or by kamma: M III.181; see kamma II.3.A.b.) as an ordeal, a feat or punishment: a labour or task in the sense of the 12 labours of Heracles or the labours of Hades. **kāraṇaṃ kārāpeti** "he makes somebody perform the task." Pass, kāraṇaṃ or kāraṇā karīyati. Thus as a set of *five* tasks or purgatory obligations under the name of pañcavidha-bandhana "the group of five" (not, as Warren *trsl.* p. 257 "inflict on him the torture called the fivefold pinion"), a means of punishment in Niraya (q. v. under pañca). Not primarily torture (Rh. Davids, *Miln trsl.* I.254, and others with wrong derivation from kṛṇtati). At DhA III.70 these punishments are comprehended under the term dasa-dukkha-kāraṇāni (the *ten* punishments in misery); the meaning punishment" also at J IV.87 (tantarajjukaṃ k°ṃ katvā), whereas at J VI.416 k. is directly paraphrased by "maraṇa," as much as "killing." Often spelt karaṇa, q. v.; the spelling **kāraṇā** (as f.) at Miln 185 seems to be a later spelling for kāraṇaṃ. See karaṇa for further reference. — Kiṃ kāraṇaṃ ajja kāressati "what task will he impose on me to-day?" A V.324; as pañcavidhabandhana K° A I.141, PvA 251, Nd² 304ⁿⁱ. — As adj. °kāraṇa in dāruṇa° "being obliged to go through the dreadful trial" PvA 221. — (b) duty obligation, in kāraṇ' ākāraṇā (pl.) duties great and small DhA I.385. Cp. also kāraṇaṃ karoti to try M I.444. — (c) a trick (i. e. a duty imposed by a higher authority through training) J II.325 (ānañja°); Miln 201 (ākāsa-gamana°). 2. — (a) acting, action as (material) cause: k°-bhūta being the cause of . . . PvA 15; —(b) (intellectual) cause, reason Miln 150; DhA I.389; esp. as -°: arodana° the reason for not crying PvA 63; asocana° same, ibid. 62; āgamana° the reason for coming (here) ibid. 81, 106. = pariyatti, DhA. 36. = attha, SA on I.215, SnA. I.238—instr. **kāraṇena** by necessity, needs PvA 195; tena k° therefore ibid. 40 — abl. **kāraṇā** by means of, through, by (=hetu or nissāya) PvA 27; imasmā k° therefore PvA 40; **kāraṇaṭṭhā** (expl. as attha-kāraṇā Nd²) for the purpose of some object or advantage Sn 75; opp. nikkāraṇā from unselfishness ibid.—sakāraṇa (adj.) with good reason (of vacana) PvA 109.

Kāraṇika [der. fr. prec.] the meaning ought to be "one who is under a certain obligation" or "one who dispenses certain obligations." In usu° S II.257 however used simply in the sense of making: arrow-maker, fletcher. Perhaps the reading should be °kāraka.

Kāraṇḍava¹ [of uncertain etym., cp. karaṇḍa] chaff, offal, sweepings, fig. dirt, impurity: yava° A IV.169 (chaff); samaṇa° ibid. — In passage kāraṇḍavaṃ niddhamatha, kasambuṃ apakassatha A IV.172 = Sn 281 = Miln 414 trsl^d by Rh. Davids *Miln trsl.* II.363 "get rid of filth, put aside rubbish from you," expl. SnA 311 by **kacavara** (q. v.). Rh. D's note³ loc. cit. is to be modified according to the parallel passages just given.

Kāraṇḍava² [cp. Sk. kāraṇḍava] a sort of duck Vv 35⁸ (expl^d as also by Halāyudha 2, 99 by kādamba, black goose).

Kārāpaka [fr. kārāpeti] a schemer, inventor J VI.333.

Kārāpaṇa see kāreti.

Kārāpita [pp. of kārāpeti, Caus. of karoti] made to do J VI.374.

Kārikā see **kāraka**

Kāritā = kārikā (performance); see pāripūri°.

Kārin (-°) (adj.) doing: yathāvādī tathākārī "as he says so he does" D III.135, Sn 357; see for examples the various cpds. as kamma°, kibbisa°, khaṇḍa°, chiḍḍa°, dukkaṭa°, dvaya°, paccakkha°, pubba°, sakkacca°, sampajāna°, etc.

Kāriya (adj.) [grd. of kāreti, Caus. of karoti] to be done, neg. **akāriya** to be undone, (not) to be made good It 18.

Kāruñña (nt.) [fr. karuṇa] compassion (usually with anudayā and anukampā) S II.199; A III.189; Vism 300; PvA 75; Sdhp 509.

Kāruññatā (f.) compassionateness S I.138.

Kāruṇika (adj.) [fr. karuṇa] compassionate, merciful Pv II.1¹³; PvA 16; Bdhd 49; often with **mahā°**: of great mercy Sdhp 330, 557; so of the Buddha: mahākāruṇika nātha "the Saviour of great mercy" in introductory stanzas to Pv and Vv.

Kāreti (Causative of karoti), to construct, to build, etc.; pp. kārita; der. **-kārāpaṇa** the construction of (vihāra°) DhA I.416. For details see karoti IV.; see also kārāpaka & kārāpita.

Kāla (and **Kāḷa**) — *Preliminary.* 1. dark (syn. kaṇha, which cp. for meaning and applications), black, blue-black, misty, cloudy. Its proper sphere of application is the dark as opposed to light, and it is therefore characteristic of all phenomena or beings belonging to the realm of darkness, as the night, the new moon, death, ghosts, etc. — There are two etymologies suggestible, both of which may have been blended since Indo-Aryan times: (a) kāla = Sk. kāla, blue-black, kālī black cloud from *qāl (with which conn. *qel in kalanka, spot, kalusa dirty, kammāsa speckled, Gr. κελαινός, Mhg. hilwe mist) = Lat. cālidus spot, Gr. κηλίς spot, and κηλάς dark cloud; cp. Lat. cālīgo mist, fog, darkness. — (b) see below, under note. — Hence: 2. the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning = Goth. maúrgins twilight, Sk. marka eclipse, darkness; and also gloaming = gleaming = twilight), then: time in general, esp. a fixed time, a point from or to which to reckon, i. e. term or terminus (a quo or ad quem). — *Note.* The definition of colour-expressions is extremely difficult. To a primitive colour-sense the principal difference worthy of notation is that between dark and light, or dull and bright, which in their expressions, however, are represented as complements for which the same word may be used in either sense of the complementary part (dark for light and vice versa, cp. E. gleam > gloom). All we can say is that kāla belongs to the group of expressions for *dark* which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of "shining" is evidenced by kāḷa and kaṇha as well, as e. g. by *skei in Sk. chāyā = Gr. σκιά shadow as against Ags. hāēven "blue" (E. heaven) and Ohg. skīnan, E. to shine and sky. The psychological value of a colour depends on its light-reflecting (or light-absorbing) quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (añjana) black (=sukāḷa) may readily be called "brilliant." In the same way **kāḷa**, combined with other colour-words of *black* connotation does not need to mean "black," but may mean simply a kind of black, i. e. brown. This depends on the semasiological contrast or equation of the passage in question. Cp. Sk. śyāma (dark-grey) and śyāva (brown) under kāsāya. That the notion of the speckled or variegated colour

belongs to the sphere of black, is psychologically simple (: dark specks against a light ground, cp. kammāsa), and is also shown by the *second etymology of kāla* = Sk. śāra, mottled, speckled = Lat. cærulus, black-blue and perhaps cælum "the blue" (cp. heaven) = Gr. κηρύλος the blue ice-bird. (On k > s cp. kaṇṇa > śṛṇga, kilamati > śramati, kilissati > śliṣ°, etc.) The usual spelling of kāla as kāḷa indicates a connection of the ḷ with the r of śāra. — The definition of kāḷa as jhām' angāra-sadisa is conventional and is used both by Bdhgh. and Dhpāla: DhsA 317 and PvA 90.

1. **Kāḷa**, dark, black, etc., in enum^{n} of colours Vv 22^{1} (see VvA 111). na kāḷo samaṇo Gotamo, na pi sāmo: mangura-cchavi samano G. "The ascetic Gotamo is neither black nor brown: he is of a golden skin" M 1.246; similarly as kāḷī vā sāmā vā mangura-cchavī vā of a kalyāṇī, a beautiful woman at D I.193 = M. II.40; kāḷa-sāma at Vin IV.120 is to be taken as dark-grey. — Of the dark half of the month: see °pakkha, or as the new moon: āgame kāḷe "on the next new moon day" Vin 1.176. — of Petas: Pv II.4^{1} (kāḷī f.); PvA 56^{1} (°rūpa); of the dog of Yama (°sunakha) PvA 151. — In other conn^{n}: kāḷavaṇṇa-bhūmi dark-brown (i. e. fertile) soil Vin 1.48 = II.209.

-añjana black collyrium Vini .203; **-ānusārī** black, (polished ?) Anusāri ("a kind of dark, fragrant sandal wood" *Vin. Texts* II.51) Vin 1.203; S III.156 = V.44 = A V.22; **-ayasa** black (dark) iron (to distinguish it from bronze, Rh. D., *Miln trsl.* II.364; cp. blacksmith > silversmith) Miln 414, 415; **-kañjaka** a kind of Asuras, Titans D III.7; J V.187; PvA 272; **-kaṇṇī** "black-eared," as an unlucky quality. Cp. III.6^{11}; J 1.239; IV.189; V.134, 211; VI.347; DhA 1.307; II.26; the vision of the "black-eared" is a bad omen, which spoils the luck of a hunter, e. g. at DhA III.31 (referring here to the sight of a bhikkhu); as "witch" PvA 272; DhA III.38, 181; as k-k. sakuṇa, a bird of ill omen J II.153; **-kaṇṇika** = prec.; **-kabara** spotted, freckled J VI.540; **-kesa** (adj.) with glossy or shiny hair, by itself (kāḷa-kesa) rare, e. g. at J VI.578; usually in cpd. *susukāḷa-kesa* "having an over-abundance of brilliant hair" said of Gotama. This was afterwards applied figuratively in the description of his parting from home, rising to a new life, as it were, possessed of the full strength and vigour of his manhood (as the rising Sun). Cp. the Shamash-Saga, which attributes to the Sun a wealth of shiny, glossy (= polished, dark) hair (= rays), and kāḷa in this connection is to be interpreted just as kaṇha (q. v.) in similar combinations (e. g. as Kṛṣṇa Hṛṣīkesa or Kesavā). On this feature of the Sun-god and various expressions of it see ample material in Palmer, *The Samson Saga* pp. 33-46. — The double application of su° does not offer any difficulty, sukāḷa is felt as a simplex in the same way as εὐπλοκαμός or duh° in comb^{ns} like sudubbala PvA 149, sudullabha VvA 20. Bdhgh. already interprets the cpd. in this way (DA 1.284 = suṭṭhu-k°, **añjana-vaṇṇa** k° va hutvā; cp. kaṇh-añjana J V.155). Cp. also siniddha-nīla-mudu-kuñcita-keso J 1.89, and sukaṇhakaṇha J V.202. — susukāḷakesa of others than the Buddha: M II.66. Modern editors and lexicographers see in susu° the Sk. śiśu young of an animal, cub, overlooking the semantical difficulty involved by taking it as a separate word. This mistake has been applied to the compound at all the passages where it is found, and so we find the reading susu kāḷakeso at M 1.82 = A II.22 = J II.57; M 1.163 = A 1.68 = S 1.9, 117; also in Childer's (relying on Burnouf), or even susū k° at S IV.111; the only passages showing the right reading susu-k° are D 1.115, M 1.463. Konow under susu *J.P.T.S.* 1909, 212 has both. **-kokila** the black (brown) cuckoo VvA 57; **-jallika** (kāḷi° for kāḷa°) having black drops or specks (of dirt) A 1.253; **-daṇḍa** a black staff, Sdhp 287 (attr. to the messengers of Yama, cp. Yama as having a black stick at Śat. Br. xi. 6, 1, 7 and 13); **-pakkha** the dark side, i. e. moonless fortnight of the month A II.18; **-° cātuddasī** the 14th day of the dark fortnight PvA 55; **-° ratti** a moonless night VvA 167; (opp. dosina r.) **-meyya** a sort of bird J VI.539; **-loṇa** black (dark) salt Vin 1.202 (Bdhgh. pakati-loṇa, natural salt); **-loha** black metal," iron ore Miln 267; **-valli** a kind of creeper Vism 36, 183. **-sīha** a special kind of lion J IV.208. **-sutta** a black thread or wire, a carpenter's measuring line J II.405; Miln 413; also N. of a Purgatory (nivaya) J V.266. See Morris *J.P.T.S.* 1884, 76-78; **-hatthin** "black elephant," an instrument of torture in Avīci Sdhp 195.

2. **Kāla** time, etc. (a) *Morning:* kāle early Pv II.9^{41} (= pāto PvA 128), kālassa in the morning (gen. of time), early VvA 256. Cp. paccūsa-kāle at dawn DhA III.242. Opposed to evening or night in kāḷena in the morning Pv 1.6^{3} (opp. sāyaṇ). Kāle jaṇhe by day and by night Nd^{2} 631. — (b) *time in general:* gacchante gacchante kāle in course of time DhA 1.319; evaṇ gacchante kāle as time went on PvA 54, 75, 127, etc. —kālaṇ for a time Vin 1.176 (spelt kāḷaṇ); kañci kālaṇ some time yet VvA 288; ettakaṇ kālaṇ for a long time PvA 102. —kālena kālaṇ (1) from time to time PvA 151; VvA 255, 276; — (2) continuously, constantly A IV. 45; Pug 11 (+ samayena samayaṇ); D 1.74 (: but expl^{d} at DA 1.218 by kāle kāle in the sense of "every fortnight or every ten days"). **kāle** in (all) time, always (cp. *aiei*) Sn 73 (expl. in Nd^{2} by niccakāle under sadā; but at SnA 128 by phāsu-kālena "in good time"); **-kāle kāle** from time to time, or repeatedly VvA 352. See also cira°, sabba°. — (c) *Time in special*, either (1) appointed time, date, fixed time, or (2) suitable time, proper time, good time, opportunity. Cp. Gr. καιρός and ὥρα; or (3) time of death, death. — (1) *Mealtime:* PvA 25; VvA 6; esp. in phrase kālo bho Gotamo, niṭṭhitaṇ bhattaṇ "it is time, Gotama, the meal is ready" D 1.119 = 226; Sn p. 111; and in **kālaṇ āroceti** or **ārocāpeti** he announces the time (for dinner) D 1.109, 226; Sn p. 111; PvA 22, 141; VvA 173. *-date:* **kālato** from the date or day of . . ., e. g. diṭṭha° paṭṭhāya "from the day that she first saw her" VvA 206; gihī° paṭṭhāya "from the day of being a layman" PvA 13. (2) proper time, *right time:* also season, as in utu° favourable time (of the year) Vin 1.299; II.173; kālaṇ jānāti "he knows the proper time" A IV.114; as cattāro kālā, four opportunities A II.140; yassa **kālaṇ** maññasi for what you think it is time (to go), i. e. goodbye D 1.106, 189, etc. The 3 times of the cycle of existence are given at Vism 578 as past, present, and future. —**kāla°** (adj.) in (due) time, timely Vism 229 (°maraṇa timely death). — Opp. **akāla** (it is the) wrong time or inopportune D 1.205; akāla-cārin going (begging) at the improper time Sn 386. **akālamegha** a cloud arising unexpectedly (at the wrong time) Miln 144. —**kāle** at the proper time, with **vikāle** (opp.) Vin 1.199, 200; J II.133; Sn 386. **akāle** in the wrong season VvA 288. **kālena** in proper time, at the right moment A II.140; Sn 326, 387 (= yutta kālena SnA 374); Pv 1.5^{3} (= ṭhitakālena PvA 26); Pug 50; It 42; KhA 144 (= khaṇena samayena). Cp. vikāla. (3) The day, as appointed by fate or kamma, point of time (for death, cp. Vism 236), the "last hour," cp. ἦμαρ, illa dies. So in the meaning of *death* appl^{d} not only to this earthly existence, but to all others (peta°, deva°, etc.) as well, in phrase **kālaṇ karoti** "he does his time = he has fulfilled his time" Vin III.80; Sn 343, DhA 1.70; and frequently elsewhere; cp. -kata, -kiriyā. — As death in kālaṇ kankhati to await the appointed time S 1.187; Sn 516 (cp. kankhati) and in der^{n} kālika. — Other examples for this use of kāla see under bhatta°, yañña°, vappa°.

-antara interval, period: kālantarena in a little while PvA 13; na kālantare at once PvA 19; **-kata** (adj.) dead Sn 586, 590; in comb^{n} petā kālakatā "the Petas who have fulfilled their (earthly) time Sn 807; Pv 1.5^{7}; 1.12^{1}. Also as **kālankata** Pv II.7^{9}; Vv 80^{9}; Vism 296.

-kiriyā death (often comb^{d} with maraṇa) M II.105; A I.22, 77, 261 (as bhaddika, cp. A III.293); IV.320; Sn 694; Pv I.10^{12} (of a Petī who has come to the end of her existence); DhA II.36; IV.77. -gata = °kata PvA 29, 40. -ññū knowing the proper time for . . . (c. dat. or loc.) Sn 325; described at A IV.113 sq.; as one of the five qualities of a rājā cakkavattī (viz. atthaññū, dhamma°, matta°, k°, parisa°) A III.148, one of the seven qual. of a sappurisa, a good man (= prec. + atta°, puggala°) D III.252, 283, as quality of the Tathāgata D III.134 = Nd^{2} 276; Pug 50. -ññutā n. abstr. to prec. A II.101; -(p)pavedana announcement of death(-time) Th I. 563 = J I.118 — Vism 389 — DhA I.248. -bhojana in a° eating at the improper time S V.470; -vādin speaking at the proper time, in formula kāla° bhūta° attha° dhamma° vinaya° under sīla No. 7: D I.4; III.175; DA I.76; A II.22, 209; Pug 58; -vipassin considering the right moment, taking the opportunity It 41. -sataṃ (°sahassaṃ, etc.) a hundred (thousand, etc.) times Vism 243.

Kālika (adj.) [fr. kāla 2] belonging to time, in time, as sabba-kālika always in time, cp. Gr. *ὡραῖος* Vv 39^{2}· with time, i. e. gradual, slowly, delayed S I.117 — Nd^{2} 645; usually neg. **akālika** 1. not delayed, immediate, in this world, comb. with sandiṭṭhika S II.58; S I.117 — IV.41 = 339 = V.343; — 2. subject to time, i. e. temporal, vanishing PvA 87; — 3. unusual, out of season Miln 114 (cp. akāla). — See also tāva-kālika.

Kāliya a kind of (shiny) sandal wood; so to be read for tālisa at Vin I.203 (see note on p. 381).

Kālusiya (and **Kālussiya**) (nt.) [der. fr. kalusa, stained, dirty see cognates under kammāsa and kāla] darkness, obscurity DA I.95; PvA 124 (cakkhu°); fig. (dosa°) VvA 30.

Kāḷa see kāla 1.

Kāḷaka (adj.) [fr. kāḷa] black, stained; in enumeration of colours at Dhs 617 (of rūpa) with nīla, pītaka, lohitaka, odāta, k°, mañjeṭṭha; of a robe A II.241; f. kāḷikā VvA 103; — (nt.) a black spot, a stain, also a black grain in the rice, in apagata° without a speck or stain (of a clean robe) D I.110 — A IV.180 — 210 213; **vicita°** (of rice) "with the black grains removed" D I.105; A IV.231; Miln 16; **vigata°** (same) A III.49. — A black spot (of hair) J V.197 (= kaṇha-r-iva). — Fig. of character DhA IV.172.

Kāḷārika see kaḷārika.

Kāveyya (nt.) [grd. fr. kāvyate fr. kavi poet cp. Sk. kāvya] 1. poetry, the making of poems, poetry as business. one of the forbidden occupations D I.11 (= DA I.95 kabba-karaṇa) — 2. poetry, song, poem (of suttanta) A I.72 = III.107.

-matta intoxicated with poetry, musing, dreaming S I.110, 196.

Kāsa^{1} [cp. Sk. kāśa] a kind of reed, Saccharum spontaneum S III.137.

Kāsa^{2} [cp. Sk. kāsa] cough; in list of diseases under ābādhā A V.110 = Nd^{2} 304^{1}.

Kāsāya and **Kāsāva** (adj.) [Sk. kāṣāya from the Pāli; kāsāya prob. fr. Sk. śyāma or śyāva brown = Pāli sāma, with kā = kad, a kind of, thus meaning a kind of brown, i. e. yellow. See further under sāma and cp. kāḷa] 1. **Kāsāya** as attr. of **vatthāni**, the yellow robes of the Buddhist mendicant, in phrase kāsāyāni v° acchādetvā agārasmā anagāriyaṃ pabbajitvā, describing the taking up of the "homeless state" D I.60, 61, 63, 115; M II.67; A I.107; II.208; IV.118, 274, 280; Pug 57; Nd^{2} 172. **°vattha** (adj.) with yellow robes Sn 64; cp. °*nivattha* J III.179 (dressed in yellow, of the executioner: see Fick, *Sociale Gliederung* p. 104 & cp. **kāsāya-nivāsana** J III.41; **kāsāviya** J IV.447); PvA 20; °**vāsin** dressed in yellow Sn 487. — 2. **Kāsāva** (vattha) the yellow robe (*never* in above formula) Vin I.287; S IV.190 = V.53 = 301; Dh 9, 10 = Th 1, 969, 970 = J II.198 = V.50; Miln 11. °**kaṇṭhā** (pl.) the "yellow necks", those whose necks are dressed in yellow Dh 307 (= DhA III.480) = It 43; °**pajjota** glittering with yellow robes Vbh 247; Miln 19.

Kāsāvaka [fr. kāsāva] a yellow robe DhA II.86.

Kāsāviya [fr. kāsāva] one who is dressed in yellow, esp. of the royal executioner (cp. kāsāya-vattha) J IV.447 (— cora-ghātaka C.).

Kāsika (adj.) [cp. Sk. kāśika & in a diff. sense aḍḍha-kāsika] belonging to the Kāsī country, or to Benares; in °**uttama** (scil. vattha) an upper garment made of Benares cloth Pv I.10^{8}; J VI.49 (where to be read kāsik' uttama for kāsi-kuttama). °**vattha** Benares muslin A I.248; III.50; Pug 34; Miln 2; DhA I.417; Vism 115.

Kāsu [cp. Sk. karṣū, fr. **kṛṣ**] a hole; only in cpd. **angārakāsu** a cinderhole, a fire-pit, usually understood as a pit of glowing cinders J I.232. Mostly found in similes, e. g. S IV.56, 188; Sn 396; Sdhp. 208; and in kāmā angārakās' ûpamā metaphor A IV.224 = V.175; see also kāma.

Ki° 2nd. stem of interr. pron. (cp. ka° ku°); 1. in oblique cases of ko (kaḥ), as gen. kissa, loc. kismiṃ & kiṃhi. — 2. in nt. **kiṃ** what? (cp. Gr. *τί*, Lat. quid; ending -m besides -d in kad, as Lat. quom, tum besides quod, id). — 3. in primary derivations, as kittaka, kīva (— Sk. kiyant) which stands in same relation to *qui as Lat. quantus to *quo; and in secondary derivations from kiṃ, as kiñci, kiñcakkha, kīdisa, etc.

Kin [nt. of rel. pron. ka] 1. as *nt. subst.* what? sotānaṃ kiṃ nivāraṇaṃ what is the obstruction? Sn 1032; kiṃ tava patthanāya what is it about your wish, i. e. what good is your wish? VvA 226; kim idaṃ this is what, that is why, therefore, PvA 11; often with su in dubitative question: kiṃ sū' dha vittaṃ purisassa seṭṭhaṃ what, then, is the best treasure of man in this world? Sn 181; or with nu: kiṃ nu kho what is it then (in series evañ nu kho, na nu kho, kathaṃ nu kho) Nd^{2} 186. — Gen. **kissa** of what? Pv I.9^{1}; II.9^{40} (= kīdisassa) and in kissa hetu on the ground of what i. e. why? Sn 1131; Pv II.8^{1} (= kiṃ nimittaṃ). — Instr. **kena** by what or how is it that: kena ssu nivuto loko Sn 1032. — Acc. **kiṃ**: kiṃ kāhasi what will you do? Sn 428; kiṃ āgamma kiṃ ārabbha on what grounds & for what reason? D I.13, 14, etc.; kiṃ nissita to what purpose Sn 1043. — Loc., **kismiṃ** in what or what about: kismiṃ vivādo "what is the quarrel about?" D I.237; or kimhi, e. g. kimhi sikkhamāno in what instructed? D II.241 (corresponds to ettha = in this). The ṃ of kiṃ in Sandhi is either elided or contracted or undergoes the usual Sandhi changes; ki ha = kiṃ ha KhA 78, kissa = kiṃ assa Sn 1032; kīdisa (q. v.) = kiṃ disa; kiñci (see below) = kiṃ cid; kiṃ va a little: see kittaka. — 2. as *interr. particle*, introducing a question = Lat. nonne, Gr. *ἄν*: kiṃ idāni pi dinne te labheyyuṃ? "Will they receive that which is given now?" PvA 22. So as disjunctive particle in comb. with udāhu (whether—or): **kiṃ-udāhu** what (about this) or is it (otherwise), is it so . . . or is it not so? (cp. *πότερον—ἤ*, Lat. utrum-an): kim imasmiṃ attabhāve pitaraṃ pucchasi udāhu atīte? "do you enquire about your father in this existence, or in a past one?" PvA 38; kiṃ nakkhattaṃ kīḷissasi udāhu bhatiṃ karissasi? "Will you take a holiday or will you work?" VvA 63. — Very often modified and intensified by other exhortative particles: **kiṃ aññatra** (with abl.) unless (by), except for Sn 206 (see aññatra) **kin nu kho** why, but why, why in the world? D II.131; J II.159; DhA

II.91. As kimo in kimo nu why then? J III.375; V.479 (=kim eva); kimu Sdhp 137; kim pana = nonne: kim pana bhante addasa? "Have you not seen?" D II.132; kim pana tvaṇ maññasi what then do you think = do you not think then, that? . . . J I.171 kim anga how much more or less, i. e. far more, or far less Miln 274 as kim anga pana why then? M III.181; Miln 23; Vism 233; kin ti how then? D II.74; kin ti te sutaṇ have you not heard? D I.104; kintikaro = kathankaro q. v.; kiñca (cp. kiñcâpi under kiñci) = num-que, nonne; is it not that, rather J I.135 (expl^{d} in c. by garahatte ca anuggahatthe nipāto). — **kiñci** in comb. with yaṇ or yad: whatever; in other comb^{n} positive: some, neg.: na kiñci nothing; yad atthi kiñci whatever there is of . . . Sn 231; n'atthi kiñci there is nothing: see under atthi and kiñcana; kiñci n'atthi loke there is nothing in this world . . . Sn 1122. — **kiñcâpi** whatever, however much: kiñcâpi te tattha yatā caranti "however much they endeavour in this" Sn 1080; J I.147; It 114; KhA 187, 190. Same as disjunctive conjunction with foll. pana: (=Lat. quamvis) **kiñcâpi hi . . . pana** although . . . yet DhA I.391; kiñcâpi with pot. . . . atha kho although—yet; it may be that —but S I.72. — 3. In composition (°-) often implying doubt, uncertainty ("what is it, that is so & so?"), or expressing strangeness (: doubtful likeness), e. g. **kinnara** a kind of man (but not sure about it), a half-man; **kimpakka** odd-looking or doubtful (poisonous) fruit; **kimpurisa** a strange man (doubtful whether man or beast); cp. kiṇsuka.

-akkhāyin preaching what? in conn. with kiṇ vādin saying what? i. e. holding what views? A I.62; **-atthaṇ** for what purpose J I.279. **-atthiya** to what purpose J IV.239; Miln 19; VvA 230; to any purpose, of any use S V.171; **-abhiñña** having what name? J VI.126. **-kara** doing whatever (his duty), a servant, in k°-patissāvin an obedient servant D I.61 (cp. expl^{n} at DA I.168) A III.37; IV.265 sq.; ThA 252; **-karaṇīya** business, occupation A III.113, 116, 258; V.24, 90, 338; **-kāraṇā** (abl. of kāraṇa) by reason of what, i. e. why? PvA 25; **-kusalagavesin** striving after that which is good M I.163=240; **-jacca** of what caste? Sn p. 80; **-nāma** of what name? Miln 15, 17; DhA III.397 (both konāma and kiṇnāma). **-pakka** strange or unknown (doubtful) fruit, in °*rukkha* a tree with odd fruit (i. e. poisonous fruit, cp. Rām. II.66, 6; Kern, *Toev.* s. v. takes it to be Strychnos nux vomica) J I.368. **-purisa** 1. a wild man of the woods J IV.254; VI.272, 497. — 2. =kinnara (q. v.) A I.77; J V.42, 416. f. kimpurisī J V.215, 216. **-phala** =°pakka, in °*rukkha* a tree with unknown (poisonous) fruit J I.271. **-rukkha** what kind of tree J V.203. **-vādin** holding what view? A I.62; **-samācāra** (a) of what conduct, in comb. with; **-sīla** of what character Sn 324 (=SnA 331).

Kinsuka [kiṇ+su+ka] N. of a tree (creeper), lit. "whatever-like," or "what do you call it," i. e. strange tree (see kiṇ su & kiṇ 3), pop. name for the Butea frondosa S IV.193 (parable of the k.); J II.265 (°opama-jātaka); V.405; VI.536. Perhaps v. l. at SnA 284.

-puppha the (red) flower of the k. tree Vism 252. **-vaṇṇa** of the colour of the k. (flower) J I.73 (angārā ashes).

Kikita (?) dense, thick (?) SS at S IV.289 (for kuṭṭhita), said of the heat.

Kikī [onomat. to sound-root **kṛ** (see note on gala), cp. Sk. kṛka-vāku cock, after the cry of the bird] 1. (m.) the blue jay (J II.350 k. sakuṇo). — 2. (f.) a hen (or the female of the jay?), in simile fr. the Apadāna of a hen watching her egg Vism 36 (aṇḍaṇ anurakkhamānā); J III.375 (rakkhati); cp. SnA 317 (kikī sakuṇikā aṇḍassa upari seti).

Kiṅkaṇika (m. nt.) [=kiṅkiṇika] a small bell J IV.362; VvA 12.

Kiṅkiṇika (m. nt.) [onomat. formation fr. sound part. kiṇi see note on gala] a small bell J IV.259, 413; (su-vaṇṇa°); Vv 78^{1} (=kiṅkiṇi VvA 303); Vin III.42 (kiṅkiṇikā saddo).

-jāla a net or fringe of tinkling bells D II.183; J I.32; DhA I.274.

Kicca (nt.) [grd. of karoti=Sk. kṛtya] 1. (adj.) that which ought to be done, that which is to be performed; nt. something to do DhA I.15. Def^{d} as kātabban ti kiccaṇ, kiñcid eva karaṇīyan ti KhA 218; kattabaṇ karaṇīyaṇ DhA III.452. — 2. (nt.) (a) duty, obligation, service, attention; ceremony, performance. The sg. is used collectively as pl. — adj. (—°) one who is under an obligation, etc., or to whom an obligation, etc., is due A II.67; Dh 276, 293; J III.26; DhA I.5. — **kattabba-k°-karaṇa** "the performance of incumbent duties" PvA 30; idaṇ me kiccaṇ akāsi "he has done me this service" PvA 29. — In special sense of the duties to the dead: ahaṇ tava pitu °ṇ karomi "I will do the last duty to your father" PvA 274. — **a°** that which is not (his) duty A II.67; Dh 292, 293. — (b) (as philos. term) function; rasa (essence) is either kicca r°- or sampatti r, function or property. *Cpd.* 13, 213, n. 1.; Vism 162 (parivyatta° quite conspicuous f.), 264 (abbhañjana° f. of lucubrating), 338, 493 (indriyānaṇ kiccaṇ), 547 (tad-ārammaṇa°, bhavanga°, cuti°, etc.); kiccavasena by way of f. Abhdh.-sangaha v.8, cp. *Dhs. trsl.* 132 (with ref. to DhsA 264); kiccato Vism 581. —**appa°** having few or no duties Sn 144 (cp. KhA 241. —**ārāmika°** duties of the Ārāma J I.38. —**udaka°** water-performance, ablution D II.15. —**kata°** one who has performed his duties or mission, i. e. an Arahant Sn 1105; Vv 53^{1} (cp. VvA 231. —**bahu°** having many obligations, being very busy A III.116 sq. —**bhatta°** meal DA I.45 sq.; PvA 76; freq. in formula kata° (see kata), cp. kat-anna-kicca DAvs I.59. —**mata°** funeral rites PvA 274. —**sarīra°** the duties of the body, i. e. funeral rites PvA 74). — *Note.* In comp^{n} with kud° kicca appears as kuk-kucca (q. v.).

-âkiccā pl. (kicca+kicca, see Trenckner, **Notes** *J.P.T.S.* 1908, 127; cp. ṭhānāṭhāna, bhavābhava maggāmagga, phalāphala, etc.) duties of all kinds, various duties: ativasā assu kiccākiccesu "they shall serve me in all duties" Dh 74 (DhA II.78=khuddaka-mahantesu karaṇīyesu "in small and great duties"); °esu yuttapayutto māṇavo (cp. a maid "of all work") VvA 298; °esu ussukā endeavouring to do all duties Sn 298 (but expl^{d} at SnA 319 as "zeal in what is to be done and what is not to be done," taken as kicca+akicca cp. akicca); **-âdhikaraṇa** settlement of the agenda at formal meetings of a chapter Vin II.89=III.164; III.168; V.101 sq.; 150 sq.; See *Vin Texts* III.45; **-kara** doing one's duty S I.91; Sn 676; **-karaṇīyāni** pl. =kiccākicca, various duties A IV.87; **-kārin**=kiccakara A III.443.

Kiccayatā (f.) [abstr. fr. last] duty Vin II.89 (k° karaṇīyatā); Miln 42.

Kiccha [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, miserable, painful: kicchā vatâyaṇ idha vutti yaṇ jano passati kibbisakārī (miserable is the life of one who does wrong) Sn 676=parihīnattha, in poverty PvA 220 (kicco=kiccho). — (b) difficult to obtain, hard, troublesome Dh 182 (kiccho manussapaṭilābho, DhA 235=dullabho). — 2. (nt.) distress, misery, pain, suffering: kicchaṇ āpanno loko D II.30; S II.5; °ṇ vā so nigacchati "he gets into difficulties (i. e. becomes poor)" J V.330 (=dukkhaṇ nigacchati); Vism 314; DhA I.80. — Oblique cases used adverbially: instr. **kicchena** with difficulty J I.147, 191 (paṭijaggita); V.331 (id.) abl. **kicchā** id. J V.330. — **akiccha** (°-) without

difficulty, easily, in phrase akiccha-lābhin taking or sharing willingly (+ kasira-lābhin) M I.33, 354 = S II.278 = A II.23, 36; A III.31, 114.

-patta fallen into misery Pv III.5[4] (= PvA 199 dukkhappatta) -vuttin living in misery, poor Pv II.9[14] (= dukkhajīvita).

Kicchati [v. denom. fr. kiccha, cp. Sk. kṛcchrāyate] to be troubled, to be wearied, to suffer Th I, 962 (w. acc. of obj.); usually with kilamati: k° kāyo kilamati Th I, 1073. Used in a play of words with vicikicchati by Bdhgh at DhsA 354 as "ārammaṇaṇ nicchetuṇ asakkonto kicchati kilamati" and at Bdhd. 25 (on vicikicchā) as sabhāvaṇ vicinanto etāya kicchati kilamati.

Kiñcana (adj.-nt.) [kiṇ + cana, equal to kiṇ + ci, indef. pron.] only in neg. sentences: something, anything. From the freq. context in the older texts it has assumed the moral implication of something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition. — Def. as the 3 impurities of character (rāga, dosa, moha) at D III.217; M I.298; S IV.297; Vbh 368; Nd[2] 206[b] (adding māna, diṭṭhi, kilesa, duccarita); as obstruction (palibujjhana), consisting in rāga, etc. at DhA III.258 (on Dh 200). Khīṇa-saṇsāro na c'atthi kiñcanaṇ "he has destroyed saṇsāra and there is no obstruction (for him)" Th I, 306. n'āhaṇ kassaci kiñcanaṇ tasmiṇ na ca mama katthaci kiñcanaṇ n'atthi "I am not part of anything (i. e. associated with anything), and herein for me there is no attachment to anything" A II.177.— **akiñcana** (adj.) having nothing Miln 220. — In special sense "being without a moral stain," def. at Nd[2] 5 as not having the above (3 or 7) impurities. Thus freq. an attribute of an Arahant: "yassa pure ca pacchā ca majjhe ca n'atthi kiñcanaṇ akiñcanaṇ anādānaṇ tam ahaṇ brūmi brāhmaṇan" Dh 421 = Sn 645, cf. Th I. 537; kāme akiñcano "not attached to kāma" as Ep. of a khīṇāsava A V.232 sq. = 253 sq. Often comb[d] with anādāna: Dh 421; Sn 620, 645, 1094.—Akiñcano kāmabhave asatto "having nothing and not attached to the world of rebirths" Vin I.36; Sn 176, 1059; —akiñcanaṇ nānupatanti dukkhā "ill does not befall him who has nothing" S I.23. — **sakiñcana** (adj.) full of worldly attachment Sn 620 = DA 246.

Kiñcikkha (nt.) [E. Müller *P. Gr.* p. 35 expl[s] kiñcid + ka] a trifle, a small thing: yaṇ vā taṇ vā appamattakaṇ Sn 121; 131; PugA 210 (III.4). āmisa-kiñcikkha-hetu "for the sake of a little gain" A I.128 = Pug 29; at Pv II.8[3] as āmisa-kiñci-hetu (but all vv. ll. B. have °kiñcakkha°) "for some food" (expl[d] at PvA 107: kiñci āmisaṇ patthento); —katā kiñcikkhabāvanā at S IV.118 is evidently corrupt (v. l. °bhādhanā for bādhanā ?).

-kamyatā in the desire for some little thing Sn 121 (cp. SnA 179: appamattake kismiñcid eva icchāya).

Kiñjakkha (m. nt.) [cp. Sk. kiñjalka & remarks at Aufrecht *Halāyudha* p. 186] a filament, esp. of the lotus S III.130; J I.60, 183; V.39; Vv 22[1]; -vāri° Pv II.1[20] (= kesara PvA 77) in comb[n] with kesara VvA 12, 111, 175.

Kiṭaka [doubtful] only at Pv I.9[2,4], of clothes which are changed into missā kiṭakā, which is expl. at PvA 44 by kiṭakasadisāni lohapaṭṭasadisāni bhavanti "they become like (hot) copper plates."

Kiṭika at Vin II.153 of ālinda, a verandah, said to be saṇsaraṇa° ugghāṭana° (a movable screen or a curtain that can be drawn aside) *Vin Texts* III.174, 176.

Kiṭṭha [cp. Sk. kṛṣṭa **kṛṣ**] growing corn, the crop on the ground, a cornfield A III.393 (in simile), cp. S IV.195.

-āda eating corn A III.393. -ārakkha the guardian of the cornfield S IV.196. -sambādha "when the corn is thick," in °*samaye* near harvest-time M I.115 (in simile); J I.143 (sassa-samaye +), 338.

Kiṇakiṇāyati [= kinkiṇāyati, denom. fr. kinkiṇi, small bell] to tinkle; also spelt kiṇikiṇāyati J III.315. See also kilikilāyati and cp. Sk. kiṭikiṭāyati to grind (one's teeth) & Prk. kiḍikiḍiya (chattering) Weber, *Bhagavatī* p. 289; also BSk. kaṭakaṭāyati Tal. Vist. 251. See taṭataṭayati & note on gala.

Kiṇāti [**krī** Vedic kriṇāti] to buy Vism 318; pot. **kiṇe** J V.375; ger. **kiṇitvā** M I.384; J I.92, 94; inf. **kiṇituṇ** J III.282.

Kiṇi (indecl.) a part., expressing the sound of a small bell: "tink" DhA I.339 (v. l. kiri; see also kili and note on gala).

Kiṇṇa[1] [cp. Sk. kiṇva] ferment, yeast; Vin II.116; VvA 73.

Kiṇṇa[2] [pp. of kirati] strewn, scattered, covered; only in comp[n] with prefixes: ā°, o°, ud°, upa°, pari°, saṇ see also appa°.

Kiṇha (adj.) [see kaṇha; DA I.254 kiṇhā ti kaṇhā, kāḷakā ti attho] black; in the stock phrase muṇḍakā samaṇakā ibbhā k° bandhupādāpaccā D I.90 = 116; S IV.117; M I.334; II.177; in a moral sense = bad, wicked, with nâlam-ariyā dhammā D I.163.

Kita [pp. of **kṛ**, with i for a, cp. kiraṇa for karaṇa. The Dhtp. expl[d] by nivāsane] 1. adorned: mālā° adorned with garlands Vin III.249. — 2. soiled, only in cpds. **kaṇṇa°** said of a wall, also of the ground at Vin I.48 = II.209; and paṇsu°, soiled with dust Vin II.121, 174.

Kitava & **kitavā** [= kaṭavā ? cp. kaṭa] one who plays false; a cheat; adj. deceitful S I.24; J V.116; 117 (a°); -kitavā at Dh 252 (= DhA III.375) in comb[n] with **saṭha** also at J VI.228, where the connection with kaṭa is evident: kaṭaṇ Aḷāto gaṇhāti kiṭavā sikkhito yathā = like one who is skilled in having the kaṭa, the lucky die. Expl[d] at DhA III.375 as taken from fowling: kitavāya attabhāvaṇ paṭicchādeti "he hides himself by means of a pretence" (behind sham branches).

Kittaka (pron. interr.) [fr. kīva, cp. ettaka & BSk. kettaka (MVastu I.50); see Trenckner, *Notes* p. 134] how much? how great? nt. as adv.: to what extent? pl.: how many? Vin I.297; k°ṇ antovassaṇ avasiṭṭhaṇ "how much of the rainy season is left?" VvA 66; kittakā pana vo bhante parivāra-bhikkhū? "How many bhikkhus are in your retinue?" J I.32. — As indef.: a little; kittakaṇ jīvissāmi, J V.505; kittakaṇ addhānaṇ a short time VvA 117 (= kiṇva ciraṇ).

Kittana (nt.) [f. kitteti] praise PvA 31, 107.

Kittāvatā (adv.) to what extent? how far? in what respect? K° nu kho mahāpurisa hoti "in what respect is a man a great man?" Nd[2] 502 B; k° nu kho paññavā ti vuccati? M I.292.

Kitti & **Kittī** f. [Vedic kīrti, ***qer**: cp. Gr. *καρκαίρω*, Ohg. hruod, hruom = Ger. ruhm; ***qār**: cp. Sk. kāru poet; Gr. *κῆρυξ* herald, Lat. carmen hymn of praise. — The expl[ns] of Dhtp (579) & Dhtm (812) are *saṇsadde* & *saṇsaddane*] fame, renown, glory, honour, yaso ca kittī ca S I.25; kittiñ ca sukhañ ca S I.187; yaso kitti sukhañ ca A II.32 yaso kitti ca "fame and renown" Sn 817 (= Nd[1] 147, where appl. to the religious perfection attained by a samaṇa); Sn 185 (in the same sense); VvA 68 (bāhira°-bhāva becoming known outside); yaso kitti Sdhp 234.

-sadda the sound of fame, praise, renown (thuti-ghosa DA I.146) esp. appl[d] to the Buddha, whose fame is heralded before him: Bhagavantaṇ Gotamaṇ evaṇ

kalyāṇo k°-saddo abbhuggato "the high reputation went forth over the world, concerning the Venerable Gotama": (such is this Exalted One, Arahant, etc.) D I.49, 87, 115, 116, 236; S IV.323, 374; V.352; A I.57, 180; III.30, 39, 58, 253, 267; IV.80; etc. The same with reference to others: Miln 284. Appl^{d} to the good reputation of a man (of a kalyāṇamitta) at Pug 37; the opposite is pāpako kittisaddo, bad reputation: A I.126; III.269; Pug 36; **-vaṇṇa** praise, in °hara receiving or deserving praise D III.191; cp. °bhatā Nd^{1} 147.

Kittika (adj.) [fr. kitti] famous VvA 200.

Kittita (pp. of kitteti] told Bdhd 124; su° well told Sn 1057.

Kittima (adj.) [cp. Sk. kṛtimā, der. fr. kṛti, karoti, in sense of kata 1.2 (a) made up, artificial; clever, skilful ThA 227; DhA 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. also kutta, — f. **kittimā** at J III.70; VI.508 is according to Kern, *Toev.* s. v. a misspelling for tittima.

Kitteti [v. den. fr. kitti] 1. to praise, extol PvA 124, 162; — 2. to proclaim, announce, relate, tell; ppr. kittento praising PvA 159. — *fut.* kittayissati in sense of aor. Vv 34^{5} (=katheti VvA 151). -kittayissāmi I shall relate Sn 1053, 1132. *grd*: kittanīya to be praised PvA 9. — *aor.* akittayi Sn 875, 921. — pp. **kittita**.

Kinnara [kiṃ + nara, lit. what-man, see kiṃ 3] a little bird with a head like a man's] J IV.106, 254, 438, V.47, 456; Mil 267. Canda kinnara Np. J I.91, VI.283, VI.74. — f. **kinnarā** Np. of a queen J V.437 sq., and **kinnarī** Th 2, 381 (cp. ThA 255), J II.121 (matta-kinnarī viya), 230; IV.432 sq. Cp. kimpurisa.

Kinnāma see under kiṃ.

Kipillikā (f.) & **Kipillaka** (nt.) [Cp. Sk. pipīlikā, see Trenckner, *Notes*, p. 108] an ant Sn 602 (kuntha°); DhA I.360; J IV.142 (kuntha°); V.39 (tamba°-°āni); Miln 272. — **kipillaka** J I.487 (v. l. BB. for pillaka); IV.375 (tamba°-puṭa); DhA IV.134 (v. l. SS. for T. pillaka). — Cp. kuntha & pipīlikā.

Kibbisa (nt.) [Ved. kilbiṣa, according to Grassmann to ***kil** as in kilāsa, thus originally "stain, dirt." Buddh. Sk. kilviṣa classed with aparādha at Mvyntp. 245 No. 903] wrongdoing, demerit, fault, usually with °ṃ karoti to do wrong Sn 246; Sdhp, 204; J III.135 or °ṃ pasavati A V.75; Vin II.198. **-kata°** (adj.) having done wrong in akata-kalyāṇo, etc. A II.174 and ≈(see kalyāṇa and kata II.1 a); M I.39; Pv IV.7^{7}; PvA 59. **-kāraka**^{1} = next J III.14; **-kārin**, doing wrong Sn 665 sq.; PvA 58.

Kibbisaka = kibbisa Sdhp 290.

Kimi m. [Vedic kṛmi] a worm, vermin: **setā kimī kaṇhasīsā** A III.241; Miln 272; DA I.199; — As animal of death and putrefaction M I.507; J I.146; Sn 201; esp. with ref. to the punishment of Petas: Pv I.3^{1}; Th 2, 439; PvA 192; Sdhp 603. As glow-worm M II.34, 41 (with khajjopanaka); **sālaka°** a very minute insect Miln 312. In similes: Th 1, 1175 (kimī va mīlhasallitto); Vism 500, 598. In cpd. **kimi-kula** the worm kind (genus worm) Miln 100; Vism 235; °**gaṇa** crowd of worms Vism 314.

Kimina (adj.) [from kimi] covered with worms J V.270.

Kira (& **Kila**) [Vedic kila] adv. 1. emphatic: really, truly, surely. (Gr. δή) — 2. presumptive (with pres. or fut.) I should think one would expect. — 3. narrative (with aor.): now, then, you know (Gr. δὲ, Lat. at, G. aber). — kira in continuous story is what "iti" is in direct or indirect speech. It connects new points in a narrative with something preceding, either as expected or guessed. It is aoristic in character (cp. Sk. sma). In questions it is dubitative, while in ordinary statements it gives the appearance of probability, rather than certainty, to the sentence. Therefore the definitions of commentators: "people say" or "I have heard": **kira-saddo** *anussavane*: "kira refers to a report by hearsay" PvA 103; kira-saddo *anussav'atthe* J I.158; VvA 322 are conventional and one-sided, and in both cases do not give the meaning required at the specified passages. The same holds good for J I.158 & II.430 (kirā ti anussavatthe nipāto). — 1. mahantaṃ kira Bārāṇasirajjaṃ "the kingdom of B. is truly great" J I.126; attā hi kira duddamo "self is difficult to subdue, we know" Dh 159; amoghaṃ kira me puṭṭhaṃ Sn 356. — na kira surely not Sn 840; J I.158. — 2. esā kira Visākhā nāma "that I presume is the Visākhā" (of whom we have heard) DhA I.399; petā hi kira jānanti "the petas, I should say, will know" Pv II.7^{10}; evaṃ kira Uttare? "I suppose this is so, Uttarā" VvA 69. evaṃ kira saggaṃ gamissatha "thus you will surely go to Heaven" Vv 82^{8}; "I hear" DhA I.392. — 3. atīte kira with aor. once upon a time . . . PvA 46, etc.; so kira pubbe . . . akāsi, at one time, you know, he had made . . . J I.125; sā kira dāsī adāsi now the maid gave her . . . PvA 46; cp. J I.195, etc.

Kiraṇa (nt.) 1. [fr. **kṛ**, karoti to do] an occupation, place of work, workshop J IV.223. Cp. kita & kittima. — 2. [fr. **kṛ**, kirati to scatter, cp. pp. kiṇṇa] scattering, effusion (of sun rays), effulgence VvA 169, 199.

Kirati [**kir**] to scatter, strew; not found in simples, only in cpds. apa°, abbhuk°, abhi°, ava° (o°), pari°, vi°. See also pp. **kiṇṇa**^{2}.

Kirāta (& **kirāṭa**) [prob. dial.] a man of a tribe of junglemen, classed with dwarfs among the attendants of a chief DA I.148. See on the Kirāta as a mountain tribe Zimmer, *Altindisches Leben* p. 34. Cp. also apakiritūna & okirati^{2}, okiraṇa. — A secondary meaning of kirāṭa is that of a fraudulent merchant, a cheat (see kirāsa & kerāṭika).

Kirāsa (adj.) [a by-form of kirāṭa] false, fraudulent J IV.223 (=kerāṭika).

Kiriyati [Pass. of kīrati or karoti] to be affected or moved Vism. 318.

Kiriya, Kiriyā & **Kriyā** [abstr. fr. karoti] 1. (n.) — (a) (—°) action, performance, deed; the doing — fulfilment; cp. °karaṇa, anta°, making an end of, putting a stop to (dukkhassa) S III.149; IV.93; Sn 454, 725; —kāla° "fulfilment of one's time" i. e. death S III.122; Pv I.10^{12}; Sn 694; Pug 17; kusala° performance of good actions S I.101; V.456; dāna° the bestowing of gifts PvA 123; pāpa° commission of sin Pug 19–23; puñña° the performance of good works S I.87–89–A III.48; a° PvA 54 mangala° celebration of a festival PvA 86; massu-kiriyā the dressing of the beard J III.314 (cp. m-karaṇa and kappanā); sacchi° realization, see s. v. **-akiriyā** the non-performance of, omission, abstaining from (a° akaraṇa = veramaṇī) J III.530; Vbh 285. — (b) an act in a special sense = promise, vow, dedication, intention, pledge: PvA 18; justice: Miln 171; kiriyaṃ bhindati to break one's vow Miln 206. — (c) philosophically: action ineffective as to result, non-causative, an action which ends in itself (Mrs. Rh. D. in *Dhs. trsl.* xciii.), inoperative (see *Cpd.* 19). In this sense it is grouped with kamma (cp. for relation kamma: kiriyā Ger. sache: ursache). Thus is the theory of Makkhali: n'atthi kammaṃ, n'atthi kiriyaṃ n'atthi viriyan ti: there is no karma, no after-effect and no vigour in this world A I.286 (different at D I.53); n'atthi kiriyā it does not matter M I.405. — 2. (adj.) (a) making no difference, indefinite; of no result, as def. of avyākatā

dhammā Vbh 106, 182 = 302 = Dhs 566 and 989 (manodhātu kiriyā neva kusalā nākusalā na ca kammavipākā :. indifferent, neither good nor bad and having no fruit of kamma), same of jhāna Vbh 268 = 281; DhsA 388. — (b) indecisive, in akiriyaṇ vyākaroti to give an indecisive answer, to reply evasively D 1.53 and≈

-pada (ttg.) the verb (i. e. that which supplies the action) VvA 315; **-vāda** (adj.) promulgating the (view of a) consequence of action, believing in merit and demerit, usually comb^{d} with kammavāda (q. v.) also °vādin: D 1.115 (of Gotama) A 1.62; Vin 1.71; a°- denying the difference between merit & demerit A IV.174 = Vin 1.234; 242, Vin III.2; A IV.180 sq.; S III.73. (+natthikavāda); **-vādin** adj. to prec. A 1.62; **-hetu** being a cause of discrimination Dhs 1424 sq.

Kiriyatā (f.) [abstr. fr. last] the performance of (—°), state of, etc. See sakkacca°, sacchi°, sātacca°.

Kiriṭin (adj.) enveloped, adorned Pv III.9^{1} (= veṭhitasīsa).

Kila see kili (the sound click).

Kilañjā (f.) a mat of fibre or rushes, matting Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbaṇ kilañjā-kaṇḍūvanaṇ viya hutvā . . . J II.249; "his music was like the scraping of a mat"; suvaṇṇa-kilañjā a gilt mat J IV.212. As a fascine, used in making a road: DhA 1.442. as a screen (comb^{d} with chatta, fan) PvA 127; as faggots: J 1.158; Miln 287; as a crate or basket, used by distillers: M 1.228 = 374 (soṇḍikā-kilañjā) (cp. the trsl^{n} under soṇḍa in *J.P.T.S.* 1909); to which is likened the hood of a snake: S 1.106 (snake = māra).

Kilanta [pp. of kilamati] tired, exhausted, weary, either with °**kāya** tired in body PvA 43; VvA 65 (indicating the falling asleep); or °citta tired in mind D 1.20 = III.32 (paduṭṭhacitta+, of the waning of the gods); or both °**kāya-citta** Pv III.2^{3}; opp. akilanta-kāya-citta alert, vigorous; with sound body and mind.

Kilama [spelt **klama**, fr. **klam**] fatigue J V.397 (= kilantabhāva).

Kilamati [Sk. klamati, a variation of śramati **sri** from **sri** to lean, cp. kilanta, as "sleepy," and Lat. clināre, clemens. To k > ś cp. kaṇṇa > śṛṇga, kilissati > śliṣyati, etc. The Dhtp (222) & Dhtm (316) paraphrase **kilam** by *gilāne*.] 1. to go short of, to be in want of (instr.) DhA II.79; na piṇḍakena kilamati does not go short of food Vin II.15, 87; IV.23 sq. — 2. to weary, to be wearied, tired, fatigued; to be in trouble or in misery PvA 215 (to be incommodated) 277 (be in distress); fut. kilamissāmi PvA 76. Cp. pari°. — pp. **kilanta.**

Kilamatha [fr. **klam**, in formation cp. samatha] tiredness, fatigue, exhaustion M 1.168; A II.199; S 1.136; as kāya°, citta° S V.128; as daratha° A III.238; PvA 23; as niddā° A II.48, 50.

Kilamita [pp. of kilameti] worn out, tired, fatigued Pv II.8^{3}.

Kilameti [denom. fr. kilama] to be tired or fatigued J 1.115; ppr. kilamayanto D 1.52. — pp. **kilamita.**

Kilāsa [cp. Sk. kilāsa] a cutaneous disease, perhaps leprosy, enum^{d} under the var. diseases (ābādhā) together with kuṭṭha gaṇḍa k° sosa Vin II.271; A V.110; Nd^{2} 304^{1}.

Kilāsika & °**iya** (adj.) [fr. last] afflicted with a cutaneous disease, a leper, in same comb^{n} as kilāsa, Vin 1.93; Kvu 31 (°iya).

Kilāsu [fr. **sram**, cp. kilamatha. E Müller *P. Gr.* 38 = glāsnu, **glā**, cp. gilāna] exhausted, tired of (c. dat. or inf.) Vin III.8; a° untiring in (c. dat. or acc.) S 1.47; V.162; J 1.109; Miln 382.

Kili (sometimes **kila**) [onomat. fr. sound-root k$\bar{l}$] 1. indecl. the sound "click," of the noise of a trap when shutting J 1.243; II.363, 397 (as "kilī"). — Also repeated "kilikilī ti" click, click J 1.70. — 2. as n. f. tinkling, clicking, ticking (cp. kiṇi), in kiliṇ karoti to tinkle J V.203.

Kilikilāyati [denom. fr. kili with reduplication] to tinkle J V.206; (freq. fr. kili or den. fr. kilikilā; cp. kilakilā "shouting for joy" AvŚ 1.48 and in cpd. hāhākāra-kilakilā "shouting hā-hā and hail-hail" ibid. 1.67 MVastu III.312 and Divy 459). See also kiṇakiṇāyati. *Note.*—**Kil** is one of the variations of the sound-imitating *q'l*, which otherwise appears as *q"l*, *q"l* in Gr. κελ-αδος, L. cal-are, Ohg. hell-an (cp. Sk. krandati ?) also Gr. κλάζω, L. clango, Goth. hlahjan ("laugh") and in Sk kolāhala, kokila, cp. cuculus (cuckoo) and perhaps Sk. ululī, ulūka (owl), Gr. ὀλολύζω, L. ululare. See also the cognate *q'r* under kitti.

Kilijjati [med-pass. of **kilid** = Sk. **klid**, to be wet. prob. = **śliṣ** to stick to, and confounded with **svid**, cp. also kelana & khela. The meaning "to get wet, to be soiled" only in pp. kilinna. — The Dhtm (199), however, expl^{s} k. by parideva lament, to be in trouble, which is not quite in harmony with the meaning; it is more likely that in P. we have a confusion between **klid** & **kliś** in a meaning which differs from Sk.] to become heated, to get into a state of inflammation, to fester (of wounds) Vin 1.205 (vaṇo kilijjittha festered); Sn 671 (gloss for kilissati, expl^{d} at SnA 481 by pūti hoti). — pp. **kilinna.** See also **ukkiledeti** (to clean out a stain, to "disinfect").

Kiliṭṭha [pp of kilissati] 1. soiled, stained, impure; of gatta, limbs J 1.129; of cīvara, cloak Bdhd 92; of vattha, clothes DhA II.261; of pāvāra-puppha, mango blossom KhA 58 = Vism 258. — 2. unclean, lustful (morally) bad, in °**kamma** dirty pursuit, i. e. cohabitation J IV.190; PvA 195 (of a gaṇikā); together with **kuthita** Miln 250.

Kilinna [pp. of kilijjati] 1. wet, usually with saliva and perspiration Vin III.37; J 1.61 (lālā°), 164 (kheḷa°); DA 1.284 (assu°); VvA 67 (seda°). — 2. The other meaning of **kilid** (to get inflamed) is to be found in kilinna-sarīra (adj.) with an inflamed body (i. e. suffering from a skin-disease), which is Bdhgh's expl^{n} of **okilinī**: see under **okiraṇa.**

Kilissati [Sk. kliśyati = **kliś** or **śliṣ** to adhere, cp. P. kheḷa and silesuma or semha, Sk. śleṣma, slime. Same root as Gr. λείμαξ snail; Ags. slīm slime. Another, specifically Pali, meaning is that of going bad, being vexed, with ref. to a *heated* state. This lies at the bottom of the Dhtp. (445) & Dhtm. (686) expl^{n} by *upatāpe*.] 1. to get wet, soiled or stained, to dirty oneself, be impure It 76 (of clothes, in the passing away of a deva); Th 1, 954 (kilisissanti, for kilissanti); Ps 1.130. Kilisseyya Dh 158 (expl^{d} as nindaṇ labhati) to do wrong. Cp. pari°

Kilissana (nt.) getting dirty, staining J 1.8.

Kilesa (and **klesa**) [from kilissati] 1. stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust. Its occurrence in the Piṭakas is rare; in later works, very frequent, where it is approx. tantamount to our terms lower, or unregenerate nature, sinful desires, vices, passions.

1. Kilesa as obstacle (see °āvaraṇa, °-sampayutta, °-vippayutta, °pahāna) Ps 1.33; Sdhp 455; **bhikkhu**

bhinnakileso "one whose passions are broken up" Vbh 246, PvA 51; upasanta kileso "one whose passions are calmed" PvA 230; no ce pi jātu puriso kilese vāto yathā abbhaghanaṇ vihāne Sn 348; pariyodapeyya attānaṇ cittaklesehi paṇḍito S v.24 = A v.232, 253 = Dh 88. 2. Occurs in such combinations as kilesā ca khandhā ca abhisankhārā ca Nd² 487; kilesa + khandha: Ps 1.69-72; II.36, 140; cp. Vbh 44, 68; kilesa + saṇsāra PvA 7; kammaṇ kilesā hetu saṇsārassa Nett 113, cp. 191. — 3. kilesa also occurs in a series explanatory of taṇhā, in the stereotype comb" of t., diṭṭhi, kilesa "clinging to existence, false ideas and lust" (see Nd² s. v. taṇhā v.). — 4. In the same function it stands with rāga, viz. rāga dosa moha kilesa, i. e. sensuality, bewilderment and lust (see Nd² s. v. rāga II.), cp. Dhs 982, 1006. — The grouping as **dasa** kilesa-vatthūni is: lobha dosa moha māna diṭṭhi vicikicchā thīnaṇ uddhaccaṇ ahirikaṇ anottappaṇ Dhs 1548 = Vbh 341; Vism 683; mentioned at Ps I.130. — These with the exception of the last two, are also grouped as **aṭṭha** k°-vatthūni at Vbh 385.—As three kilesas (past, present and future) at Ps II.217. — 5. The giving up of kilesa is one of the four essentials of perfection: the recognition of evil, the removal of its source (which is kilesa), the meditation on the Path, and the realization of the extinction of evil (see Nd² s. v. dukkha II.). Kilesa in this connection interchanges with samudaya, as denoting the *origin* of evil; cp. samudayo kilesā Nett 191.

-āvaraṇa the obstacle of lust Vbh 342 Pug 13; Vism 177; °āvaraṇatā id. A III.436; **-kkhaya** the destruction of lust Bdhd 81; **-paripantha** danger of lust J VI.57; **-pahāna** the giving up of worldly lust Vin III.92 sq., IV.25; Bdhd 129, 131; **-puñja** the heap of lusts; consisting of ten qualities, viz. the four āhārā (etc. four of each:), vipallāsā, upādānāni, yogā, gandhā, āsavā, oghā, sallā, viññāṇaṭṭhitiyo, agatigamanāni. Nett 113, 114; 116 sq. **-bhūmi** the substratum or essence of lust Nett 2, 192; there are four mentioned at Nett 161: anusaya°, pariyuṭṭhāna°, saṇyojana°, upādāna°; **-māra** death which is the consequence of sinful desire DhA I.317 (in expl. of Māra); **-vatthūni** (pl.) the (10) divisions of kilesa (see above) Dhs 1229, 1548; Vism 20. **-vinaya** the discipline of lust Nett 22; **-vippayutta** free from lust (dhamma principles, to which belongs Nibbāna) Dhs 1555; **-sampayutta** connected or affected with lust Dhs 1554 (as 12 principles); Vbh 18 = 30 = 44 = 56, 68, 80, 96, 120, 323.

Kileseti [v. den. fr. kilesa] to become soiled or stained (fig.): indriyāni kilesenti Sdhp. 364.

Kiloma [= next ?] at J III.49 taken as syn. of loma, hair and used in sense of pharusa, shaggy, rough (in kiloma maṇsakhaṇḍa as simile for kiloma-vāca).

Kilomaka [= Sk. kloman, the right lung, cp. Greek πλεύμων, Lat. pulmo] the pleura M I.185 = Kh III, Nett 77 = Vbh 193; J IV.292; Miln 26. Discussed in detail at Vism 257, 357.

Kisa (adj.) [Sk. kṛśa, perhaps to Lat. gracilis, slim] lean, haggard, emaciated, opp. thūla fat (VvA 103). As Ep. of ascetics Sn 165, Dh 395 = Th 1, 243; esp. as Ep. of petas: Pv II.1¹³; Sn 426, 585; Sdhp 101; Miln 303. For phrase kisa-dhamani-santhata see the latter.

Kisaka = kisa Vin I.36 = J I.83; f. kisikā Th 2, 27.

Kissati [den. fr. kisa] 1. to get thin, to become exhausted, to waste, weary, worry J VI.495 (pret. mā kisittha = C. mā kisā bhava). — 2. [Pass. of kassati, **kṛṣ**] see pari°.

Kissava in neg. akissava at S I.149 is doubtful in origin and meaning. The trsl" gives "without wisdom." Should we read akittima or akiñcana, as we suggested under a°, although this latter does not quite agree with the sense required?

Kiṭa (nt.) [cp. Sk. kīṭa] a general term for insect DhA I.187; usually in comb" with paṭanga, beetle (moth ?) M III.168 (with puḷava); Sn 602; J VI.208; Miln 272 (°vaṇṇa); PvA 67; Vism 115. **kiṭa** at J V.373 means a kind of shield (= cāṭipāla ? c.), the reading should prob. be **kheṭa**.

Kiṭaka (nt.) one or all kinds of insects Vin I.188.

Kīta [pp. of kiṇāti] bought J I.224 (°dāsa a bought slave) II.185.

Kīdisa (interr. adj.) [cp. Sk. kīdṛś = kiṇ dṛśa] what like? of what kind? which? (cp. tādisa) Sn 836, 1089 (= kiṇ saṇṭhita Nd²; Pv II.6³; PvA 50, 51; VvA 76). — As Np. S IV.193. — See also Kīrisa.

Kīra [cp. Sk. kīra] a parrot Abhp 640 (cp. cirīṭi).

Kīrisa = kīdisa Th 2, 385 (cp. ThA 256).

Kīla = a pin, a stake, see Khīla.

Kīḷati [Sk. krīḍati] to play, sport, enjoy or amuse oneself Vin IV.112 (udake k. sport in the water); Pv II.1²¹ (= indriyāni paricarāmi PvA 77) D II.196; J V.38; Th 2, 147; PvA 16, 67, 77, 189; — c. acc. to celebrate: **nakkhattaṇ** J I.50; VvA 63; PvA 73; ThA 137; **chaṇaṇ** DhA III.100. — pp. **kīḷita**. Caus. II. **kīḷāpeti** to make play, to train J II.267 (sappaṇ to train or tame a snake).

Kīḷanaka [fr. kīḷati] a plaything, a toy Th 2, 384 (with ref. to the moon).

Kīḷanā (f.) [fr. same) playing, sport, amusement Nett 18; PvA 67; DhA III.461 (nakkhatta° celebration).

Kīḷā f. [fr. **krīḍ**, cp. Sk. krīḍā] play, sport, enjoyment; udakakīḷaṇ kīḷanti enjoying herself on the water PvA 189. — uyyāna° amusement in the park DhA I.220 IV. 3; nakkhatta-kīḷaṇ kīḷati to celebrate a festival (i. e. the full moon when standing in a certain Nakkhatta) VvA 109, ThA 137; sāla-kīḷā sport in the sāla woods J V.38; kīḷādhippāyena in play, for fun PvA 215; — Cp. kīḷikā.

-goḷa a ball to play with Vism 254. **-goḷaka** id. Vism 256 (cp. KhA 53); ThA 255; **-pasuta** bent on play J I.58; **-bhaṇḍaka** (nt.) toy Miln 229 (= kīḷāpanaka M I.266); **-maṇḍala** play-circle, children's games, playground J VI.332; DhA III.146; **-sālā** playhouse J VI.332.

Kīḷāpanaka 1. (nt.) a plaything, toy M I.266, 384; a list given at A V.203. — 2. (adj.) one who makes play J IV.308 (sappa° a snake-trainer, cp. sappaṇ kīḷāpeti J II.267).

Kīḷikā (f.) play, sport, amusement; always —°, like kumāra° D II.196; uyyāna° (sport in the garden) J III.275; IV.23, 390; udaka° ThA 186.

Kīḷita [pp. of kīḷati] played or having played, playing, sporting; celebrated (of a festival) A IV.55 (hasita-lapita°); PvA 76 (sādhu°). —(nt.) amusement, sport, celebration M I.229 (kīḷita-jātaṇ kīḷati). Cp. sahapaṇsu°°; see also keḷi & khiḍḍā.

Kīvant & **Kīva** (interr. adj. and adv.) [Sk. kiyant and kīvant; formed fr. interr. stem ki] how great? how much? how many? and in later language how? (cp. rel. yāva). As indef.: Kīvanto tattha bheravā "however great the terrors" Sn 959. — Kīva kaṭuka how painful? PvA 226; k°-ciraṇ how long? Pj and Sn 1004; k°-dīghaṇ same Sn p. 126; k° dūre how far? Miln 16; DhA I.386; k°-mahantaṇ how big? DhA I.29; VvA 325; k° bahuṇ how much? DhA IV.193.

Kīvatika (interr. adj.) [fr. last] of number: how much? how many? Kīvatikā bhikkhū how many Bhikkhus? Vin I.117.

Ku (kud- and kum-) 3rd stem of interrog. pron. ka (on form and meaning cp. kad; = Lat.* qu in (qu)ubi, like katara < (qu)uter; cp. also Vedic kū how? Sk. kutra, kutaḥ, kuha, kva) where? when? whither? whence? v. in cpds. in disparaging sense of "what of"? i. e. nothing of, bad, wrong, little, e. g. kum-magga wrong path; kuk-kucca = kud-kicca doing wrong, troubling about little = worry. —kuṇ at PvA 57 (in expl. of kuñjara) is interpreted as paṭhavi.

1. **Kuto** where from? whence? Dh 62; k°bhayaṇ whence i. e. why fear? Dh 212 sq.; Sn 271, 862; Pv II.6⁹; how? J VI.330; with nu whence or why then? Sn 1049 (= kacci ssu Nd² s. v.). kut-ettha = kuto ettha J. I.53. -na kuto from nowhere Sn 35, 919; a-kuto id. in **akutobhaya** "with nothing to fear from anywhere" i. e. with no reason for fear S I.192; Th 1, 510; Th II, 333; Sn 561 (modāmi akutobhayo); Pv II.1²¹ (id.); **kuto-ja** arisen from where? Sn 270; -°nidāna having its foundation or origin in what? Sn 270, 864 sq.

2. **Kudā** at what time, when? (cp. kadā) Pug 27; indef. **kudācanaṇ**: at any time, na k° never Sn 221 (expl. by sojasim pi kalaṇ SnA 277); Dh 5, 210; Bdhd 125; gamanena na pattabbo lokass' anto k° "by walking, the end of the world can never be reached" S I.62.

3. **Kuva, kva,** where? Sn 970 (kuvaṇ & kuva) indef. kvaci anywhere; with na: nowhere; yassa n'atthi upamā kvaci "of whom (i. e. of Gotama) there is no likeness anywhere" Sn 1137; cp. 218, 395; expl° by Nd² like kuhiñci. **kuvaṇ** at D III.183.

4. **Kutha** (kudha) where? J V.485 (= kuhiṇ).

5. **Kuhiṇ** (= kuhaṇ, cp. Sk. kuha) where? whither? Often with fut.: k° bhikkhu gamissati Sn 411; ko gacchasi where are you going? Pv II.8¹; tvaṇ ettakaṇ divasaṇ k° gatā where have you been all these days? PvA 6; 13; 42; indef. kuhiñci, anywhere, with na k°: nowhere, or: not in anything, in: n'atthi taṇhā k° loke "he has no desire for anything in this world" Sn 496, 783, 1048 see Nd on 783 & 1048 = kimhici; Dh 180.

Kukutthaka (v. l. BB. kukkuṭhaka) a kind of bird J VI.539. Kern (*Toev.* s. v.) takes it to be Sk. kukkuṭaka, phasianus gallus.

Kukku [cp. Sk. kiṣku?] a measure of length S V.445 = A IV.404, and in **kukkukata** Vin I.255 = V.172 (cp. however *Vin. Texts* I.154, on Bdhgh's note = temporary).

Kukkuka [fr. kukku] "of the kukku-measure," to be measured by a kukku. Of a stone-pillar, 16 k's high S V.445 = A IV.404. — **akukkuka-jāta** of enormous height (of a tree) M I.233 = S III.141 (text: akukkajāta) = IV.167; A II.200 (text: **akukkuccakajāta**). Kern (*Toev.* s. v. kukka) takes it to mean "grown crooked," a° the opposite.

Kukkucca [kud-kicca] 1. bad doing, misconduct, bad character. Def. kucchitaṇ kataṇ kukataṇ tassa bhāvo kukkuccaṇ Vism 470 & Bdhd 24; — Various explanations in Nd² on Sn 1106 = Dhs 1160, in its literal sense it is bad behaviour with hands and feet (hattha-pada°) J I.119 = DA I.42 (in comb° with ukkāsita & khipitasadda); hattha° alone J II.142. — 2. remorse, scruple, worry. In this sense often with vippaṭissāra; and in conn. w. uddhacca it is the fourth of the five nīvaraṇas (q. v.) Vin I.49; IV.70; D I.246; S I.99; M I.437; A I.134 = Sn 1106; A I.282; Sn 925; Nd² 379; DhA III.483; IV.88; Sdhp 459; Bdhd 96. — na kiñci k°ṇ na koci vippaṭissāreti "has nobody any remorse?" S III.120 = IV.46. The dispelling of scrupulousness is one of the duties and virtues of a muni: k°ṇ vinodetuṇ A V.72; k. pahāya D I.71 = A II.210 = Pug 59; chinna-kukkucca (adj.) free from remorse M I.108; khīṇāsava k°-vūpasanta S I.167 = Sn 82. — **akukkucca** (adj.) free from worry, having no remorse Sn 850. **Kukkuccaṇ kurute** (c. gen.) to be scrupulous about J I.377; kariṇsu DhA IV.88; cp. kukkuccaṇ āpajjati (expl. by sankati) J III.66.

Kukkuccaka (adj.) conscientious (too) scrupulous, "faithful in little" J I.376; VvA 319.

Kukkuccāyati [denom* fr. kukkucca] to feel remorse, to worry A I.85; Pug 26. Der. are kukkuccāyanā and °āyitatta = kukkucca in def. at Dhs 1160 = Nd² s. v

Kukkucciya = kukkucca Sn 972.

Kukkuṭa (Sk. kurkuṭa & kukkuṭa; onomatopoetic = Lat. cucurio, Ger. kikeriki) a cock Miln 363; J IV.58; VvA 163; f. **kukkuṭī** a hen DhA I.48; ThA 255; in simile M I.104 = 357 = A IV.125 sq., 176 sq. (cp. °potako).

-aṇḍa (kukkuṭ°) a hen's egg Vism 261. **-patta** the wing of a cock A IV.47. **-potaka** a chicken, in simile M I.104 = 357 = A IV.126 = 176. **-yuddha** a cock fight D I.6; **-lakkhaṇa** divining by means of a cock D I.9; **-sampātika** a shower of hot ashes (cock as symbol of fire) A I.159 = D III.75, cp. Divy 316 and see Morris, *J.P.T.S.* 1885, 38; **-sūkarā** (pl.) cocks and pigs D I.5 = A II.209 = Pug 58; D I.141; A II.42 sq.; It 36.

Kukkura [Sk. kurkura, or is it ku-krura? Cp. kurūra) a dog, usually of a fierce character, a hound A III.389; V.271; J I.175 sq.; 189; Pv III.7⁹; Sdhp 90. In similes: S IV.198; M I.364; A IV.377. — f. **kukkurinī** Miln 67.

-vatika (adj.) imitating a dog, cynic M I.387 (+ dukkara kāraka; also as k°-vata, °sīla, °citta, °ākappa); D III.6, 7; Nett 99 (+ govatika; **-sangha** a pack of hounds A III.75.

Kukkuḷa [taken as variant of kukkuṭa by Morris, *J.P.T.S.* 1885, 39; occurs also in BSk. as Name of a Purgatory, e. g. MVastu I.6; III.369, 455. The classical Sk. form is kukūla] hot ashes, embers S III.177; J II.134; Kvu 208, cf. trans. 127; with ref. to Purgatory S I.209; J V.143 (°nāma Niraya); Sdhp 194; Pgdp 24.

-vassa a shower of hot ashes J I.73; IV.389 (v. l.).

Kukkusa 1. the red powder of rice husks Vin II.280 (see Bdgh II.328: kukkusaṇ mattikaṇ = kuṇḍakaṇ c'eva mattikaṇ ca). — 2. (adj.) variegated, spotted J VI.539 (= kalakabara 540; v. l. B. ukkusa).

Kunkuma (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.

Kunkumin (adj.) fidgety J V.435.

Kunkumiya (nt.) noise, tumult J V.437 (= kolāhala).

Kucchi (f.) [Sk. kukṣiḥ, cp. kośa] a cavity, esp. the belly (Vism 101) or the womb; aṇṇava° the interior of the ocean I.119, 227; J V.416; jāla° the hollow of the net J I.210. As womb frequent, e. g. mātu° J I.149; DA I.224; PvA 19, 63, 111, 195; as pregnant womb containing gabbha J I.50; II.2; VI.482; DhA II.261.

-ḍāha enteric fever DhA I.182; **-parihārika** sustaining, feeding the belly D I.71 = Pug 58; **-roga** abdominal trouble J I.243; **-vikāra** disturbance of the bowels Vin I.301; **-vitthambhana** steadying the action of the bowels (digestion) Dhs 646 = 740 = 875.

Kucchita [Sk. kutsita, pp. of **kutsāy**] contemptible, vile, bad, only in Com° VvA 215; in def. of kāya KhA 38; in def. of kusala DhsA 39; VvA 169; in def. of kukkucca Vism 470; in def. of paṇsu-kūla Vism 60.

Kucchimant (adj.) [fr. kucchi] pregnant J V.181.

Kujati [or kujjati? see kujja] in kujantā dīnalocanā Sdhp 166: to be bent, crooked, humpbacked?

Kujana (adj.) [fr. kujati] only neg. a° not going crooked, in ratho akujano nāma S I.33.

Kujja (adj.) [Sk. kubja, humpbacked; √qub, Lat. cubare, Gr. κυφός, Mhg. hogger, humpback] lit. "bent," as nt. kujjaṇ in ajjhena-kujjaṇ Sn 242 crookedness, deceit, fraud (cp. SnA 286 kūṭa?). Cp. kujati & khujjā, see also ava°, uk°, nik°, paṭi°, pali°.

Kujjhati [cp. Vedic krunhyate, fr. **krudh**] to be angry with (dat.) A 1.283 = Pug 32, 48; Vism 306; mā kujjhittha kujjhataṇ, "don't be angry" S 1.240; mā kujjhi J III.22; na kujjheyya Dh. 224; ger. kujjhitvā PvA 117; grd. kujjhitabba Pv IV.1.[11]

Kujjhana (adj.) [fr. kujjhati] angry = kodhana VvA 71; Pug A 215 (°bhāva). **Kujjhanā** (f.) anger, irritation, together with **kujjhitattaṇ** in def[n] of kodha Dhs 1060 = Pug 18, 22.

Kujjhāpana (nt.) [Caus. formation fr. kujjhati] being angry at DhA IV.182.

Kuñca (nt.) [**kruñc**, cp. Sk. krośati, Pali koñca, Lat. crocio, cornix, corvus; Gr. *κρώξω, κραυγή*; all of crowing noise; from sound-root **kr̥**, see note on gala] a crowing or trumpeting noise (in compounds only). —**kāra** cackling (of a hen) ThA 255; **-nāda** trumpeting (of an elephant) J III.114.

Kuñcikā (f.) a key, Bdhgh on C.V. V.29, 2 (Vin II.319) cp. tāla Vin II.148; Vism 251 (°kosaka a case for a key); DA I.200, 207, 252; DhA II.143.

Kuñcita (adj.) [pp. of **kuñc** or **kruñc**; cp. Sk. kruñcati, to be crooked, Lat. crux, Ohg. hrukki, also Sk. kuñcita bent] bent, crooked J I.89 (°kesa with wavy hair); V.202 (°agga: kaṇṇesu lambanti ca kuñcitaggā: expl[d] on p. 204 by sīhakuṇḍale sandhāya vadati, evidently taking kuñcita as a sort of earring); of Petas, Sdhp 102.

Kuñja (m.) a hollow, a glen, dell, used by Dhpāla in expl[n] of kuñjara at VvA 35 (kuñjaro ti kuñje giritale ramati) and PvA 57 (kuṇ pathaviṇ jīrayati kuñjo suvāraṇ aticarati kuñjaro ti). **-nadī°** a river glen DA I.209.

Kuñjara (m.) [Deriv. unknown. The sound is not unlike an elephant's trumpeting & need not be Aryan, which has hasti. The Sk. of the epics & fables uses both h° and k°] an elephant Vin II.195; M I.229, 375; S I.157; Dh 322, 324, 327; J V.336; Vv 5[1]; Pv I.11[3]; DhA IV.4; ThA 252; Miln 245. **-deva°** chief of the gods, Ep. of Sakka Vv 47[7]; J V.158.
-vara a state elephant VvA 181. **-sālā** an elephant's stable DhA IV.203.

Kuṭa a pitcher Vv 50[9]; J I.120; DhA II.19, 261; III.18. Kuṭa is to be read at J I.145 for kūṭa (antokuṭe padīpo viya; cp. ghaṭa). *Note.* Kuṭa at DhsA 263 stands for kūṭa[3] sledge-hammer.

Kuṭaka a cheat Pgdp 12; read kūtaka. So also in gāma kuṭaka S II.258.

Kuṭaja a kind of root (Wrightia antidysenterica or Nericum antidysentericum), used as a medicine Vin I.201 (cp. Vin. Texts II.45).

Kuṭati see paṭi° and cp. kūṭa[1], koṭṭeti & in diff. sense **kuṭṭa[1]**.

Kuṭava (v. l. S. kū°; B. kulāvaka) a nest J III.74; v. l. at DhA II.23 (for kuṭikā).

Kuṭikā (f.) from kuṭī [B. Sk. kuṭikā Av.Ś. II.156] a little hut, usually made of sticks, grass and clay, poetical of an abode of a bhikkhu Vin III.35, 41, 42 = VvA 10; PvA 42, 81; DhA II.23. Cp. also tiṇa°, dāru°; araññe° a hut in the woods S I.61; III.116; IV.380. Often fig. for body (see kāya). Th 1, 1. — As adj. -°, e. g. aṭṭha-kuṭiko gāmo a village of 8 huts Dh I.313.

Kuṭimbika (also **kuṭumbika**) a man of property, a landlord, the head of a family, J I.68, 126, 169, 225; II.423; PvA 31, 38, 73, 82. **Kuṭumbiya-putta** Np. Vism 48.

Kuṭila (adj.) bent, crooked (cp. **kuj** and **kuc**, Morris *J.P.T.S.* 1893, 15) J III.112 (= jimha); Miln 297 (°sankuṭila), 418 (of an arrow); nt. a bend, a crook Miln 351. **-a°** straight Vv 16[7] (-magga).
-bhāva crookedness of character Vism 466; PvA VvA 84. **-a°** uprightness Bdhd 20.

Kuṭilatā (f.) [fr. kuṭila] crookedness, falseness, in **a°**, uprightness of character Dhs 50, 51; DhA I.173.

Kuṭī (**kuṭi°**) (f.) any single-roomed abode, a hut, cabin, cot, shed Vin III.144 (on vehāsa-kuṭī see vehāsa & Vin IV.46); Sn 18, 19; Pv II.2[8]; VvA 188, 256 (cīvara°, a cloak as tent). See also kappiya°, gandha°, paṇṇa° vacca°
-kāra the making of a hut, in °*sikkhāpada*, a rule regarding the method of building a hut J II.282; III.78. 351; **-dūsaka** (a) destroying a hut or nest DhA II. 23; **-purisa** a "hut man," a peasant Miln 147.

Kuṭukuñcaka see kaṭukañcuka.

Kuṭumba (nt.) family property & estates J I.122, 225; rāja° (and °kuṭumbaka) the king's property J I.369, 439. **-kuṭumbaṇ saṇṭhapeti** to set up an establishment J I.225; II.423; III.376.

Kuṭumbika see kuṭimbika.

Kuṭṭa[1] [cp. koṭṭeti, **kuṭ** to crush, which is expl[d] by Dhtp (90, 555) & Dhtm (115, 781) together with **koṭṭ** by **chedana**; it is there taken together with **kuṭ** of **kūṭa[1]**, which is expl[d] as **koṭilla**] powder. Sāsapa° mustard powder Vin I.205; II.151 (at the latter passage to be read for °kuḍḍa, cp. *Vin Texts* III.171), 205.

Kuṭṭa[2] [of doubtful origin & form, cp. var. BSk. forms koṭṭa-rājā, koṭa° & koḍḍa°, e. g. MVastu I.231] only found in cpds. °dārūni sticks in a wattle & daub wall Vism 354, and in kuṭṭa-rājā subordinate prince, possibly kuḍḍa° a wattle and daub prince S III.156 (v. l. kuḍḍa°); = v.44 (v. l. kujja°); cp. kuḍḍa° J V.102 sq., where expl. pāpa-rājā, with vv. ll. kuṭa and kūṭa. See also khujja and khuddaka-rājā.

Kuṭṭha[1] (nt.) (cp. **kus**; Sk. kuṣṭhā f.) leprosy J V.69, 72, 89; VI.196, 383; Vism 35 (+ gaṇḍa); DA I.260, 261, 272. The disease described at DhA 161 sq. is probably leprosy. Cp. kilāsa. On var. kinds of leprosy see J V.69, IV.196.

Kuṭṭha[2] a kind of fragrant plant (Costus speciosus) or spice J VI.537.

Kuṭṭhita hot, sweltering (of uṇha) S IV.289 (v. l. kikita); molten (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, ukkaṭṭhita & pakkuṭṭhita.

Kuṭṭhin a leper M I.506 (in simile); Th 1, 1054; J V.413; VI.196; Ud 49; DhA III.255.

Kuṭṭhilikā the pericarp or envelope of a seed (phala°) VvA 344 (= sipāṭikā).

Kuṭhārī (f.) [cp. Sk. kuṭhāra, axe = Lat. culter, knife from ***(s)qer**, to cut, in Lat. caro, etc]. An axe, a hatchet Vin III.144; S IV.160, 167; M I.233 = S III.141; A. I.141; II.201; IV.171; J I.431; DhA III.59; PvA 277. Purisassa hi jātassa kuthārī jāyate mukhe "when man is born, together with him is born an axe in his mouth (to cut evil speech)" S I.149 = Sn 657 = A V.174.

Kuḍumalaka [for kusuma°] an opening bud A IV.117, 119.

Kuḍḍa [to **kṣud** to grind, cp. cuṇṇa] a wall built of wattle and daub, in °**nagaraka** "a little wattle and daub town" D II.146, 169 (cp. Rh.D. on this in **Buddh. Suttas** p. 99). Three such kinds of simply-built walls are mentioned at Vin IV.266, viz. iṭṭhakā° of tiles, silā°

of stone, dāru° of wood. The expln of kuḍḍa at Vism 394 is "geha-bhittiyā etam adhivacanaṃ." Kuḍḍa-rājā see under kuṭṭa). Also in tirokuḍḍaṃ outside the wall M 1.34 = II.18; A IV.55; Vism 394, and tirokuḍḍesu Kh VIII[1] = Pv I.5[1]. — parakuḍḍaṃ nissāya J II.431 (near another man's wall) is doubtful; vv. ll. S. kuḍḍhaṃ. B. kuṭaṃ and kuṭṭaṃ. (kuḍḍa-) **pāda** the lower part of a lath and plaster wall Vin II.152. *Note.* Kuḍḍa at Vin II.151 is to be read kuṭṭa.

Kuḍḍa-mūla a sort of root Vin III.15.

Kuḍḍaka in eka° and dvi° having single or double walls J I.92.

Kuṇa (adj.) [cp. kuṇi lame from ***qer,** to bend = Gr. κολλός crooked and lame, Lat. curvus & coluber snake] distorted, bent, crooked, lame Pv II.9[26] (v. l. kuṇḍa; cp. PvA 123. kuṇita paṭikuṇita an-ujubhūta); DhA III.71 (kāṇa° blind and lame).

Kuṇapa [der. fr. kuṇa? ch. Sk. kuṇapa] a corpse, carcase, Vin III.68 = M I.73 = A IV.377 (ahi°, kukkura°, manussa° pūti°); A IV.198 sq.; Sn 205; J I.61, 146; PvA 15. Kaṇṭhe āsatto kuṇapo a corpse hanging round one's neck M I.120; J I.5; also Vin III.68 ≈. — The abovementioned list of corpses (ahi°, etc.) is amplified at Vism 343 as follows: hatthi°, assa°, go°, mahiṃsa°, manussa°, ahi°, kukkura°. Cp. kaḷebara.

-gandha smell of a rotting corpse SnA 286; PvA 32.

Kuṇālin in kuṇalīkata and kuṇalīmukha contracted, contorted Pv II.9 [26.28]. (Hardy, but Minayeff and Hardy's S.S. Kuṇḍalī°), expl[d] PvA 123 by mukhavikārena vikuṇitaṃ (or vikucitaṃ SS.) sakuṇitaṃ (better: sankucitaṃ) (cp. Sk. **kuc** or **kuñc** to shrink).

Kuṇāla N. of a bird (the Indian cuckoo) J V.214 sq. (kuṇāla-jātaka). Kuṇāla-daha "cuckoo-lake," N. of one of the seven great lakes in the Himavant Vism 416.

Kuṇālaka [fr. kuṇāla] the cuckoo J V.406 (= kokila).

Kuṇi (adj.) deformed, paralysed (orig. bent, crooked, cp. kuṇa) only of the arm, acc. to Pug A IV.19 either of one or both arms (hands) J I.353 (expl. kuṇṭhahattha) = DhA I.376; Pug 51 (kāṇa, kuṇi, khañja); see khañja.

Kuṇita (or kuṇika) = kuṇa PvA 123, 125 (or should it be kucita?). Cp. paṭi°.

Kuṇṭha [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) DhA I.311 (°kuddāla); Pug A I.34 (of asi, opp. tikkhina); °tiṇa a kind of grass Vism 353. — 2. a cripple J II.117.

Kuṇṭhita [a variant of guṇṭhita, as also found in cpd. palikuṇṭhita] Pv II.3[8] and **kuṇḍita** S I.197, both in phrase **paṃsu°**, according to Hardy, PvA p. 302 to be corrected to **guṇṭhita** covered with dust (see guṇṭheti). The v. l. at both places is °kuṭṭhita. Also found as paṃsukuṇṭhita at J VI.559 (= °makkhita C; v. l. B B. kuṇḍita).

Kuṇḍa (a) bent, crooked DA I.296 (°daṇḍaka); PvA 181.

Kuṇḍaka the red powder of rice husks (cp. kukkusa) Vin II.151; 280; J II.289 (text has kuṇḍadaka) = DhA III.325 (ibid. as ācāma°). Also used as toilet powder: DhA II.261 (kuṇḍakena sarīraṃ makkhetvā). —**sakuṇḍaka** (-bhatta) (a meal) with husk powder-cake J V.383.

-**angārapūva** pancake of rice powder DhA III.324; -**kucchi** in °**sindhavapotaka** "the rice- (cake-) belly colt" J II.288; -**khādaka** (a) eating rice-powder J II.288; (cp. DhA III.325); -**dhūma**, lit. smoke of red rice powder, Ep. of the blood J III.542; -**pūva** cake of husk-powder J I.422 sq.; -**muṭṭhi** a handful of rice-powder VvA 5; DhA I.425; -**yāgu** husk-powder gruel J II.288.

Kuṇḍala [cp. kuṇḍa, orig. bending, i. e. winding] a ring esp. earring A I.254 = III.16; J IV.358 (su° with beautiful earrings); DhA I.25. Frequent as maṇi°, a jewelled earring Vin II.156; S I.77; M I.366; Pv II.9[50]; sīha° or sīhamukha° an earring with a jewel called "lion's mouth" J V.205 (= kuñcita), 438. In sāgara° it means the ocean belt Miln 220 = J III.32 (where expl. as sāgaramajjhe dīpavasena ṭhitattā tassa kuṇḍalabhūtaṃ). Cp. also rajju° a rope as belt VvA 212. —**kuṇḍalavatta** turning, twisting round D II.18 (of the hair of a Mahāpurisa)

Kuṇḍalin[1] (adj.) [fr. kuṇḍala] wearing earrings S IV.343; J V.136; VI.478. su° Vv 73[1]. Cp. Maṭṭha° Np. DhA I.25; Pv II.5.

Kuṇḍalin[2] in kuṇḍalī-kata contorted Pv II.9[27]. See kuṇalin and cp. Morris, *J.P.T.S.* 1893, 14.

Kuṇḍi (f.) [= kuṇḍikā] a pail or pot, in phrase kuṇḍipaddhana giving a pailful of milk J VI.504 (Kern, *Toev.* s. v. compares phrase Sk. kāṇsy'opadohana & proposes reading **kuṇḍ' opadohana.** See also kaṇsupadhāraṇa).

Kuṇḍika [cp. kuṇḍa] bending, in ahi-kuṇḍika (?) a snake charmer (lit. bender) J IV.308 (v. l. S. guṇṭhika) see ahi; and catu-kuṇḍika bent as regards his four limbs, i. e. walking on all fours M I.79; Pv III.2[4] (expl. at PvA 181).

Kuṇḍikā (f.) a water-pot J I.8, 9; II.73 (= kamaṇḍalu), 317; V.390; DhA I.92 (cp. kuṭa).

Kutuka (adj.) eager, in sakutuka eagerness Dāvs IV.41.

Kutumbaka (-puppha) N. of a flower J I.60.

Kutūhala (m. nt.) tumult, excitement; Dāvs V.22; DhA III.194 (v. l. kot°). **a°** (adj.) unperturbed, not shamming J I.387 (expl. by avikiṇṇa-vaco of straight speech). See also kotūhala.

-**mangala** a festivity, ceremony, Nd[2] in expl. of anekarūpena Sn 1079, 1082; -**sālā** a hall for recreation, a common room D I.179 = S IV.398 = M II.2, cp. Divy 143.

Kuto see under **ku°**.

Kutta (nt.) [Der. fr. kattā = Sk. kṛtṛ as kṛttra = P. kutta, cp. Sk. kṛtrima artificial = P. kuttima, in caus. — pass. sense = kappita of **kḷp**)] "being made up." 1. Work. The beginning of things was the work of Brahmā. The use of kutta implies that the work was so easy as to be nearer play than work, and to have been carried out in a mood of graceful sport. D III.28. — 2. behaviour, i. e. charming behaviour, coquetry J II.329, comb[d] with **līḷā** (graceful carriage) J I.296, 433; and with **vilāsa** (charming behaviour) J II.127; IV.219, 472; itthi° and purisa° A IV.57 = Dhs 633 (expl. at DhsA 321 by kiriyā). — As adj. in **kuttavāla**, well arranged, plaited tails D I.105 (expl[d] at DA I.274 as kappita-vāla; cp. kappita).

Kuttaka [der. fr. kutta, that which is made up or "woven," with orig. meaning of karoti to weave?] 1. nt. a woollen carpet (DA I.87 = as used for dancing-women), together with **kaṭṭhissa** and **koseyya** in list of forbidden articles of bedding D I.7 = A I.181 = Vin I.192 = II.163. — 2. adj. "made up," pretending, in samaṇa-k° a sham ascetic Vin III.68-71.

Kuttama in kāsi-kuttama J VI.49 should be read as kāsik'-uttama.

Kutti (f.) [cp. kutta] arrangement, fitting, trapping, harnessing Vin II.108 (sara°: accuracy in sound, harmony); J III.314 (massu° beard-dressing, expl[d] by

massu-kiriyā. Here corresponding to Sk *kḷpti !); iv.352 (hattha°, elephant trappings, cp. kappanā); v.215 (=karaṇa, cp. Sk. kalpa).

Kutthaka S i.66 should be replaced by v. l. koṭṭhuka.

Kutha see under ku°.

Kuthati [Sk. kvathati cp. kaṭhati, kaṭhita, kuṭṭhita, ukkaṭṭhita & upakūḷita[2]] to cook, to boil: **kuthanto** (ppr) boiling (putrid, foul? So Kern, *Toev*, s. v.) J vi.105 (of Vetaraṇī, cp. kuṭṭhita).—pp. **kuthita.**

Kuthana (nt.) [fr. **kvath**=kuth] digestion Vism 345.

Kuthita [pp. of kuthati] 1. boiled, cooked Th 2, 504; KhA 62; Vism 259=KhA 58. Cp. vikkuthita. — 2. digested Vism 345. — 3. fig. tormented, distressed (perhaps: rotten, foul, cp. kilijjati=pūti hoti) Miln 250 (+kiliṭṭha). — Cp. *Vin. Texts* ii.57 on Bdhgh's note to MV vi.14, 5.

Kuḍaṇḍaka a throng J iii.204.

Kudassu (kud-assu) interj. to be sure, surely (c. fut.) A i.107; Nett 87; SnA 103.

Kudā see under ku°.

Kudāra (ku-dāra) a bad wife Pv iv.1[47].

Kudārikā at Pv iv.1[47] & PvA 240 is spelling for kuṭhārikā.

Kudiṭṭhi (f.) [ku+diṭṭhi] wrong belief Sdhp 86.

Kuddāla a spade or a hoe (kanda-mūla-phalagahaṇ'-atthaṇ DA i.269) Vin iii.144; J v.45; DhA iv.218. Often in comb[n] **kuddāla-piṭaka** "hoe and basket" D i.101; S ii.88; v.53; A i.204; ii.199; J i.225, 336.

Kuddālaka=prec. DhA i.266.

Kuddha (adj.) [pp. of kujjhati] angry A iv.96 (and akkuddha iv.93); Pv i.7[7]; J ii.352, 353; vi.517; DhA ii.44. Nom. pl. kuddhāse It 2=7.

Kudrūsa a kind of grain Miln 267; also as **kudrūsaka** Vin iv.264; D iii.71; Nd[2] 314; DA i.78; DhsA 331.

Kunta [cp. Sk. kunta lance ?] a kind of bird, otherwise called adāsa J iv. 466.

Kuntanī (f.) a curlew (koñca), used as homing bird J iii.134.

Kuntha, only in comb[n] **kuntha-kipillaka** (or °ikā) a sort of ant J i.439; iv.142; Sn 602 (°ika); Vism 408; KhA 189. Cp. kimi.

Kunda (nt.) the jasmine Dāvs v.28.

Kunnadī (f.) (kuṇ-nadī) a small river, a rivulet S i.109; ii.32, 118; A iv.100; J iii.221; Vism 231, 416; DA i.58.

Kupatha (kuṇ+patha) wrong path (cp. kummagga) Miln 390.

Kupita (adj.) [pp. of kuppati]—1. shaken, disturbed Th 2, 504 (by fire=ThA 292); J iii.344 (°indriya). — 2. offended, angry D iii.238=M i.101=A iv.460=v.18; M. i.27; A iii.196 sq.; Pv i.6[7]. Often comb[d] with **anattamana** "angry and displeased" Vin ii.189; D i.3, 90 (=DA i.255 kuddha). — As nt. kupitaṇ disturbance, in **paccanta°** a disturbance on the borderland J iii.497; Miln 314; PvA 20.

Kuppa (adj.) [ger. of kuppati] shaking, unsteady, movable; A iii.128 (°dhammo, unsteady, of a pāpabhikkhu); Sn 784; of a kamma: a proceeding that can be quashed Vin ii.71 (also a°). *nt.* **kuppaṇ** anger Vin ii.133 (karissāmi I shall pretend to be angry). — **akuppa** (adj.) and **akuppaṇ** (nt.) steadfast, not to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); akuppa-dhammo Pug ii (see akuppa). Akuppaṇ as freedom from anger

Kuppati [Sk. kupyate, *qup to be agitated, to shake=Lat. cupio, cupidus, "to crave with agitation," cp. semantically Lat. tremere>Fr. craindre] to shake, to quiver, to be agitated, to be disturbed, to be angry. — aor. kuppi, pp. kupita, ger. kuppa, caus. kopeti A iii.101; Sn. 826, 854; Pug ii, 12, 30. Of the wind Miln 135; of childbirth udaravāto kuppi (or kupita) J ii.393, 433; paccanto kuppi the border land was disturbed J iv.446 (cp. kupita).

Kuppila [?] a kind of flower J vi.218 (C: mantālaka-makula).

Kubbati[2] etc. see karoti ii.

Kubbanaka [fr. kuṇ-vana] brushwood or a small, and therefore unproductive, wood Sn 1134 (expl. Nd[2] by rittavanaka appabhakkha appodaka).

Kubbara the pole of a carriage A iv.191, 193; VvA 269, 271, 275. ratha° S i.109, Vv 64[2] (=vedikā VvA). Der. (vividha-) kubbaratā VvA 270.

Kumati wrong thought, wrong view (cp. kudiṭṭhi) Bdhd 137.

Kumāra [Vedic kumāra] a young boy, son Sn 685 sq. (kuhiṇ kumāro aham api daṭṭhukāmo: w. ref. to the child Gotama); Pv iii.5[2]; PvA 39, 41 (=māṇava); daharo kumāro M ii.24, 44. — a son of (-°) rāja° PvA 163; khattiya°, brāhmaṇa° Bdhd 84; deva° J iii.392 yakkha° Bdhd 84.

-kiḷā the amusement of a boy J i.137; **-pañhā** questions suitable for a boy Kh iii.; **-lakkhaṇa** divination by means of a young male child (+kumārī°) D i.9.

Kumāraka 1. m. a young boy, a youngster, kumārakā vā kumāriyo boys and girls S iii.190. 2. nt. °ṇ a childish thing A iii.114. — f. °ikā a young girl, a virgin J i.290, 411; ii.180; iv.219 (thulla°); vi.64; DhA iii.171.

-vāda speech like a young boy's; S ii.219.

Kumārī (f.) a young girl Vin ii.10; v.129 (thulla°); A iii.76; J iii.395 (daharī k°); Pug 66 (itthi vā k° vā).

-pañha obtaining oracular answers from a girl supposed to be possessed by a spirit D i.11 (cp. DA i.97).

Kumina (nt.) a fish net Vin iii.63; Th i. 297; J ii.238; ThA 243.

Kumuda (nt.) 1. the *white* lotus Dh 285; Vv 35[4] (=VvA 161); J v.37 (seta°); Vism 174; DA i.139. — 2. a high numeral, in vīsati kumudā nirayā A v.173=Sn p. 126.

-naḷa a lotus-stalk J i.223; **-patta** (-vaṇṇa) (having the colour of) white lotus petals J i.58 (Ep. of sindhavā, steeds); **-bhaṇḍikā** a kind of corn Miln 292; **-vaṇṇa** (adj.) of the colour of white lotus (sindhavā) PvA 74, **-vana** a mass of white lotuses J v.37.

Kumbha [for etym. s. kūpa and cp. Low Ger. kump or kumme, a round pot] 1. a round jar, waterpot (=kulālabhājana earthenware DhA i.317), frequent in similes, either as illustrating fragility or emptiness and fullness: A i.130, 131=Pug 32; A v.337; S ii.83; Miln 414. As uda° waterpot Dh 121; J i.20; Pv i.12[9]. — 2. one of the frontal globes of an elephant Vin ii.195 (hatthissa); VvA 182 (°ālankārā ornaments for these).

-ûpama resembling a jar, of kāya Dh 40 (=DhA i.317); of var. kinds of puggalā A ii.104=Pug 45. **-kāra** 1. a potter; enumerated with other occupations and trades at D i.51=Miln 331. Vin iv.7. In similes, generally referring to his skill D i.78=M ii.18; Vism 142, 376; Sn 577; DhA i.39 (°sālā). **rāja°** the

king's potter J 1.121. — 2. a bird (Phasianus gallus? Hardy) VvA 163. — Cpds. : °*antevāsin* the potter's apprentice D 1.78 = M 11.18 ; -°*nivesana* the dwelling of a potter Vin 1.342, 344 ; S III.119 ; °*pāka* the potter's oven S 11.83 ; A IV.102 ; °-*putta* son of a potter (cp. *Dial.* 1.100), a potter Vin III.41 sq. ; **-kārikā** a large earthen vessel (used as a hut to live in, Bdhgh) Vin II.143, cp. *Vin. Texts* III.156 ; **-ṭṭhānakathā** gossip at the well D 1.8 = D III.36 — A V.128 = S V.419, expl^d. at DA 1.90 by udaka-ṭṭhānakathā, with variant udakatittha-kathā ti pi vuccati kumbha-dāsikathā vā ; **-thūṇa** a sort of drum D 1.6 (expl. at DA 1.84 : caturassara-ammaṇakatāḷaṇ kumbhasaddan ti pi eke) · D III.183 ; J V.506 (pāṇissaraṇ +). -°*ika* one who plays that kind of drum Vin IV.285 = 302 ; **-tthenaka** of cora, a thief, " who steals by means of a pot " (i. e. lights his candle under a pot (?) Bdhgh on Vin II.256, cp. *Vin. Texts* III.325 " robber burglars ") only in simile Vin II.256 = S II.264 = A IV.278 ; **-dāsī** a slave girl who brings the water from the well D 1.168 ; Miln 331 ; DhA 1.401 (udakatitthato k° viya ānītā). **-dūhana** milking into the pitchers, giving a pail of milk (of gāvo, cows) Sn 309. Cp. kuṇḍi. **-bhāramatta** as much as a pot can hold J V.46 ; **-matta** of the size of a pot, in kumbhamattarahassangā mahodarā yakkhā, expl^n. of kumbhaṇḍā J III.147.

Kumbhaṇḍa 1. m. a class of fairies or genii grouped with Yakkhas, Rakkhasas and Asuras S II.258 (k° puriso vehāsaṇ gacchanto) ; J 1.204 ; III.147 (with def.) ; Miln 267 ; DhA 1.280 ; Pgdp 60. — 2. nt. a kind of gourd J 1.411 (lābu°) ; V.37 ; (elāḷuka-lābuka°) ; DA 1.73 = DhA 1.309 (placed on the back of a horse, as symbol of instability) ; the same as f. **kumbhaṇḍī** Vism 183 (lābu +).

Kumbhī (f.) a large round pot (often comb^d with kaḷopī,) Vin 1.49, 52, 286 ; II.142, 210 ; Th 2, 283. loha° a copper (also as lohamaya k° Sn 670), in °pakkhepana, one of the ordeals in Niraya PvA 221. Also a name for one of the Nirayas (see lohakumbhī). Cp. nidhi°.

-mukha the rim of a pot (always with kaḷopi-mukha) D 1.166 and ≈ (see kaḷopī) ; Vism 328.

Kumbhīla (kuṇ + bhīra ?) a crocodile (of the Ganges) J 1.216, 278 ; DhA 1.201 ; III.362.

-bhaya the fear of the crocodile, in enumeration of several objects causing fear, at M 1.459 sq. = A II.123 sq. ; Miln 196 = Nd^2 on bhaya. — Th 2, 502 ; **-rājā** the king of the crocodiles J II.159.

Kumbhīlaka [fr. kumbhīla] a kind of bird (" little crocodile ") J IV.347.

Kumma [Vedic kūrma] a tortoise S IV.177 (+ kacchapa) ; M 1.143 ; J V.489 ; Miln 363, 408 (here as land-tortoise : cittaka-dhara°).

Kummagga (and **kumagga**) [kuṇ + magga] a wrong path (lit. and fig.) Miln 390 (+ kupatha) ; fig. (= micchāpatha) Dhs 381, 1003 ; Pug 22. Kummaggaṇ paṭipajjati to lose one's way, to go astray. lit. Pv IV.3^5 ; PvA 44 (v. l. SS.) ; fig. Sn 736 ; It 117 ; Th 2, 245.

Kummāsa [Vedic kulmāṣa] junket, usually with **odanā**, boiled rice. In formula of kāya (cātummahābhūtika etc., see kāya) D 1.76 = M II.17 and ≈ ; in enum. of material food (kabaḷinkārâhāra) Dhs 646, 740, 875. — Vin III.15 ; J 1.228 ; Vv 14^6 (= VvA 62 yava°) ; VvA 98 (odana°). In comb^n with pūva (cake) DhA 1.367 ; PvA 244.

Kummiga (kuṇ + miga] a small or insignificant animal Miln 346.

Kuyyaka a kind of flower J 1.60 (°puppha).

Kuraṇḍaka [cp. Sk. kuraṇṭaka blossom of a species of Amaranth] a shrub and its flower Vism 183 (see also kuravaka & koraṇḍaka). °leṇa Npl. Vism 38.

Kurara an osprey J IV.295, 397 (= ukkusa) ; V.416 ; VI.539 (= seta°).

Kuravaka [= Sk. kuraṇṭaka Halāyudha, cp. kuraṇḍaka] N. of a tree, in ratta° J 1.39 (= bimbijāla the red Amaranth tree).

Kurunga [deriv. unknown. The corresponding Sk. forms are kulunga and kulanga] a kind of antelope, in **-miga** the antelope deer J 1.173 (k°-jātaka) ; II.153 (do.).

Kuruṭṭharū (v. l. kururū) D II.242.

Kurundī N. of one of the lost SS commentaries on the Vinaya, used by Buddhaghosa (cp. *Vin. Texts* 1.258 ; II.14).

Kuruvindaka vermillion in *cuṇṇa*, a bath-powder made from k. J III.282 ; and °**suttī** a string of beads covered with this powder Vin II.106 (cp. Bdhgh Vin II.315 ; *Vin. Texts* III.67).

Kurūra (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. κρέας (raw) flesh, Sk. kravih ; Ohg. hrō, E. raw] bloody, raw, cruel, in °**kammanta** following a cruel (bloody) occupation (as hunting, fishing, bird killing, etc.) A III.383 = Pug 56 (expld. Pug A 233 by dāruṇa°, also at PvA 181).

Kurūrin = kurūra Pv III.2^3.

Kula (nt. ; but poetic pl. kulā Pv II.9^43 [Idg. *qᵘel (revolve) ; see under kaṇṭha, cakka and carati] 1. clan, a high social grade, " good family," cp. Gr. (doric) φυά, Goth. kuni. A collection of cognates and agnates, in sense of Ohg. sippa, clan ; " house " in sense of line or descent (cp. House of Bourbon, Homeric γενέη). Bdhgh at Vism 91 distinguishes 2 kinds of kulāni, viz. ñātikulaṇ & upaṭṭhāka-kulaṇ. — 1. A II.249 (on welfare and ill-luck of clans) ; Sn 144 ; 711 ; It 109 sq. (sabrahmakāni, etc.) ; Dh 193. — brāhmaṇa° a Brahmanic family A V.249 ; J IV.411, etc. ; vāṇija° the household of a trader J III.82 ; kassaka° id. of a farmer J II.109 ; purāṇaseṭṭhi° of a banker J VI.364 ; upaṭṭhāka° (Sāriputtassa) a family who devoted themselves to the service of S. Vin 1.83 ; sindhava° VvA 280. — uccākula of high descent Pv III.1^16, opp. nīca° of mean birth Sn 411 (cp. °kulīno) ; viz. caṇḍālakula, nesāda°, veṇa°, etc. M II.152 = A 1.107 = II.85 = III.385 = Pug 51 ; sadisa° a descent of equal standing PvA 82 ; kula-rūpa-sampanna endowed with " race " and beauty PvA 3, 280.

2. household, in the sense of house ; kulāni people DhA 1.388 ; parakulesu among other people Dh 73 ; parakule do. VvA 66 ; kule kule appaṭibaddhacitto not in love with a particular family Sn 65 ; cp. kule gaṇe āvāse (asatto or similar terms) Nd^2 on taṇhā IV. — devakula temple J II.411 ; rāja° the king's household, palace J 1.290 ; III.277 ; VI.368 ; kulāni bahutthikāni (= bahuitthikāni, bahukitthi° A IV.278) appapurisāni " communities in which there are many women but few men " Vin II.256 = S II.264 = A IV.278 ; ñāti-kula (my) home Vv 37^10 (: pitugehaṇ sandhāya VvA 171).

-angāra " the charcoal of the family " i. e. one who brings a family to ruin, said of a squanderer S IV.324 (text kulangāroti : but vv. ll. show ti as superfluous) ; printed kulanguro (for kul-ankuro ? v. l. kulangāro) **kulapacchimako** (should it be kulapacchijjako ? cp. vv. ll. at J IV.69) dhanavināsako J VI.380. Also in kulapacchimako kulagaro pāpadhammo J IV.69. Both these refer to an avajāta putta. Cp. also **kulassa** angārabhūta DhA III.350 ; Sn A 192 (of a dujjāto putto), and **kulagandhana** ; **-itthi** a wife of good descent,

together with kuladhītā, °kumārī, °suṇhā, °dāsī at Vin II.10; A III.76; Vism 18. **-ûpaka** (also read as °upaka, °ûpaga; °upaga; for ûpaga, see Trenckner, P.M. 62, n. 16; cp. kulopaka Divy 307) frequenting a family, dependent on a (or one & the same) family (for alms, etc.); a friend, an associate. Freq. in formula kulûpako hoti bahukāni kulāni upasankamati, e. g. Vin III.131, 135; IV.20. — Vin I.192, 208; III.84, 237; V.132; S II.200 sq.; A III.136, 258 sq.; Pv III.8[5]; Vism 28; DA I.142 (rāja°); PvA 266. f. *kulûpikā* (bhikkhunī) Vin II.268; IV.66; **-gandhana** at It 64 and kule gandhina at J IV.34 occur in the same sense and context as kulangāra in J.-passages on avajāta-putta. The It-MSS. either explain k- gandhana by kulacchedaka or have vv. ll. kuladhaṇsana and kusajantuno. Should it be read as kulangāraka? Cp. gandhina; **-geha** clan-house, i. e. father's house DhA I.49. **-tanti** in kulatanti-kulapaveṇi-rakkhako anujāto putto "one who keeps up the line & tradition of the family" J VI.380; **-dattika** (and °dattiya) given by the family or clan J III.221 (°sāmika); IV.146 (where DhA I.346 reads °santaka), 189 (°kambala); VI.348 (pati). **-dāsī** a female slave in a respectable family Vin II.10; VvA 196; **-dūsaka** one who brings a family into bad repute Sn 89; DhA II.109; **-dvāra** the door of a family Sn 288; **-dhītā** the daughter of a respectable family Vin II.10; DhA III.172; VvA 6; PvA 112; **-pasāda** the favour received by a family, °ka one who enjoys this favour A I.25, cp. SnA 165, opp. of kuladūsaka; **-putta** a clansman, a (young) man of good family, fils de famille, cp. Low Ger. haussohn; a gentleman, man of good birth. As 2nd characteristic of a Brahmin (with sujāto as 1st) in formula at D I.93, 94≈; Vin I.15, 43, 185, 288, 350; M I.85≈(in kāmānaṇ ādīnavo passage), 192, 210, 463; A II.249; J I.82; VI.71; It 89; VvA 128; PvA 12, 29; **-macchariya** selfishness concerning one's family, touchiness about his clan D III.234 (in list of 5 kinds of selfishness); also to be read at Dhs 1122 for kusala°; **-vaṇsa** lineage, progeny M II.181; A III.43; IV.61; DA I.256; expressions for the keeping up of the lineage or its neglect are: °ṭhapana D III.189; PvA 5; nassati or nāseti J IV.69; VvA 149; upacchindati PvA 31, 82; **-santaka** belonging to one's family, property of the clan J I.52; DhA I.346 (where J IV.146 reads °dattika).

Kulanka -pādaka "buttresses of timber" (*Vin. Texts* III.174) Vin II.152 (cp. Bdhgh. p. 321 and also Morris, *J.P.T.S.* 1884, 78).

Kulattha a kind of vetch M I.245 (°yūsa): Miln 267; Vism 256 (°yūsa).

Kulala a vulture, hawk, falcon, either in comb[n] with **kāka** or gijjha, or both. Kāka+k° Vin IV.40; Sn 675 (=SnA 250); gijjha+k° PvA 198; gijjhā kākā k° Vin III.106; kākā k° gijjhā M I.58; cp. gijjho kanko kulalo M I.364, 429.

Kulāla a potter; only in **-cakka** a potter's wheel J I.63; **-bhājana** a potter's vessel DhA I.316; PvA 274.

Kulāva 1. waste (?) Vin II.292: na kulāvaṇ gamenti "don't let anything go to waste." Reading doubtful. — 2. a cert. bird J VI.538.

Kulāvaka (nt.) a nest D I.91 (=DA I.257 nivāsaṭṭhanaṇ); S I.8; S I.224=J I.203 (a brood of birds=supaṇṇapotakā); J III.74 (v. l. BB), 431; VI.344; DhA II.22.

Kulika (adj.) [fr. kula] belonging to a family, in **agga°** coming from a very good family PvA 199.

Kuḷika (?) in **kata°-kalāpaka** a bundle of beads? Bdhgh Vin II.315 (C.V. V.1, 3) in expl[n] of kuruvindaka-sutti.

Kulinka a bird J III.541 (=sakuṇika 542). Cp. kulunka.

Kulin=kulika, in akulino rājāno ignoble kings Anvs. introd. (see *J.P.T.S.* 1886 p. 35[5], where akuliro which is conjectured as akulino by Andersen, Pāli Reader, p. 102[4]).

Kulīna=prec. in abhijāta-kula-kulīna descendant of a recognized clan Miln 359 (of a king); uccā° of noble birth, in **uccākulīnatā** descent from a high family S I.87; M III.37; VvA 32; nīca° of mean birth Sn 462.

Kulīra a crab, in **kulīra-pādaka** "a crab-footer," i. e. a (sort of) bedstead Vin II.149; IV. 40 (kulira), cp. Bdhgh on latter passage at Vin IV.357 (kuḷira° and kuḷiya°): a bedstead with curved or carved legs; esp. when carved to represent animal's feet (*Vin. Texts* III.164).

Kulīraka a crab J VI.539 (=kakkaṭaka 540).

Kulunka a cert. small bird J III.478. Cp. kulinka.

Kulla[1] a raft (of basket-work) (orig. meaning "hollow shaft," cp. Sk. kulya, bone; Lat. caulis stalk, Gr. καυλός, Ohg. hol, E. hollow) Vin I.230; D II.89 (kullaṇ bandhati); M I.134 (kullûpama dhamma).

Kulla[2] (adj.) [fr. kula, Sk. kaula & kaulya, *kulya] belonging to the family J IV.34 (°vatta family custom).

Kullaka crate, basket work, a kind of raft, a little basket J VI.64.

-vihāra (adj.) the state of being like one who has found a raft (?) Vin II.304 (cp. Bdhgh uttānavihāra ibid. p. 330, and *Vin. Texts* III.404: an easy life). More correct is Kern's expl[n] (*Toev.* s. v.) which puts kullaka in this comb[n]=kulla[2] (Sk. kauyla), thus meaning well-bred, of good family, gentlemanly. **-saṇṭhāna** consisting of stalks bound together, like a raft J II.406-408 (not correct Morris, *J.P.T.S.* 1884, 78). Cp. Kern, *Toev.* I.154.

Kuva(ṇ) see ku-.

Kuvalaya the (blue) water-lily, lotus, usually comb[d] with kamala, q. v. Vv 35[4]; DA I.50; VvA 161, 181; PvA 23, 77.

Kuvilāra=koviḷāra J V.69 (v. l. B. ko°).

Kusa 1. the kusa grass (Poa cynosuroides) DhA III.484: tikhiṇadhāraṇ tiṇaṇ antamaso tālapaṇṇam pi; Dh 311; J I.190 (=tiṇa); IV.140. — 2. a blade of grass used as a mark or a lot: pātite kuse "when the lot has been cast" Vin I.299; kusaṇ sankāmetvā "having passed the lot on" Vin III.58.

-agga the point of a blade of grass PvA 254=DA I.164; Sdhp 349; kusaggena bhuñjati or pivati to eat or drink only (as little as) with a blade of grass Dh 70; VvA 73 (cp. Udānavarga p. 105); **-kaṇṭhaka**=prec. Pv III.2[28]; **-cīra** a garment of grass Vin I.305=D I.167 =A I.240, 295=II.206=Pug 55; **-pāta** the casting of a kusa lot Vin I.285; **-muṭṭhi** a handful of grass A V.234-249.

Kusaka=prec. Vv 35[5] (=VvA 162).

Kusala (adj.) [cp. Sk. kuśala] 1. (adj.) clever, skilful, expert; good, right, meritorious M I.226; Dh 44; J I.222. Esp. appl. in moral sense (=puñña), whereas akusala is practically equivalent to pāpa. ekam pi ce pāṇaṇ aduṭṭhacitto mettāyati kusalo tena hoti It 21; sappañño paṇḍito kusalo naro Sn 591, cp. 523; Pv I.3[3] (=nipuṇa). With kamma=a meritorious action, in kammaṇ katvā kusalaṇ D III.157; Vv III.2[7]; Pv I.10[11] see cpds. — ācāra-k° good in conduct Dh 376; parappavāda° skilled in disputation Dpvs IV.19; magga° (and opp. amagga°) one who is an expert as regards the Path (lit. & fig.) S III.108; samāpatti°, etc. A V.156 sq.; sālittaka-payoge k° skilled in the art of throwing pot-

sherds PvA 282. — In derivation k. is expl^{d} by Dhpāla & Bdhgh by **kucchita** and **salana**, viz. kucchita-salanādi atthena kusalaṃ VvA 169; kucchite pāpadhamme salayanti calayanti kappenti viddhaṃsenti ti kusalā DhsA 39; where four alternative derivations are given (cp. Mrs. Rh. D., *Dhs. trsl.* p. lxxxii). — 2. (nt.) a good thing, good deeds, virtue, merit, good consciousness (citta omitted; cp. DhsA 162, 200, etc.): yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati, so imaṃ lokaṃ pabhāseti " he makes this world shine, who covers an evil deed with a good one " M II.104=Dh 173=Th 1, 872; sukhañ ca k. pucchi (fitness) Sn 981; Vv 30^{1} (=ārogyaṃ); D I.24; J VI.367; Pv I.1^{3} (=puñña); PvA 75; Miln 25. — In special sense as ten kusalāni equivalent to the dasasīlaṃ (cp. sīla) M I.47; A V.241, 274. All good qualities (dhammā) which constitute right and meritorious conduct are comprised in the phrase -kusala-dhammā Sn 1039, 1078, expld. in extenso Nd^{2} s. v. See also cpd. °dhamma. — Kusalaṃ **karoti** to do what is good and righteous, i. e. kāyena, vācāya, manasā It 78; cp. Dh 53; sabba-pāpassa akaraṇaṃ kusalassa upasampadā sacittapariyodapanaṃ etaṃ Buddhānusāsanaṃ D II.49=Dh 183; cp. Nett 43, 81, 171, 180. Kusalaṃ **bhāveti** to pursue righteousness (together with akusalaṃ pajahati to give up wrong habits) A I.58; IV.109 sq.; It 9. — **akusala** adj.: improper, wrong, bad; nt.: demerit, evil deed D I.37, 163; bālo+akusalo Sn 879, 887; =pāpa PvA 60, cp. pāpapasuto akatakusalo ib. 6. kusalaṃ & akusalaṃ are discussed in detail (with ref. to rūpâvacara° fivefold, to arūpâvacara° & lokuttara° fourfold, to kāmâvacara° eight & twelvefold) at Vism 452-454. — **kusalākusala** good and bad M I.489; S V.91; Miln 25; Nett 161, 192; Dhs 1124 sq. — **sukusala** (dhammānaṃ) highly skilled D I.180 (cp. M. II.31).

-anuesin striving after righteousness Sn 965; cp. kinkusalānuesin D II.151 and kinkusalagavesin M I.163 sq.; **-abhisanda** overflow of merit (+puñña°) A II.54 sq.; III.51; 337; **-kamma** meritorious action, right conduct A I.104; 292 sq.; Ps I.85; II.72 sq.; PvA 9, 26; **-cittā** (pl.) good thoughts Vbh 169-173, 184, 285 sq., 294 sq.; **-cetanā** right volition Vbh 135; **-dhammā** (pl.) (all) points of righteousness, good qualities of character S II.206; M I.98; A IV.11 sq.; V.90 sq.; 123 sq.; Pug 68, 71; Vbh 105; Ps I.101, 132; II.15, 230; VvA 74, 127; **-pakkha** " the side of virtue," all that belongs to good character M III.77 (and a°) with adj. °pakkhika S V.91; **-macchariya** Dhs 1122 is to be corrected to kula° instead of kusala° (meanness as regards family) cp. Nd^{2} on vevicca; **-mūla** the basis or root of goodness or merit; there are three: alobha, adosa, amoha M I.47, 489=A I.203=Nett 183; D III.214; Dhs 32, 313, 981; Vbh 169 sq., 210; Nett 126. Cp. °paccaya Vbh 169; °ropanā Nett 50; **-vitakka** good reasoning, of which there are three: nekkhamma°, avyāpāda°, avihiṃsā° D III.215; It 82; Nett 126; **-vipāka** being a fruit of good kamma Dhs 454; Vism 454 (twofold, viz. ahetuka & sahetuka). **-vedanā** good, pure feeling Vbh 3 sq.; cp. °saññā and °sankhārā Vbh 6 sq.; Nett 126 (three °saññā, same as under °vitakkā); **-sīla** good, proper conduct of life M II.25 sq.; adj. °sīlin D I.115 (=DA I.286).

Kusalatā [fem. abstr. fr. kusala] (only -°) skill, cleverness, accomplishment; good quality. — lakkhaṇa° skill in interpreting special signs VvA 138; aparicita° neglect in acquiring good qualities PvA 67. For foll. cp. Mrs. Rh. D. *Dhs. trsl.* pp. 345-348; āpatti° skill as to what is an offence; samāpatti° in the Attainments; dhātu° in the Elements; manasikāra° proficiency in attention; āyatana° skill in the spheres; paṭiccasamuppāda° skill in conditioned Genesis; ṭhāna° and aṭṭhāna° skill in affirming (negating) causal conjuncture: all at D III.212 and Dhs 1329-1338; cp. A I.84, 94.

Kusi (nt.) one of the four cross seams of the robe of a bhikkhu Vin I.287; II.177; and aḍḍha° intermediate cross seam ibid. See Bdhgh's note in *Vin. Texts* II.208.

Kusīta (adj.) [Sk. kusīda; cp. **kosajja**] indolent, inert, inactive. Expl. by kāma-vitakkādīhi vitakkehi vītināmanakapuggalo DhA II.260; by nibbiriyo DhA III.410; by alaso PvA 175. Often comb^{d} with **hīnaviriya**, devoid of zeal; It 27, 116; Dh 7, 112, 280; Miln 300, 396. Also equivalent to **alasa** Dh 112; comb^{d} with **dussīla** Miln 300, 396; with **duppaññā** D III.252=282; A II.227, 230; III.7, 183, 433. — In other connections: M I.43, 471; A III.7 sq., 127; V.95, 146, 153, 329 sq.; S II.29, 159, 206; It 71, 102; J IV.131 (nibbiriya+); Vism 132; DhA I.69. The eight kusītavatthūni, occasions of indolence, are enumerated at A IV.332; D III.255; Vbh 385. — **akusīta** alert, mindful, careful Sn 68 (+alīnacitto); Nd^{2} s. v.; Sdhp 391.

Kusītatā (f.) [abstr. fr. kusīta] in a° alertness, brightness, keenness VvA 138.

Kusuma (nt.) any flower J III.394 (°dāma); V.37; PvA 157 (=puppha); VvA 42; Dpvs I.4; Sdhp 246, 595; Dāvs V.51 (°agghika), fig. vimutti° the flower of emancipation Th 1, 100; Miln 399.

Kusumita (adj.) in flower, blooming VvA 160, 162.

Kusumbha (nt.) the safflower, Carthamus tinctorius, used for dying red J V.211 (°rattavattha); VI.264 (do); Khus IV.2.

Kussubbha and **kussobbha** (nt.) [Sk. kuśvabhra] a small pond, usually comb^{d} with **kunnadī** and appl^{d} in similes: S II.32=A I.243=V.114; S II.118; V.47, 63, 395; A II.140; IV.100; Sn 720; PvA 29; DA I.58.

Kuha (adj.) [Sk. kuha; ***qeudh** to conceal, cp. Gr. κεύθω; Ags hȳdan, E. hide] deceitful, fraudulent, false, in phrase kuhā thaddhā lapā singī A II.26=Th 1, 959=It 113. — **akuha** honest, upright M I.386; Sn 957; Miln 352.

Kuhaka [der. fr. prec.] deceitful, cheating; a cheat, a fraud, comb^{d} with **lapaka** D I.8; A III.111. — A V.159 sq.; Sn 984, 987; J I.375 (°tāpasa); DhA IV.152 (°brāhmaṇa); IV.153 (°cora); Miln 310, 357; PvA 13; DA I.91.

Kuhanā (f.) [abstr. fr. adj. kuhana=kuhaka] 1. deceit, fraud, hypocrisy, usually in comb^{n} kuhana-lapana " deceit and talking-over "=deceitful talk D I.8; A III.430; DA I.92; Miln 383; Nd^{2} on avajja. — M I.465=It 28, 29; S IV.118; A V.159 sq.; Vism 23; Vbh 352; Sdhp 375. — 2. menacing SnA 582. — Opp. **akuhaka** Sn 852. — Var. commentator's derivations are **kuhāyanā** (fr. kuhanā) and **kuhitattaṃ** (fr. kuheti), to be found at Vism 26.

-vatthūni (pl.) cases or opportunities of deceit, three of which are discussed at Nd^{2} on nikkuha, mentioned also at Vism 24; DA I.91 & SnA 107.

Kuhara (nt.) (der. fr. kuha) a hole, a cavity; lit. a hiding-place Dāvs I.62.

Kuhiṃ see under **ku°**

Kuhilikā (pl.) kuhali flowers Attanugaluvaṃsa 216.

Kuhiyati only in pahaṃsīyati+k° " he exults and rejoices " at Miln 326 (cp. *Miln trsl.* II.220, where printed **kuhūyati**).

Kuheti [v. denom. fr. kuha] to deceive DA 91; ger. kuhitvā deceiving J VI.212.

Kūjati [**kuj**, expl^{d} with **guj** at Dhtp 78 by " **avyatte sadde** "] to sing (of birds; cp. **vikūjati**) J II.439; IV.296; Dāvs V.51. — pp. **kūjita** see **abhi°**, **upa°**.

Kūṭa[1] (nt.) [Dhtp 472 & Dhtm 526 expl. **kuṭ** of kūṭa[1] by koṭille (koṭilye), cp. Sk. kūṭa trap, cp. Gr. *παλεύω* to trap birds] a trap, a snare; fig. falsehood, deceit. As trap J I.143 (kūṭapāsādi); IV.416 (expl[n] paṭicchannapāsa). As deceit, cheating in formula tulā° kaṇsa° māna° "cheating with weight, coin and measure" (DA I.78=vañcana) D I.5=III.176=S V.473=M I.180 =A II.209; V.205=Pug 58. māna° PvA 278. — As adj. false, deceitful, cheating, see cpds. — *Note.* kūṭe J I.145 ought to be read kuṭe (antokuṭe padīpo viya, cp. ghaṭa).

-aṭṭa a false suit, in °kāra a false suitor J II.2; DhA I.353; **-jaṭila** a fraudulent ascetic J I.375; DhA I.40; **-māna** false measure PvA 191; **-vāṇija** a false-trader Pv III.4[2]; PvA 191; **-vinicchayikatā** a lie (false discrimination) PvA 210. **-vedin** lier, calumniator J IV.177.

Kūṭa[2] (m. nt.) [Vedic kūṭa horn, bone of the forehead, prominence, point, ***qele*** to jut forth, be prominent; cp. Lat. celsus, collis, columen; Gr. *κολωνός κολοφών*; Ags. holm, E. hill] — (a) prominence, top (cp. koṭi), in abbha° ridge of the cloud Vv I.[1] (=sikhara); aṇsa° shoulder, clavicle, VvA 121, 123 pabbata° mountain peak Vin II.193; J I.73. Cp. koṭa. — (b) the top of a house, roof, pinnacle A I.261; Vv 78[4] (=kaṇṇikā VvA 304); gaha° Dh 154; PvA 55. Cp. also kūṭāgāra. — (c) a heap, an accumulation, in sankāra° dust-heap M II.7; PvA 144. — (d) the topmost point, in phrase desanāya kūṭaṇ gahetvā or desanā kūṭaṇ gaṇhanto "leading up to the climax of the instruction" J I.275, 393, 401; V.151; VI.478; VvA 243. Cp. arahattena kūṭaṇ gaṇhanto J I.114; arahattaphalena k. gaṇhiṇ ThA 99.

-anga the shoulder Vv 15[8] (=VvA 123). **-âgāra** (nt.) a building with a peaked roof or pinnacles, possibly gabled; or with an upper storey Vin I.268; S II.103=V.218; III.156; IV.186; V.43, 75, 228; A I.101, 261; III.10, 364; IV.231; V.21; Pv III.1[7]; 2[21]; Vv 8[2] (=ratanamayakaṇṇikāya bandhaketuvanto VvA 50); VvA 6 (upari°, with upper storey) v. l. kuṭṭhāgāra; PvA 282 (°dhaja with a flag on the summit); DhA IV.186. In cpds.: -° *matta* as big as an upper chamber J I.273; Miln 67; -°*sālā* a pavilion (see description of Maṇḍalamāḷa at DA I.43) Vin III.65, 68, 87; IV.75; D I.150; S II.103=V.218; IV.186. **-(n)gama** going towards the point (of the roof), converging to the summit S II.263=III.156=V.43; **-ṭṭha** standing erect, straight, immovable, in phrase vañjha k° esikaṭṭhāyin D I.14=56=S III.211=M I.517 (expl. DA I.105 by pabbatakūṭaṇ viya ṭhita); **-poṇa** at Vism 268 is to be read °**goṇa**: see **kūṭa**[4].

Kūṭa[3] (nt.) [***qolā*** to beat; cp. Lat. clava; Gr. *κλάω, κόλος*, and also Sk. khaḍga; Lat. clades, procello; Gr. *κλαδαρός*. The expl[n] of **kuṭ**[3] at Dhtp 557 & Dhtm 783 is "ākoṭane"] a hammer, usually as **aya°** an iron sledge-hammer J I.108; or **ayo°** PvA 284; **ayomaya°** Sn 669; **kammāra°** Vism 254.

Kūṭa[4] (adj.) [Sk. kūṭa, not horned; ***(s)qer*** to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk. kṛdhu maimed. The expl[n] of **kuṭ** as "chede," or "chedane" (cutting) at Dhtp 90, 555; Dhtm 115, 526, 781 may refer to this kūṭa. See also kuṭṭa] without horns, i. e. harmless, of **goṇa** a draught bullock Vin IV.5=J I.192 (in play of words with kūṭa deceitful J. trsl. misses the point & translates "rascal"). These maimed oxen (cows & calves) are represented as practically useless & sluggish in similes at Vism 268, 269: kūṭa-goṇa- (so read for °poṇa)-yutta-ratha a cart to which such a bullock is harnessed (uppathaṇ dhāvati runs the wrong way); **kūṭa-dhenuyā khīraṇ pivitvā kūṭa-vaccho**, etc., such a calf lies still at the post. — Kūṭa-danta as Np. should prob. belong here, thus meaning "ox-tooth" (derisively) (D I.127; Vism 308), with which may be compared **danta-kūṭa** (see under danta).

Kūṭeyya (nt.) [der. fr. *kūṭya of kūṭa[1], cp. in formation sāṭheyya] fraud, deceit, in comb[n] with **sāṭheyya** & **vankeyya** M I.340; A V.167.

Kūpa (m.) [Vedic kūpa, orig. curvature viz. (a) interior=cavity, cp. Lat. cupa, Gr. *κύπελλον* cup; also Gr. *κύμβη*, Sk. kumbha; — (b) exterior=heap, cp. Ags. hēap, Ohg. heap, Sk. kūpa mast]. 1. a pit, a cavity: **akkhi°** the socket of the eye M I.80, 245; DhsA 306; **gūtha°** a cesspool D II.324; Sn 279; Pv II.3[16]; Pug 36; **miḷha°** a pit for evacuations Pgdp 23, 24; **loma°** the root of the hair, a pore of the skin DA I.57; Vism 262, 360; also in na loma-kūpamattaṇ pi not even a hair-root J I.31; III.55; **vacca°**=gūtha° Vin II.141, 222. As a tank or a well: J VI.213; VvA 305. — 2. the mast of a boat J III.126; Miln 363, 378. See next.

-khaṇa one who digs a pit J VI.213. **-tala** the floor of a pit Vism 362.

Kūpaka=kūpa 1. Vism 361 (akkhi°), 362 (naditīra°), 449 (id.); =kūpa. 2. J II.112; IV.17.

Kūla (nt.) [Dhtp 271: kūla āvaraṇe] a slope, a bank, an embankment. Usually of rivers: S I.143=J III.361; A I.162; Sn 977; J I.227; Miln 36: udapāna° the facing of a well Vin II.122; vaccakūpassa k° the sides of a cesspool Vin II.141. See also paṇsu°, & cp. uk°, upa° paṭi°.

Kūra (nt.) in **sukkha°** boiled rice (?) Vin IV.86; DhA II.171.

Keka [?] N. of a tree J V.405. Kern, *Toev.* s. v. suggests misreading for **koka** Phœnix sylvestris.

Keṭubha [deriv. unknown] expl[d] by Buddhaghosa DA I. 247 as "the science which assists the officiating priests by laying down rules for the rites, or by leaving them to their discretion" (so Trenckner, *J.P.T.S.* 1908, 116). In short, the ritual; the kalpa as it is called as one of the vedangas. Only in a stock list of the subject a learned Brahmin is supposed to have mastered D I.88; A I.163, 166; Sn 1020; Miln 10, 178. So in BSk; AvŚ II.19; Divy 619.

Keṭubhin [deriv. unknown] MA 152 (on M I 32) has "trained deceivers (sikkhitā kerātikā); very deceitful, false all through"; III.6=A III.199.

Ketaka [etym. uncertain] N. of a flower J IV.482.

Ketana sign etc., see saṇ°

Ketu [Vedic ketu, ***(s)qait***, clear; cp. Lat. caelum (=*caidlom), Ohg heitar, heit; Goth. haidus; E. -hood, orig. appearance, form, like] — 1. ray, beam of light, splendour, effulgence Th 1, 64; which is a riddle on the various meanings of ketu. — 2. flag, banner, sign, perhaps as token of splendour Th 1, 64. **dhamma-k°** having the Doctrine as his banner A I.109=III.149; **dhūma-k°** having smoke as its splendour, of fire, J IV.26; VvA 161 in expl[n] of dhūmasikha.

-kamyatā desire for prominence, self-advertisement (perhaps vainglory, arrogance) Vism 469; Dhs 1116 (Dhs A. trs. 479), 1233=Nd[2] 505; Nd[1] on Sn 829 (=uṇṇama); — **mālā** "garland of rays" VvA 323.

Ketuṇ see kayati.

Ketuvant (adj.) [fr. ketu] having flags, adorned with flags VvA 50.

Kedāra (m. nt.) an irrigated field, prepared for ploughing, arable land in its first stage of cultivation: **kedāre pāyetvā karissāma** "we shall till the fields after watering them" J I.215; as square-shaped (i. e. marked out as an allotment) Vin I.391 (**caturassa°**; Bdhgh on MV VIII.12, 1); J III.255 (**catukkaṇṇa°**); surrounded by a trench, denoting the boundary (-mariyādā) DhA

III.6. — J IV.167; V.35; PvA 7 (=khetta). The spelling is sometimes **ketāra** (J III.255 v. l.) see Trenckner, *J.P.T.S.* 1908, 112. *Note.* The prefix ke- suggests an obsolete noun of the meaning "water," as also in kebuka, ke-vaṭṭa; perhaps Sk. kṣvid, kṣvedate, to be wet, ooze? ke would then be k(h)ed, and kedara= ked+**dṛ**, bursting forth of water=inundation; kebuka =kedvu(d)ka (udaka); kevaṭṭa=ked+**vṛ**, moving on the water, fisherman; (cp. AvŚ Index Kaivarta: name of an officer on board a trading vessel).

-**koṭi** top or corner-point of a field Vism 180.

Kebuka [on ke- see note to prec.] water J VI.38 (=42: k. vuccati udakaṃ). As **nadī** a river at J III.91, where Seruma at similar passage p. 189.

Keyūra (nt.) a bracelet, bangle DhA II.220 (v. l. kāyura).

Keyūrin (adj.) wearing a bracelet PvA 211 (=kāyūrin).

Keyya (ger. of kayati) for sale J VI.180 (=vikkiṇitabba).

Kerāṭika (adj.) [fr. kirāṭa] deceitful, false, hypocritic J I.461 (expl^{d} by bilāra); IV.220; IV.223 (=kirāsa); MA 152; DhA III.389 (=saṭha). — a° honest, frank J V.117 (=akitava, ajūtakara).

Kerāṭiya=prec. J III.260 (°lakkhaṇa); MA 152.

Kelisā at Th 1, 1010 is to be corrected into **keḷiyo** (see **keḷi**[2]).

Keḷanā (f.) [fr. kilissati? or is it kheḷana?] desire, greed, usually shown in fondness for articles of personal adornment: thus "selfishness" Vbh 351=DA I.286 (+**paṭikeḷanā**). In this passage it is given as a rather doubtful expl^{n} of **cāpalla**, which would connect it with **kṣvel** to jump, or **khel** to swing, oscillate, waver, cp. expl^{n} Dhtp 278 kela khela=calane. Another passage is Nd[2] 585, where it is comb^{d} with **parikeḷanā** and acts as syn. of vibhūsanā.

Keḷāyati [Denom. fr. **kīḷ** in meaning "to amuse oneself with," i. e. take a pride in. Always comb^{d} with **mamāyati**. BSk. same meaning (to be fond of): śālikṣetrāṇi k. gopāyati Divy 631. Morris. *J.P.T.S.* 1893, 16 puts it (wrongly?) to **kel** to quiver: see also keḷanā] to adorn oneself with (acc.), to fondle, treasure, take pride in (gen.) M I.260 (allīyati kelāyati dhanāyati mamāyati, where dhanāyati is to be read as vanāyati as shown by v. l. S. III.190 & M I.552); S III.190 (id.); Miln 73. — pp. **keḷāyita**.

Keḷāyana (nt.) [fr. keḷāyati, cp. kelanā & keḷi] playfulness, unsettledness Vism 134 (opp. majjhatta), 317.

Keḷāyita [pp. of keḷāyati] desired, fondled, made much of J IV.198 (expl^{d} with the ster. phrase kelāyati mamāyati pattheti piheti icchatī ti attho).

Keḷāsa (cp. Sk. kailāsa] N. of a mountain Bdhd 138.

Keḷi[1] (f.) [fr. **krīḍ** to play, sport: see kīḷati] 1. play, amusement, sport PvA 265 (=khiḍḍā); parihāsa° merry play, fun J I.116. — 2. playing at dice, gambling, in °**maṇḍala** "circle of the game," draught-board; °**ṃ bhindati** to break the board, i. e. to throw the die over the edge so as to make the throw invalid (cp. Cunningham, *Stupa of Bharhut*, plate 45) J I.379.

Keḷi[2] (f.) [either fr. **kil** as in kilijjati & kilissati, or fr. **kel**, as given under keḷanā] the meaning is not quite defined, it may be taken as "attachment, lust, desire," or "selfishness, deceit" (cp. kerāṭika & kilissati), or "unsettledness, wavering." — **keḷi-sīla** of unsettled character, unreliable, deceitful PvA 241. °**sīlaka** id. J II.447. — pañca **citta-keḷiyo**=pañca nivaraṇāni (kāmacchanda etc.), the gratifications of the heart Th 1, 1010 (corr. kelisā to **keḷiyo**!). — **citta-keḷiṃ** kīḷantā bahuṃ pāpakammaṃ katvā enjoying themselves (wrongly) to their heart's content J III.43. Cp. kāmesu **a-ni-kīḷi-tāvin** unstained by desires S I.9, 117.

Kevaṭṭa [on ke- see kedāra] fisherman D I.45 (in simile of dakkho k°) A III.31=342, cp. IV.91; Ud 24 sq.; J I.210; DhA II.132; IV.41; PvA 178 (°**gāma**, in which to be reborn, is punishment, fishermen being considered outcast); cp. J VI.399 N. of a brahmin minister, also D I.411 N. of Kevaḍḍha (?).

-**dvāra** N. of one of the gates of Benares, and a village near by Vv 19[7]; VvA 97.

Kevala (adj.-adv.) [cp. Lat. caelebs=*caivilo-b° to live by oneself, i. e. to live in celibacy, perhaps also, Goth. hails, Ohg. heil, E. whole] expression of the concept of unity and totality: only, alone; whole, complete; adv. altogether or only — 1. °**ṃ** (adv.) (a) only=just: k. tvaṃ amhākaṃ vacanaṃ karohi "do all we tell you" PvA 4; — only=but, with this difference: VvA 203, 249; — k. . . . vippalapati he only talks PvA 93; — and yet: "sakkā nu kiñci adatvā k. sagge nibbattituṃ?" is it possible not to give anything, and yet go to heaven? kevalaṃ mano-pasāda-mattena only by purity of mind DhA I.33; kevalaṃ vacchake balava-piya-cittatāya simply by the strong love towards the baby-calf Vism 313; (b) alone: k. araññaṃ gamissāmi VvA 260; — exclusive Miln 247. — **na k. . . . atha kho** not only . . . but also VvA 227. — 2. whole, entire Sn p. 108; Cp. I.10[19]; Pv II.6[3] (=sakala PvA 95); Vism 528 (=asammissa, sakala); Pv II.6[3] (=sakala PvA 95). — k.>akevala entire>deficient M I.326. °**ṃ** entirely, thoroughly, all round: k° obhāsenti VvA 282.

-**kappa** a whole kappa Sn pp. 18, 45, 125; KhA 115; VvA 124, 255. -**paripuṇṇa** fulfilled in its entirety (sakala DA I.177) of the Doctrine; expl^{d} also at Nett 10.

Kevalin (adj.) [fr. kevala] one who is fully accomplished, an Arahant; often with **mahesi** and **uttamapurisa**. Def^{n} sabbaguṇa-paripuṇṇa sabba-yoga-visaṃyutta Sn A 153. — ye suvimuttā te kevalino ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya S III.59 sq., i. e. "those who are thoroughly emancipated, these are the accomplished . . ."; kevalīnaṃ mahesiṃ khīṇ' āsavaṃ Sn 82=S I.167; — k. vusitavā uttamapuriso Nd[2] on tiṇṇa=A V.16. — with gen.: brahmacariyassa k. "perfected in morality" A II.23. — As Ep. of "brāhmaṇa" Sn 519=Nd[2] s. v.; of dhammacakka A II.9; see also Sn 490, 595. — **akevalin** not accomplished, not perfected Sn 878, 891.

Kesa [Vedic keśa; cp. kesara hair, mane=Lat. caesaries, hair of the head, Ags. heorđ=E. hair] the hair of the head S I.115 (haṭa-haṭa-k°, with dishevelled hair); A I.138 (palita-kesa with grey hair; also at J I.59); Sn 456 (nivutta°), 608; Th 1, 169; J I.59, 138; III.393; Miln 26; KhA 42; Vism 353 (in detail). The wearing of long hair was forbidden to the Bhikkhus: Vin II.107 sq.; 133 (cp. kesa-massu); — dark (glossy) hair is a distinction of beauty: susukāḷa-keso (of Gotama) D I.115; cp. kaṇha and kalyāṇa; PvA 26. — The hair of Petas is long and dishevelled PvA 56; Sdhp 103; it is the only cover of their nakedness: kesehi paṭicchanna "covered only with my hair" Pv I.10[2]. — **kesesu gahetvā** to take by the hair (in Niraya) D I.234; — **kesaṃ** oropeti to have one's hair cut Vin II.133.

-**oropaṇa**(-satthaka) (a) hair-cutting (knife), i. e. a razor DhA I.431; -**ohāraka** one who cuts the hair, a barber Vism 413. -**kambala** a hair blanket (according to Bdhgh human hair) D I.167=A I.240, 295=II.206=Vin I.305=M I.78=Pug 55; A I.286. -**kambalin** wearing a hair blanket (of Ajita) D I.55. -**kalāpā** (pl.) (atimanohara°) beautiful tresses PvA 46; -**kalyāṇa** beauty of hair DhA I.387; -**kārika** hairdresser Vv 17[5]; -**dhātu** the hair-relic (of the Buddha) J I.81; -**nivāsin** covered only with hair of Petas (: **keseh' eva paṭicchā-**

dita-kopīnā) Pv III.1[6]. °massu hair and beard; kappita-k°-m° (adj.) with h. and b. dressed D I.104; A IV.94; J VI.268. Esp. freq. in form kesa-massuṇ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṇ pabbajati "to shave off hair & beard, dress in yellow robes and leave the home for the homeless state," i. e. renounce the world and take up the life of a Wanderer D I.60, 115; III.60, 64, 76; A I.107; III.386; It 75; Pug 57; similarly A II.207 = Pug 56. **-sobha** the splendour or beauty of the hair PvA 46. **-hattha** a tuft of hair PvA 157; VvA 167..

Kesayati see kisa.

Kesara[1] a mane, in **-sīha** a maned lion J II.244; SnA 127.

Kesara[2] [fr. kesa] filament of flowers, hairy structures of plants esp. of the lotus; usually of kiñjakkha PvA 77; VvA 12; 111; — sa-kesarehi padumapattehi lotus-leaves with their hairs VvA 32; nicula-k° fibres of the Nicula tree VvA 134.

-bhāra a sort of fan (cp. vāladhi and cāmara) VvA 278.

Kesarin [fr. kesara[1]] having a mane, of a lion, also name of a battle-array (°saṇgāmo) Dpvs I.7; cp. AvŚ I.56.

Kesava [fr. last] of rich hair, of beautiful hair. Ep. of King Vāsudeva (cp. kaṇha) Pv II.6[2].

Kesikā (adj.) [fr. kesa] hairy, of mangoes Miln 334.

Ko see ka.

Koka[1] [not = Sk. koka, cuckoo] a wolf J VI.525; Nd[1] 13 = Nd[2] 420; Miln 267 = J V.416. °vighāsa remainder of a wolf's meal Vin III.58.

Koka[2] [cp. Sk. koka] N. of a tree, Phœnix sylvestris: see **keka**.

Kokanada (nt.) [cp. Sk. kokanada] the (red) lotus A III.239 = J I.116.

Kokāsika the red lotus in °jāta "like the red lotus," said of the flower of the Pāricchattaka tree A IV.118.

Kokila [cp. Sk. koka a kind of goose, also cuckoo, with derivation kokila cuckoo; cp. Gr. *κόκκυξ*, Lat. cuculus, E. cuckoo] the Indian cuckoo. Two kinds mentioned at VvA 57: **kāḷa**° and phussa° black and speckled k. — As **citra**° at J V.416. — Vv II[1], 58[8]; VvA 132, 163.

Koca [fr. **kuc**] see saṇ°.

Kodi see ka.

Koccha[1] (nt.) some kind of seat or settee, made of bark, grass or rushes Vin II.149; IV.40 (where the foll. def. is given: kocchaṇ nāma vāka-mayaṇ vā usīra-mayaṇ vā muñjamayaṇ vā babbaja-mayaṇ vā anto saṇveṭhetvā baddhaṇ hoti. Cp. *Vin. Texts* I.34; III.165); J V.407. Also in list of 16 obstructions (palibodhā) at Miln 11.

Koccha[2] (nt.) a comb (for hair-dressing) Vin II.107; Vv 84[46] (= VvA 349); Th 2, 254, 411 (= ThA 267).

-kāra a comb-maker Miln 331 (not in corresp. list of vocations at D I.51).

Koja mail armour J IV.296 (= kavaca).

Kojava a rug or cover with long hair, a fleecy counterpane Vin I.281; DhA I.177; III.297 (pāvāra°); Dāvs V.36. Often in expl[n] of **goṇaka** (q. v.) as dīgha-lomaka mahā-kojava DA I.86; PvA 157.

Koñca[1] [cp. Sk. krauñca & kruñc] the heron, often in comb[n] with **mayūra** (peacock): Th 1, 1113; Vv II[1], 35[8]; J V.304; VI.272; or with **haṇsa** Pv II.12[3]. — Expl[d] as **sārasa** VvA 57; **jiṇṇa**° an old heron Dh 155.

Koñca[2] = abbr. of koñca-nāda, trumpeting, in **koñcaṇ karoti** to trumpet (of elephants) Vin III.109; J VI.497.

-nāda the trumpeting of an elephant ("the heron's cry") [not with Morris, *J.P.T.S.* 1887, 163 sq. to **kruñc**. (meaning to bend, cp. Lat. crux, E. ridge), but prob. a contamination of krośa, fr. **krus** to crow, and kuñja = kuñjara, elephant (q. v.). Partly suggested at Divy 251; see also expl[n] at VvA 35, where this connection is quite evident.] J I.50; Miln 76 (in etymol. play with koñca); VvA 35. **-rāva** = prec. DhA IV.70. **-vādikā** a kind of bird J VI.538.

Koṭa [fr. kūṭa[2]] belonging to a peak, in cpd. °**pabbata** "peak-mountain," Npl. Vism 127 (write as K°), 292.

Koṭacikā pudendum muliebre, in conn. with kāṭa as a vile term of abuse Vin IV.7 (Bdhgh. koṭacikā ti itthi-nimittaṇ . . . hīno nāma akkoso).

Koṭi (f.) [cp. Sk. koṭi & kūṭa[2]] the end - (a) *of space*: the extreme part, top, summit, point (cp. **anta** to which it is opposed at J VI.371): dhanu-kotiṇ nissāya "through the (curved) end of my bow," i. e. by means of hunting J II.200; aṭṭhi-koṭi the tip of the bone J III.26; cāpa° a bow VvA 261; vema° the part of a loom that is moved DhA III.175; khetta° the top (end) of the field SnA 150; cankamana° the far end of the cloister J IV.30; PvA 79. — (b) *of time*: a division of time, with reference either to the past or the future, in **pubba**° the past (cp. pubbanta), also as **purima**°; and **pacchima**° the future (cp. aparanta). These expressions are used only of **saṇsara**: saṇsārassa purima koṭi na paññāyati "the first end, i. e. the beginning of S. is not known" Nd[2] 664; DhsA 11; of pacchimā koṭi ibid. — anamatagg' âyaṇ saṇsāro, pubba° na paññāyati S's end and beginning are unthinkable, its starting-point is not known (to beings obstructed by ignorance) S II.178 = III.149 = Nd[2] 664 = Kvu 29 = PvA 166; cp. Bdhd 118 (p.k. na ñāyati). — koṭiyaṇ ṭhito bhāvo "my existence in the past" J I.167. — (c) *of number*: the "end" of the scale, i. e. extremely high, as numeral representing approximately the figure a hundred thousand (cp. Kirfel, *Kosmographie*, p. 336). It follows on sata-sahassāni Nd[2] 664, and is often increased by sata° or sahassa°, esp. in records of wealth (dhana) Sn 677; J I.227, 230, 345 = DhA I.367 (asīti°-vibhavo); J I.478; PvA 3, 96; cp. also koṭisatā arahanto Miln 6, 18. — kahāpaṇa-koṭi-santhārena "for the price (lit. by the spreading out) of a 100,000 kahāpaṇas" Vin II.159 = J I.94 (ref. to the buying of Jetavana by Ānāthapiṇḍika).

-gata "gone to the end," having reached the end, i. e. perfection, nibbāna. Nd[2] 436; **-ppatta** = proc. Nd[2] 436; as "extreme" J I.67. **-simbali** N. of a tree (in Avīci) Sdhp 194.

Koṭika (adj.) [fr. koṭi] 1. having a point or a top, with ref. to the human teeth as **eka**°, **dvi**°, **ti**°, **catu**°, or teeth with one, two, etc., points Vism 251. — 2. having an end or climax SA on pariyanta (see *KS.* p. 320); āpāna° lasting till the end of life Miln 397: Vism 10. — 3. referring to (both) ends (of saṇsāra), in **ubhato**° pañhā questions regarding past & future M I.393 sq.

Koṭin (adj.) [fr. koṭi] aiming for an end or goal J VI.254 (cp. ākoṭana[2]).

Koṭilla (nt.) [fr. kuṭila] crookedness Dhtm 526; Abhp 859. As **koṭilya** at Dhtp 472.

Koṭumbara (nt.) [cp. BSk. kauṭumba Divy 559] a kind of cloth J VI.47 (coming from the kingdom of k.), 500 (spelt kodumb°). **-°ka** k.-stuffs Miln 2.

Koṭṭa (?) breaking, asi-k° note on Vin IV.363 (for asikoṭṭha Vin IV.171 ?); °aṭṭhi at Vism 254 read **koṭṭh°**.

Koṭṭana [fr. koṭṭeti] 1. grinding, crushing, pounding (grains) J 1.475; °**pacan' ādi** pounding and cooking, etc. DhA 11.261. — 2. hammering or cutting (?) in dāru° J 11.18; VI.86 (maṃsa°, here "beating," T. spells ṭṭh). Cp. adhikuṭṭanā.

Koṭṭita (pp. of kotteti] beaten down, made even Vism 254, 255.

Koṭṭima a floor of pounded stones, or is it cloth? Dāvs IV.47.

Koṭṭeti [cp. Sk. **kuṭ** & kuṭṭa[1]. Expl[d] one-sidedly by Dhtp (91 & 556) as "chedane" which is found only in 3 and adhikuṭṭanā. The meaning "beat" is attributed by Dhtp (557) & Dhtm (783) to root **kuṭ**[3] (see **kūṭa**[3]) by expl[n] "akoṭane." Cp. also kūṭa[4]; **ākoteti** & paṭikoṭeti]—1. to beat, smash, crush, pound J 1.478; VI.366 (spelt ṭṭh); DhA 1 25 (suvaṇṇaṃ) 165. — 2. to make even (the ground or floor) Vin 11.291 (in making floors); J VI.332. — 3. to cut, kill SnA 178 (=hanti of Sn 121); DhA 1.70 (pharasunā). — pp. **koṭṭita**. — Caus. **koṭṭāpeti** to cause to beat, to massage Vin 11.266; J IV.37 (ṭṭ the only v. l. B.; T. has ṭṭh).

Koṭṭha[1] (m. nt.)·[Sk. koṣṭha abdomen, any cavity for holding food, cp. kuṣṭa groin, and also Gr. *κύτος* cavity, *κύσθος* pudendum muliebre, *κύστις* bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicle] anything hollow and closed in (Cp. gabbha for both meanings) as — 1. the stomach or abdomen Miln 265, Vism 357; Sdhp 257. — 2. a closet, a monk's cell, a store-room, M 1.332; Th 2, 283 (?)=ThA, 219; J 11.168. — 3. a sheath, in asi° Vin IV.171.

-aṭṭhi a stomach bone or bone of the abdomen Vism 254, 255. **-abbhantara** the intestinal canal Miln 67; **-āgāra** (nt.) storehouse, granary, treasury: in conn. with kosa (q. v.) in formula paripuṇṇa-kosa-koṭṭhāgāra (adj.) D 1.134, expl[d] at DA 1.295 as threefold, viz. dhana° dhañña° vattha°, treasury, granary, warehouse; PvA 126, 133; **-āgārika** a storehouse-keeper, one who hoards up wealth Vin 1.2c 9; DhA 1.101; **-āsa** [=koṭṭha + aṃsa] share, division, part; °koṭṭhāsa (adj.) divided into, consisting of. K. is a] rose word only and in all Com. passages is used to explain bhāga: J 1.254; 266; VI.368; Miln 324; DhA IV.; 108 (=pada), 154; PvA 58, 111, 205 (kāma°=kāmaguṇā); VvA 62; anekena k°-ena infinitely PvA 221.

Koṭṭha[2] a bird J VI.539 (woodpecker ?).

Koṭṭha[3] [cp. Sk. kuṭṭha] N. of a plant, Costus speciosus (?) J V.420.

Koṭṭhaka[1] (nt.) "a kind of koṭṭha," the stronghold over a gateway, used as a store-room for various things, a chamber, treasury, granary Vin 11.153, 210; for the purpose of keeping water in it Vin 11.121=142; 220; treasury J 1.230; 11.168; — store-room J 11.246; koṭṭhake pāturahosi appeared at the gateway, i. e. arrived at the mansion Vin 1.291.; — **udaka-k** a bath-room, bath cabinet Vin 1.205 (cp. Bdhgh's expl[n] at *Vin. Texts* 11.57); so also **nahāna-k°** and **piṭṭhi-k°**, bath-room behind a hermitage J 111.71; DhA 11.19; a gateway, Vin 11.77; usually in cpd. **dvāra-k°** "door cavity," i. e. room over the gate: gharaṃ satta-dvāra-koṭṭhaka-paṭimaṇḍitaṃ "a mansion adorned with seven gateways" J 1.227=230, 290; VvA 322. dvāra-koṭṭhakesu āsanāni paṭṭhapenti "they spread mats in the gateways" VvA 6; esp. with **bahi**: bahi-dvārakoṭṭhakā nikkhāmetvā "leading him out in front of the gateway" A IV.206; °e ṭhita or nisinna standing or sitting in front of the gateway S 1.77; M 1.161, 382; A 111.30. — **bala-k.** a line of infantry J 1.179. — **koṭṭhaka-kamma** or the occupation connected with a storehouse (or bathroom ?) is mentioned as an example of a low occupation at Vin IV.6; Kern, *Toev.* s. v. "someone who sweeps away dirt."

Koṭṭhaka[2] [cp. Sk. koyaṣṭika] the paddy-bird, as **rukkha** J 111.25; 11.163 (v. l. ṭṭ).

Koṭṭhu see kotthu.

Koṭṭheti at J 11.424 the v. l. khobheti (nāvaṃ) should be substituted. See also koṭṭeti.

Koṇa [cp. Sk. koṇa & also P. kaṇṇa] 1. a corner Vin 11.137; catu°=catu-kaṇṇa PvA 52; —°**racchā** cross-roads PvA 24. — 2. a bow for a musical instrument Miln 53.

Koṇṭa (v. l. B. koṇḍa) (?) a man of dirty habits J 11.209, 210, 212.

Koṇṭha a cripple J 11.118.

Koṇḍa-damaka (?) [cp. kuṇḍa] J IV.389; a'so as v. l. B at J 11.209.

Koṇḍañña a well-known gotta J 11.360.

Kotūhala (nt.) [on formation cp. kolāhala; see aiso kutūhala] excitement, tumult, festival, fair Dāvs 11.80; esp. in °**mangalaṃ** paccāgacchati he visits the fair or show of . . . M 1.265; A. 111.439; °**mangalika** celebrating feasts, festive A 111.206; J 1.373; Miln 94 (cp. *Miln trsl.* 1.143[n]: the native commentator refers it to erroneous views and discipline called kotūhala and mangalika) — (b) adj.: **kotuhala** excited, eager for, desirous of Miln 4; DhA 1.330.

-sadda shout of excitement Miln 301.

Kotthalī (koṭṭhalī ?) a sack (?) Vin 111.189=IV.269.

Kotthu [koṭṭhu J only: cp. Sk. kroṣṭu, of **kruś**] a jackal D 111.25, 26; M 1.334; Nd[1] 149 (spelt koṭṭhu); J VI.537 (°sunā: expl[d] by sigāla-sunakhā, katthu-soṇā ti pi pāṭho). **kotthuka** (and koṭṭhuka)=prec. S 1 66 (where text has kutthaka) J 11.108; Miln 23.

Kodaṇḍa (nt.) [cp. Sk. kodaṇḍa] a cross-bow M 1.429 (opp. to cāpa); Miln 351 (dhanu and k°). °**ka** same J IV.433 (expl[d] by dhanu).

Kodumbara see koṭumbara.

Kodha [Vedic krodha fr. **krudh**, cp. kujjhati] anger. Nearest synonyms are **āghāta** (Dhs. 1060=Nd[2] 576, both expositions also of dosa), **upanāha** (always in chain rāga, dosa, moha, kodha, upanāha) and **dhūma** (cp. *θυμός*, Mhg. toûm=anger). As pair **k.** and **upanāha** A 1.91, 95; in sequence kodha upanāha makkha paḷāsa, etc. Nd[2] rāga 1.; Vbh 357 sq.; Vism 53, 107, 306; in formula abhijjhā byāpāda k. upanāha M 1.36; A 1.299=IV.148; cp. A IV.456=V.209; V.39, 49 sq., 310, 361. As equivalent of **āghāta** Dhs 1060=Nd[2] 576, cp. Pug 18. In other comb[n]: with **mada** and **thambha** Sn 245; **kadariya** Sn 362; **pesuniya** Sn 928; **mosavajja** Sn 866, 868 (cp. S 1.169). Other passages, e. g. A 1 283; S 1.240; Sn 537 (lobha°); Pv 11.3[7]; Dh 1.52 (anattha-janano kodho); PvA 55, 222. — **kodha** is one of the obstacles to Arahantship, and freedom from kodha is one of the fundamental virtues of a well-balanced mind. — **mā vo kodho ajjhabhavi** "let not anger get the better of you" S 1.240; **māno hi te brāhmaṇa khāribhāro kodho dhūmo bhasmani mosavajjaṃ**, etc. "anger is the smoke (smouldering) in the ashes" S 1.169=Nd[2] 576. — **kodhaṃ chetvā** cutting off anger S 1.41=47=161=237; **kodhaṃ jahe vippajaheyya mānaṃ** "give up anger, renounce conceit" J. 1.23 25=Dh 221; **kodhaṃ pajahanti vipassino**: "the wise give up anger" It 2=7; **panuṇṇa-kodha** (adj.) one who has driven out anger Sn 469; **akkodhena jine kodhaṃ** conquer anger by meekness Dh 223=J 11.4=VvA 69. **Yo ye uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye tam ahaṃ sārathiṃ brūmi** — "He who restrains

rising anger as he would a drifting cart, him I call a waggoner" Dh 222, cp. Sn 1. — **akkodha** freedom from anger, meekness, conciliation M 1.44; S 1.240 (with **avihiṃsā** tenderness, kindness); A 1.95; Dh 223=J II.4=VvA 69.

-**âtimāna** anger and conceit Sn 968. -**upāyāsa** companionship or association with anger, the state of being pervaded with anger (opp. akkodh°) M 1.360, 363; often compared with phenomena of nature suggesting swelling up, viz. "uddhumāyika" kodhupāyāsassa adhivacanaṃ M 1.144; "sa-ummī" It 114; "sobbho papāto" S III.109; -**garu** "having respect for" i. e. pursuing anger (opp. saddhammagaru) A II.46 sq., 84; -**paññāṇa** (adj.) knowing the true nature of anger Sn 96 (cp. SnA 170); -**bhakkha** feeding on, i. e. fostering anger, Ep. of a Yakkha S 1.238; -**vinaya** the discipline or control of anger A 1.91; V.165, 167 (comb^{d} with upanāha vinaya).

Kodhana (adj.) [fr. kodha) having anger, angry, uncontrolled]; usually in comb^{n} with **upanāhin**, e. g. Vin II.89; D III.45, 246; A V.156, cp. Sn 116; S II.206; Pug 18. — k° kodhābhibhūta A IV.94 sq.; k° kodhavinayassa na vaṇṇavādī A V.165. — Used of caṇḍa PvA 83. — Cp. S IV.240; M 1.42 sq., 95 sq.; PvA 82. — akkodhana friendly, well-disposed, loving D III.159; S II.207; IV.243; M 1.42 sq., 95 sq.; Sn 19, 624, 850, 941; Vv 15^{5}; VvA 69.

Konta a pennant, standard (cp. kunta) J VI.454; DA I.244; SnA 317.

Kontimant at J VI.454 is expl^{d} by camma-kāra, thus "worker in leather (-shields or armour)," with der. fr. konta ("satthitāya kontāya likhattā . . ."), but reading and meaning are uncertain.

Kopa [fr. **kup**] ill-temper, anger, grudge Vin II.184=Sn 6; Dhs 1060; with appaccaya (mistrust) M 1.27; almost exclusively in phrase kopañ ca dosañ ca appaccayañ ca pāṭukaroti (pātvakāsi) "he shows forth ill-temper, malice and mistrust" (of a "codita" bhikkhu) D III.159; S IV.305; M 1.96 sq., 250, 442; A 1.124, 187; II.203; III.181 sq.; IV.168, 193; J 1.301; Sn p. 92. — **akopa** (adj.) friendly, without hatred, composed Sn 499.

-**antara** (adj.) one who is under the power of ill-temper S 1.24.

Kopaneyya (adj.) [fr. kopa] apt to arouse anger J VI.257.

Kopīna (nt.) [cp. Sk. kaupīna] a loin-cloth J V.404; Pv II.3^{23}; PvA 172; Sdhp 106.

-**niddaṃsanin** "one who removes the loin-cloth," i. e. shameless, impure D III.183.

Kopeti [caus. of kuppati] to set into agitation, to shake, to disturb: rājadhamme akopetvā not disturbing the royal rules PvA 161; J II.366=DhA IV.88; kammaṃ kopetuṃ Vin IV.153 to find fault with a lawful decision; kāyangaṃ na kopeti not to move a limb of the body: see kāya. Cp. paṭi°, pari°, vi°, saṃ°.

Komala see kamala; Mhbv 29.

Komāra [fr. kumāra] (adj.) juvenile, belonging to a youth or maiden: f. **komārī** a virgin A IV.210.

-**pati** husband of a girl-wife J II.120. -**brahmacariyā** (°ṃ carati) to practise the vow of chastity or virginity A III.224; ThA 99. -**bhacca** Np. "master of the k°-science," i. e. of the medical treatment of infants (see note on Vin 1.269 at *Vin. Texts* II.174). As such it is the cognomen of Jīvaka D 1.47 (as Komārabhacca DA 1.132); Vin 1.71; J 1.116; cp. Sdhp 351.

Komāraka (and °ika)=prec. A 1.261; J II.180 (dhamma virginity); of a young tree S IV.160. —f. °ikā J III.266.

Komudī (f.) [fr. kumuda the white waterlily, cp. Sk. kaumudī] moonlight; the full-moon day in the month Kattika, usually in phrase **komudī catumāsinī** Vin 1.155, 176, sq.; D 1.47 (expl^{d} at DA 1.139 as: tadā kira kumudāni supupphitāni honti) or in phrase **komudiyā puṇṇamāya** DhA III.461.

Koraka (m. nt.) [cp. Sk. koraka] 1. a bud J II.265. — 2. a sheath J III.282.

Korakita (adj.) [fr. koraka] full of buds VvA 288.

Korajika (adj.) [fr. ku+**raj** or **rañj**, cp. rāga] affected, excitable, infatuated Nd^{1} 226=Nd^{2} 342 (v. l. kocaraka)=Vism 26 (v. l. korañjika).

Koraṇḍaka [=kuraṇḍaka] a shrub and its flower J V.473 (°dāma, so read for karaṇḍaka), VI.536; as Npl. in Koraṇḍaka-vihāra Vism 91.

Korabya [Sk. kauravya] Np. as cognomen: the descendant of Kuru J II.371 (of Dhanañjaya).

Koriyā (f.) a hen v. l. (ti vā pāḷi) at Th 2, 381 for turiyā. See also ThA 255 (=kuñcakārakukkuṭī).

Kola (m. nt.) [Halāyudha II.71 gives kola in meaning of "hog," corrupted fr. kroḍa] the jujube fruit M 1.80; A III.49 (sampanna-kolakaṃ sūkaramaṃsa "pork with jujube"); J III.22 (=badara); VI.578.

-**mattiyo** (pl.) of the size of a j. fruit, always comb. w. kolaṭṭhi-mattiyo, of boils A V.170=Sn p. 125, cp. S 1.150; -**rukkha** the j. tree SnA 356; DA 1.262; -**sampāka** cooked with (the juice of) jujube Vv 43^{5} (=VvA 186).

Kolankola [der. fr. kula] going from kula to kula (clan to clan) in saṃsāra: A 1.233=Pug 16; S V.2 5; Nett 189, cp. A IV.381; A V.120.

Kolañña (adj.) [fr. kula] born of (good) family (cp. kulaja); as -°, belonging to the family of . . . D 1.89; DA 1.252; Miln 250. —**khīṇa-kolañña** (adj.) one who has come down in the world Vin 1.86.

Kolaṭṭhi the kernel of the jujube, only in cpd. °**mattiyo** (pl.) S 1.150=A V.170=Sn p. 125 (with kolamattiyo), and °**mattā** Th 2, 498=ThA 289; DhA 1.319.

Kolaputti at A 1.38 is composition form of **kulaputta**, and is to be combined with the foll. -vaṇṇa-pokkharatā, i. e. light colour as becoming a man of good family. Kern, *l. cit.* s. v. quite unnecessarily interprets it as "heron-colour," comparing Sk. kolapuccha heron. A similar passage at Nd^{1} 80=Nd^{2} 505 reads kolaputtikena vā vaṇṇapokkharatāya vā, thus taking kolaputtikaṃ as nt, meaning a man of good virtue. The A passage may be corrupt and should then be read °puttikaṃ.

Kolamba (and **kolamba** VvA) a pot or vessel in general. In Vin always together with **ghaṭa**, pitcher: Vin 1.208, 213, 225, 286; J 1.33; DA 1.58; VvA 36.

Kolāhala (nt.) (cp. also halāhala) shouting, uproar, excitement about (-°), tumult, foreboding, warning about something, hailing. There are 5 kolāhalāni enum^{d} at KhA 120 sq. viz. **kappa**° (the announcement of the end of the world, cp. Vism 415 sq.), **cakkavatti**° (of a world-king), **buddha**° (of a Buddha), **mangala**° (that a Buddha will pronounce the "εὐαγγέλιον"), **moneyya**° (that a monk will enquire of the Lord after the highest wisdom, cp. SnA 490). One may compare the 3 (mahā-)halāhalāni given at J 1.48 as kappa-halāhala, buddha° and cakkavatti°, eka-kolāhalaṃ *one* uproar J IV.404; VI.586; DhA II.96. See also Vin II.165, 275, 280; J V.437; DhA 1.190; PvA 4; VvA 132.

Koliya (adj.) [fr. kola] of the fruit of the jujube tree J III.22, but wrongly expl^{d} aś kula-dattika ph.=by a man of (good) family.

Koliniyā (f.) well-bred, of good family J II.348 (BB **koleyyaka**).

Koleyyaka (adj.) of good breed, noble, applᵈ to dogs J I.175; IV.437. Cp. koliniyā, and Divy 165: kolika-gadrabha a donkey of good breed.

Koḷāpa (and **kolāpa**) (adj.) 1. dry, sapless; always applᵈ to wood, freq. in similes S IV.161, 185; M I.242; III.95; J III.495; Miln 151; DhA II.51; IV.166. — 2. hollow tree Ndˢ 40; SnA 355 (where Weber, *Ind. Streifen* V.1862, p. 429 suggests reading koṭara = Sk. koṭara hollow tree; unwarranted).

Koḷikā (or kolika?) (f.) adj. = kolaka, appl. to boils, in pīḷikoḷikā (itthi) having boils of jujube size Th 2, 395 (expl. at ThA 259; akkhidalesu nibbattanakā pīḷikā vuccati).

Kovida (adj.) [ku + **vid.**] one who is in the possession of right wisdom, with ref. either to dhamma, magga, or ariyasaccāni, closely related to **medhāvin** and **paṇḍita**. S I.146, 194, 196 (ceto-pariyāya°); A II.46; M I.1, 7, 135, 300, 310, 433; Dh 403 = Sn 627; Sn 484 (jāti-maraṇa°), 653 (kammavipāka°); Pv I.11¹²; Vv 15⁹ (= VvA 73), 63³⁰ (= VvA 269); Miln 344; Sdhp 350. —**akovida** ignorant of true wisdom (dhammassa) S I.162; Sn 763; S IV.287 = Ndˢ on attānudiṭṭhi.

Koviḷāra [cp. Sk. kovidāra] a sort of ebony, Bauhinia variegata; a tree in the devaloka (pāricchattaka koviḷāra: k-blossom, called p. VvA 174) A IV.117 sq.; Sn 44; J IV.29; Vv 38¹; DhA I.270.

-**puppha** the flower of the K. tree SnA 354 (where the limbs of one afflicted with leprosy are compared with this flower).

Kosa¹ (m. nt.) [cp. Sk. kośa and koṣa, cavity, box vessel, cp. Goth. hūs, E. house; related also kukṣi = P. kucchi] any cavity or enclosure containing anything, viz. 1. a store-room or storehouse, treasury or granary A IV.95 (rāja°); Sn 525; J IV.409 (= wealth, stores); J VI.81 (aḍḍhakosa only half a house) in cpd. -° **koṭṭhāgāra**, explᵈ at DA I.295 as koso vuccati bhaṇḍāgāraṇ. Four kinds are mentioned: hatthī°, assā°, rathā°, raṭṭhaṇ°. — 2. a sheath, in khura° Vism 251, paṇṇa° KhA 46. — 3. a vessel or bowl for food: see kosaka. — 4. a cocoon, see -°kāraka; — 5. the membranous cover of the male sexual organ, the praeputium J V.197. The Com. explˢ by sarīra-saṅkhāta k°. See cpd. kosohita. — Cp. also kosī.

-**ārakkha** the keeper of the king's treasury (or granary) A III.57; -**ohita** ensheathed, in phrase kosohita vatthaguyha "having the pudendum in a bag." Only in the brahmin cosmogonic myth of the superman (mahā-purisa) D III.143, 161. Applied as to this item, to the Buddha D I.106 (in the Cʸ DA I.275, correct the misprint kesa into kosa) D II.17; Sn 1022 pp. 106, 107; Miln 167. For the myth see *Dial* III.132-136. -**kāraka** the "cocoon-maker," i. e. the silk-worm, Vin III.224; Vism 251. -**koṭṭhāgāra** "treasury and granary" usually in phrase paripuṇṇa-k-k (adj.) "with stores of treasures and other wealth" Vin I.342; D I.134; S I.89; Miln 2; & passim.

Kosa² at VvA 349 is marked by Hardy, Index and trslᵈ by scar or pock. It should be corrected to kesa, on evidence of corresp. passage in ThA 267 (cp. koccha).

Kosaka [fr. kosa] 1. a sheath for a needle J III.282; — 2. a bowl, container, or vessel for food J I.349 (v. l. kesaka); M II.6, 7, (-°āhāra adj. living on a bowl-full of food; also aḍḍha°) Vism 263. — 3. case for a key (kuñcikā°) Vism 251.

Kosajja (nt.) [From kusīta] idleness, sloth, indolence; explᵈ at Vbh 369. — Vin II.2; S V.277-280; A I.11, 16; II.218; III.375, 421; V.146 sq.; 159 sq.; A IV.195 = Dh 241; Miln 351; Vism 132; Nett 127; DhA III.347; IV.85; DhsA 146; SnA 21.

Kosamattha = ka + samattha "who is able," i. e. able, fit DA I.27.

Kosalla (nt.) [der. fr. kusala] proficiency. There are 3 kinds mentioned at D III.220, Vbh 325 & Vism 439 sq., viz. **āya°**, **apāya°** and **upāya°**; at Dhs 16 = 20 = 292 = 555 = Ndˢ ad paññā it is classed between paṇḍicca and nepuñña. See also Pug 25; Vism 128 sq. (appanā°), 241 sq. (uggaha° & manasikāra°), 248 (bojjhanga°); PvA 63, 99 (upāya°).

Kosātakī (f.) [cp. Sk. koś·taki] a kind of creeper Vv 47⁴; Vism 256, 260, 359; VvA 200; -bīja the seed of the k. A I.32 = V.212.

Kosika = kosiya, an owl J V.120.

Kosiya an owl J II.353, cp. Np. Kosiyāyana J I.496. Biḷārakosika (and °kosiya) J IV.69.

Kosī (f.) a sheath D I.77 = M II.17.

Koseyya [der. fr. kosa, cp. Sk. kauśeya silk-cloth and P. kosa-kāraka] silk; silken material Vin I.58 = Miln 267; Vin I.192, 281; II.163, 169; D I.7, cp. A I.181 (see DA I.87); A IV.394; Pv II.1¹⁷; J I.43; VI.47.

-**pāvāra** a silk garment Vin I.281; -**vattha** a silk garment DhA I.395.

Kohañña (nt.) [fr. kuhana] hypocrisy, deceit J II.72; III.268; IV.304; DhA I.141.

Kvaṇ (indecl.) is together with **kuṇ** registered as a part. of sound ("sadde") at Dhtp 118 & Dhtm 173.

Kh.

Kha syllable & ending, functioning also as root, meaning "void, empty" or as n. meaning "space"; expld. by Bdhgh with ref. to dukkha as "khaṃ saddo pana tucche; tucchaṃ hi ākāsaṃ khan ti vuccati" Vism 494. — In meaning "space, sky" in cpd. **khaga** "sky-goer" (cp. viha-ga of same meaning), i. e. bird Abhp 624; Bdhd 56.

Khagga [Sk. khaḍga; perhaps to Lat. clades and gladius; cp. also kūṭa[3]] 1. a sword (often with **dhanu**, bow) at D I.7 (Dh I.89 = asi) as one of the forbidden articles of ornament (cp. BSk. khaḍga-maṇi Divy 147, one of the royal insignia); — khaggaṃ bhandati to gird on one's sword PvA 154, khaggaṃ sannayhati id. DhA III.75; °**gāhaka** a sword-bearer Miln 114; °**tala** sword-blade Mhvs 25, 90. — 2. a rhinoceros J V.406 (= gavaja), 416; VI.277 (°miga), 538. In cpd. °**visāṇā** (cp. BSk. khaḍgaviṣāṇa Divy 294 – Sn 36) the horn of a rh. (: khagga-visāṇaṃ nāma khagga-miga-siṅgaṃ SnA 65) Sn 35 sq. (N. of Sutta); Nd[2] 217 (khagga-visāṇa-kappa "like the horn of the rh." Ep. of a Paccekabuddha, (cp. Divy 294, 582), also at Vism 234.

Khacita [pp. of **khac** as root expl[d] at Dhtm. 518 by "bandhana"] inlaid, adorned with, usually with jewels e. g. VvA 14, 277; maṇi-muttādi khacitā ghaṇṭā "bells inlaid with jewels, pearls, etc." VvA 36; of a fan inlaid with ivory (danta-khacita) Vin III.287 (Sam. Pās.). Suvaṇṇa-khacita-gajak' attharaṇā "elephants' trappings interwoven with gold" VvA 104; of a chair, inlaid with pearls J I.41; of a canopy embroidered with golden stars J I.57.

Khajja (adj.-nt.) [grd. of khajjati] to be eaten or chewed, eatable, solid food, usually in cpd. **-bhojja** solid and other food, divided into 4 kinds, viz. asita, pita, khāyita, sāyita Pv I.5[2] (= PvA 25) J I.58; Miln 2. **-bhājaka** a distributor of food (an office falling to the lot of a senior bhikkhu) Vin II.176 (= V.204); III. 38, 155.

Khajjaka (adj.) [fr. last] eatable, i. e. solid food (as °bhojjanāni opposed to yāgu PvA 23); (nt.) J I.186 (of 18 kinds, opp. yāgu); I.235 (id.); Miln 294. -°bhājaka = prec.

Khajjati (= khādiyati, Pass. of khādati; Dhtm 93 bhakkhaṇa) 1. to be eaten, chewed, eaten up, as by animals: upacikāhi Vin II.113; suṇakhehi Pv III.7[8]; puḷavehi J III.177; cp. Pv IV.5[2] (cut in two) — 2. to be itchy, to be irritated by itch (cp. E. "itch" = Intens. of "eat") J V.198 (kh° kanduvāyati); Pv II.3[9] (kacchuyā kh°) — 3. to be devoured (fig.), to be consumed, to be a victim of: kāmataṇhāhi M I.504; rūpena S III.87, 88 (khajjanīya-pariyāya, quoted Vism 479). — ppr. **khajjamāna** Pv II.1[5] (consumed by hunger & thirst).

Khajjara caterpillar Pgdp 48.

Khajjopakana [cp. Sk. khadyota] the fire-fly M II.34 = 41; J II.415; VI.330, 441; DhA III.178; also **khajjūpanaka** Vism 412 (in simile). See Trenckner *J.P.T.S.* 1908, 59 & 79.

Khañja (adj.) [cp. Sk. khañja, Dhtp 81: khañja gativekalye] lame (either on *one* foot or *both*: PugA 227) Vin II.90 = A I.107 = II.85 = Pug 51 (comb. with kāṇa and kuṇi); Th 2, 438 (+ kāṇa); DhA I.376 (+ kuṇi).

Khañjati [fr. khañja] to be lame Pv III.2[28].

Khañjana (nt.) hobbling, walking lame PvA 185.

Khaṭakhaṭa (khāṭ-kata, making khāṭ; cp. kakkāreti) the noise of hawking or clearing one's throat: **-sadda** Vin I.88; DhA III.330; cp. **khakkhaṭa** (v. l. khaṭkhaṭa) Divy 518 = utkāśanaśabda.

Khaṭopikā (f.) [perhaps connected with Sk khaṭvā? uncertain] couch, bedstead M I.450, 451 (vv. ll. ka°, khajj°).

Khaṇa[1] (m.) [Derivation unknown. It has been suggested that khaṇa and the Sk. kshaṇa are derived from īkshaṇa (seeing) by process of contraction. This seems very forced; and both words are, in all probability, other than the word from which this hypothesis would derive them.] 1. Sdhp 584; khaṇo ve mā upaccagā "let not the slightest time be wasted" Sn 333 = Dh 315; cf. Th. II.5 (cp. khaṇātīta); n' atthi so kh° vā layo vā muhutto vā yaṃ (nadī) āramati "there is no moment, no inkling, no particle of time that the river stops flowing" A IV.137 (as simile of eternal flow of happening, of unbroken continuity of change); Vism 238 (jīvita°), 473; (khaṇa-vasena uppād'-ādi-khaṇa-ttaya, viz. uppāda, ṭhiti, bhaṅga, cp. p. 431); J IV.128; aṭṭha-kkhaṇa-vinimmutto kh° paramadullabho: one opportunity out of eight, very difficult to be obtained Sdhp 4, 16; cp. 45, 46. — 2. moment as coincidence of two events: "at the same moment," esp. in phrase **taṃ khaṇaṃ yeva** "all at once," simultaneously, with which syn. ṭhānaso J I.167, 253; III.276, PvA 19; PvA 27, 35; tasmiṃ khaṇe J II.154; PvA 67; Sdhp 17. — 3. the moment as something expected or appointed (cp. καιρός), therefore the *right* moment, or the proper time. So with ref. to birth, rebirth, fruit of action, attainment of Arahantship, presence on earth of a Buddha, etc., in cpds.: cuti-kkhaṇo Bdhd 106; paṭisandhi° Ps II.72 sq.; Bdhd 59, 77, 78; uppatti° Vbh 411 sq.; sotāpattimagga° Ps II.3; phala° Ps I.26, Bdhd 80; nikanti° Ps II.72 sq.; upacāra° Bdhd 94; citta° id. 38, 95. -khaṇe khaṇe from time to time Dh 239 (= okāse okāse DhA III.340, but cp. *Comp.* 161, n. 5), Buddhuppāda°, Th II.A, 12. **akkhaṇa** see sep. Also akkhaṇavedhin. **-akkhaṇe** at the wrong time, inopportune Pv IV.1[40] (= akāle). On kh. laya, muhutta cp. *Points of Contr.* 296, n. 5.

-ātīta having missed the opportunity Sn 333 = Dh 315 (= DhA III.489); **-ññū** knowing, realizing the opportunity Sn 325 (cp. SnA 333). **-paccuppanna** arisen at the moment or momentarily Vism 431 (one of the 3 kinds of paccuppanna: kh°., santati°, addhā°). **-paritta** small as a moment Vism 238.

Khaṇa[2] [fr. **khaṇ**] digging J II.296. Cp. atikhaṇa.

Khaṇati [fr. **khan** or khaṇ; Dhtp 179: anadāraṇe] 1. to dig (? better "destroy"; cp. Kern *Toev.* s. v.), dig out,

uproot Dh 247, 337; Sn p. 101; J II.295; IV.371, 373: Sdhp 394. Also khanati & cp. abhikkhaṇati, palikkhaṇati. — 2. [=Sk. kṣanati] to destroy Vin II.26 (attānaṃ); M I.132 (id.). — pp. **khata** & **khāta** (cp. palikkhata).

Khaṇana (nt.) [fr. **khaṇ**] digging Miln 351 (pokkharaṇi°).

Khaṇika (adj.) [fr. khaṇa] unstable, momentary, temporary, evanescent, changeable; usually syn. with **ittara**, e. g. J I.393; III.83; PvA 60. — Vism 626 (khaṇikato from the standpoint of the momentary). **Khaṇikā pīti** "momentary joy" is one of the 5 kinds of joy, viz. khuddikā, khaṇikā, okkantikā, ubbegā, pharaṇā (see pīti) Vism 143, DhsA 115.

-citta temporary or momentary thought Vism 289. **-maraṇa** sudden death Vism 229. **-vassa** momentary, i. e. sudden rain (-shower) J VI.486.

Khaṇikatta (nt.) [fr. khaṇika] evanescence, momentariness Vism 301.

Khaṇḍa [freq. spelt kaṇḍa (q. v.). Cp. Sk. khaṇḍa; expl[d] at Dhtp 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, 260 (=ThA 211); Miln 342; Vism 51. — 2. (m. nt.) a broken piece, a bit, camma° a strip of hide Vin II.122; coḷa° a bit of cloth PvA 70; pilotika° bits of rags PvA 171; pūva° a bit of cake J III.276; — **akhaṇḍa** unbroken, entire, whole, in **-kārin** (sikkhāya) fulfilling or practising the whole of (the commandments) Pv IV.3[43] and °**sīla** observing fully the sīla-precepts Vv 113; cp. Vism 51 & Bdhh 89.

-ākhaṇḍa (redupl.-iter. formation with distributive function) piece by piece, nothing but pieces, broken up into bits Vism 115. **-ākhaṇḍika** piece by piece, consisting of nothing but bits, in **kh °ṃ chindati** to break up into fragments A I.204 (of māluvālatā); II.199 (of thūṇā); S II.88 (of rukkha); cp. Vin III.43 (dārūni °ṃ chedāpetvā); J V.231 (°ṃ katvā). **-danta** having broken teeth, as sign of old age in phrase kh° palitakesa, etc. "with broken teeth and grey hair" A I.138 and ≈; J I.59, 79 (id.). **-phulla** [Bdhgh on Vin II.160; khaṇḍa =bhinn'okāso, phulla=phalit' okāso.] broken and shattered portions; °ṃ paṭisankharoti to repair dilapidations Vin II.160 (=navakammaṃ karoti) 286; III.287; A III.263; cp. same expression at Divy 22. **a°** unbroken and unimpaired fig. of sīla, the rule of conduct in its entirety, with nothing detracted Vv 83[10] Pv IV.1[7] (cp. akhaṇḍasīla)=DhA I.32.

Khaṇḍati to break, DhA IV.14; pp. **khaṇḍita** broken, PvA 158 (-kaṇṇo=chinnakaṇṇo).

Khaṇḍikā (f.) [fr. khaṇḍa] a broken bit, a stick, in **ucchu°** Vv 33[26] (=ucchu-yaṭṭhi DhA III.315).

Khaṇḍicca (nt.) the state of being broken (of teeth), having broken teeth, in phrase kh° pāḷicca, etc., as signs of old age (see above) M I.49=D II.305; A III.196; Dhs 644=736=869; DhA III.123; in similar connection Vism 449.

Khaṇḍeti [v. denom. fr. khaṇḍa] to renounce, to remit, in vetanaṃ °etvā J III.188.

Khata[1] [pp. of khanati] 1, dug up, uprooted, fig. one whose foundation (of salvation) has been cut off; in comb[n] with **upahata** D I.86 (=DA I.237); khataṃ upahataṃ attānaṃ pariharati "he keeps himself uprooted and half-dead" i. e. he continues to lead a life of false ideas A I.105=II.4; opp. akkhataṃ anupahataṃ, etc. A I.89.

Khata[2] [pp. of **kṣan**, to wound] hurt, wounded; pādo kh° hoti sakalikāya "he grazed his foot" S I.27=Miln 134, 179. — **akkhata** unmolested, unhurt Vv 84[52] (=anupadduta VvA 351). See also parikkhata.

Khataka [fr. khata[2]] damage, injury VvA 206, **khatakaṃ dāsiyā deti** "she did harm to the servant, she struck the s." Or is it khalikaṃ? (cp. khaleti); the passage is corrupt.

Khatta (nt.) [Sk. kṣatra, to **kṣi**, cp. Gr. *κτάομαι, κτῆμα*, possession] rule, power, possession; only in cpds.:

-dhamma the law of ruling, political science J V.490 (is it khattu°=khattā°?) **-vijjā** polity D I.9, condemned as a practice of heretics. Bdhgh at DA I.93 explains it as nīti-sattha, political science (=°dhamma), See Rh. D. *Dialogues* I.18. **-vijjavādin** a person who inculcates Macchiavellian tricks J V.228 (paraphrased: mātāpitaro pi māretvā attano va attho kāmetabbo ti "even at the expense of killing father and mother is wealth to be desired for oneself"), so also J V.240; **-vijjācariya** one who practises kh- °vijjā ibid.; **-vida** (so read for °vidha)=°vijja (adj.) a tricky person, ibid. (v. l. °vijja, better). Cp. Sk. kṣātra-vidya.

Khattar [Sk. kṣattṛ fr. kṣatra] attendant, companion, charioteer, the king's minister and adviser (Lat. satelles "satellite" has been compared for etym.) D I.112 (=DA I.280, kh° vuccati pucchita-pucchita-pañhaṃ vyākaraṇa-samattho mahāmatto: "kh° is called the King's minister who is able to answer all his questions"); Buddhaghosa evidently connects it with katheti, to speak, respond=katthā; gādhaṃ k° A II.107=Pug 43 v. l. for kattā (cp. Pug A 225).

Khattiya [der. fr. khatta=kṣatra "having possessions"; Sk. kṣatriya] pl. nom. also khattiyāse J III.441. A shortened form is khatya J VI.397. — f. khattiyā A III.226-229, khattī D. I.193, and khattiyī. A member of one of the clans or tribes recognised as of Aryan descent. To be such was to belong to the highest social rank. The question of such social divisions in the Buddha's time is discussed in *Dialogues* I.97-107; and it is there shown that whenever they are referred to in lists the khattiyas always come first. **Khattiyo seṭṭho jane tasmiṃ** D I.199=II.97=M I.358=S I.153, II.284. This favourite verse is put into the mouth of a god; and he adds that whoever is perfect in wisdom and righteousness is the best of all. On the social prestige of the khattiyas see further M II.150-157; III.169; A II.86; S I.71, 93; Vin IV.6-10. On the religious side of the question D III.82; 93; M I.149, 177; II.84; S I.98. Wealth does not come into consideration at all. Only a very small percentage of the khattiyas were wealthy in the opinion of that time and place. Such are referred to at S I.15. All kings and chieftains were khattiyas D I.69, 136; III.44, 46, 61; A I.100; III.299; IV.259. Khattiyas are called rājāno Dhp 294, quoted Netti 165.

-ābhiseka the inauguration of a king A I.107, 108 (of the crown-prince)=A II.87; **-kaññā** a maid of khattiya birth J I.60; III.394; **-kula** a khattiya clan, a princely house, Vin II.161 (w. ref. to Gotama's descent); III.80; **-parisā** the assembly of the khattiyas; as one of the four parisās (kh°, brāhmaṇa°, gahapati° samaṇa) at Vin I.227; A II.133; as the first one of the eight (1-4 as above, Cātummahārājika°, Tāvatiṃsa°, Māra°, Brahma°) at M I.72=D III.260; **-mahāsāla** "the wealthy khattiya" (see above II.1) D III.258, etc.; **-māyā** "the magic of the noble" DhA I.166; **-vaṃsa** aristocratic descent DA I.267; **-sukhumāla** a tender, youthful prince (of the Tathāgata: buddha°, kh°) DhA I.5.

Khattiyī (f.) a female khattiya, in series **brāhmaṇī kh° vessī suddī caṇḍālī nesādī veṇī rathakārī pukkusī** A III.229; similarly M II.33, 40.

°Khattuṃ [Sk. °kṛtvah, cp. °kad] in comp[n] with numerals "times": **dvikkhattuṃ, tikkhattuṃ**, etc.; twice, three times, etc.

Khadira [Sk. khadira; Gr. *κίσσαρος*, ivy; Lat. hedera, ivy] the tree Acacia catechu, in cpds. **-angārā** (pl.) embers of (burnt) acacia-wood J I.232; PvA 152; **-ghaṭikā** a piece of a.-wood J IV.88; **-tthambha** a post of a.-wood DhA III.206; **-patta** a bowl made of a.-wood J V.389; **-vana** a forest of acacias J II.162; **-sūla** an impaling stake of a.-wood J IV.29.

Khanati see khaṇati.

Khanittī (f.) [to **khan**, cp. Sk. khanitra] a spade or hoe Vin I.270; J VI.520 = V.89 (+ ankusa).

Khantar [n. agent of khanti] possessed of meekness or gentleness; docile, manageable. Said of an elephant A II.116 = III.161 sq.

Khanti & **Khantī** f. [Sk. kṣānti] patience, forbearance, forgiveness. Def. at Dhs 1341: khantī khamanatā adhivāsanatā acaṇḍikkaṇ anasuropo attamanatā cittassa. Most frequent combinations: with **mettā** (love) (see below); **-titikkhā** (forbearance): khantī paramaṇ tapo titikkhā nibbānaṇ paramaṇ vadanti Buddhā Dh 184 = D II.49 = Vism 295; khantiyā bhiyyo na vijjati, S I.226; cp. DhA III.237: titikkhā-sankhātā khantī; **-avihiṇsā** (tolerance): kh°, avihiṇsā, mettatā, anudayatā, S V.169; **-akodhana** (forbearing, gentle) VvA 71; **-soraccaṇ** (docility, tractableness) D III.213 = A I.94; also with maddava (gentleness) and s. as quality of a well-bred horse A III.248, cp. A II.113 and khantā; **-sovaccassatā** (kind speech) Sn 266 (cp. KhA 148). See also cpds. — Khantī is one of the ten paramitās J I.22, 23: cp. A III.254, 255. — In other connections: khantiyā upasamena upeta S I.30; ativissuto Sdhp 473; anulomikāya kh°iyā samannāgata (being of gentle and forbearing disposition) A III.437, 441; Ps II.236 sq.; Vbh 340. See also A III.372; Sn 189, 292, 897, 944. — In scholastic language frequent in combination diṭṭhi khanti ruci, in def. of idha (Vbh 245), tattha (Nd²), diṭṭhi (Nd²), cp. Nd² 151 and Vbh 325 sq. — **akkhanti** intolerance Vin IV.241 (= kopa); Vbh 360 (in def as opp. of khanti Dhs 1341, q. v. above), 378.

-bala (nt.) the force of forbearance; (adj.) one whose strength is patience: . . . aduṭṭho yo titikkhati khantībalaṇ balānikaṇ tam ahaṇ brūmi brāhmaṇaṇ Dh 399 = Sn 623; — DhA IV.164; Ps II.171, 176; **-mettā** forbearing love, in phrase kh° -mettânuddaya-sampanna (adj.) one whose character is compassion and loving forbearance J I.151, 262; PvA 66 (+ yuttakāra); VvA 71 (in expl^{n} of akodhana); **-suñña** (nt.) the void of khanti Ps II.183; **-soracca** (nt.) gentleness and forbearance S I.160, 222; A II.68; J III.487; DhA I.56; °e niviṭṭha "established in forbearance and meekness" A III.46 = D III.61.

Khantika (adj.) [fr. prec.] acquiescing in-, of such and such a belief, in **aññā**° belonging to another faith, comb^{d} with aññadiṭṭhika and aññarucika D I.187; M I.487.

Khandati [**skand**] to jump, only in cpd. pakkhandati; given as root khand at Dhtm 196 with meaning "pakkhandana."

Khandha [Sk. skandha] — I. *Crude meaning*: bulk, massiveness (gross) substance. A. esp. used (a) of an elephant: the bulk of the body, i. e. its back S I.95; vāraṇassa J III.392; hatthi-khandha-vara-gata on the back of the state elephant J I.325; PvA 75. Also with ref. to an elephant (hatthināga) sañjāta° "to whom has grown bulk = a large back" Sn 53, expl. SnA 103 by susaṇṭhitakkhandho "well endowed with bulk." — (b) of a person: the shoulder or back: nangalaṇ khandhe karitvā S I.115 appl. to Māra; Vism 100; DhA IV.168 (ohita°-bhāra the load lifted off his shoulder). — — (c) of a tree: the trunk. rukkhassa PvA 114, also as rukkha° J I.324; tāla° the stem of a palm PvA 56; nigrodhassa khandhaja (see cpds.) S I.207 = Sn 272; mūlaṇ atikkamma kh° ṇ sāraṇ pariyesitabbaṇ "one must go beyond the root and search the trunk for sweetness" S IV.94. — (d) as t.t. in exegetical literature: section, chapter, lit. material as collected into uniform bulk; freq. in postscripts to Texts and Commentaries. See also khandhaka. — B. More general as denoting bulk (-°); e. g. aggi° a great mass of fire M II.34, 41; J IV.139; udaka° a mass of water (i. e. ocean) A III.336; S IV.179; J I.324; PvA 62; puñña° a great accumulation of merit A III.336 = S V.400; bhoga° a store of wealth A V.84; J I.6; maṇi° an extraordinarily large jewel (possessing magic power) J II.102 sq.

II. *Applied meaning*.—A. (-°) the body of, a collection of, mass, or parts of; in collective sense "all that is comprised under"; forming the substance of. (a) **dukkha**° all that is comprised under "dukkha," all that goes to make up or forms the substance, the idea of "ill." Most prominent in phrase kevalassa dukkhakhandhassa samudaya and nirodha (the origin & destruction of all that is suffering) with ref. to the paṭicca-samuppāda, the chain of causal existence (q. v.) Vin I.1; S II.95; III.14; A I.177; V. 184 & passim. Similarly: samudaya Vbh 135 sq. nirodha Nett 64; antakiriyā A I.147; vyādhimaraṇatunnānaṇ dukkhakkhandhaṇ vyapānudi Th 2, 162. — (b) **lobha**° dosa° moha° the three ingredients or integrations of greed, suffering and bewilderment, lit. "the big bulk or mass of greed" (see also under padāleti), S V.88 (nibbijjhati through the satta bojjhangā). — (c) **vayo**° a division of age, part of age, as threefold: purima°, majjhima°, pacchima° Nd² in def. of sadā. — (d) **sīla** (etc.) kh° the 3 (or 5) groups or parts which constitute the factors of right living (dhamma), viz. (1) sīla° the group dealing with the practice of morality; (2) samādhi° that dealing with the development of concentration; (3) paññā° that dealing with the development of true wisdom. They are also known under the terms of sīla-sampadā, citta°, paññā° D I.172 sq.; see sīla. — D I.206; Nett 64 sq.; 126. tihi dhammehi samannāgato "possessed of the three qualities," viz. sīla-kkhandhesu, etc. It 51; cp. A I.291; V.326. tihi khandhehi . . . aṭṭhangiko maggo sangahito M I.301; sīlakkhandhaṇ, etc. paripūreti "to fulfil the sīla-group" A I.125; II.20, III.15 sq. These 3 are completed to a set of 5 by (4) vimutti° the group dealing with the attainment of emancipation and (5) vimutti-ñāṇa-dassana °the group dealing with the realization of the achievement of emancipation. As 1-4 only at D III.229 (misprint puñña for paññā); cp. A I.125. As 5 at S I.99 = A I.162; S V.162; A III.134, 271; V.16 (all loc. = S I.99); It 107, 108; Nd² under sīla.

B. (absolute) in individual sense: constituent element, factor, substantiality. More especially as **khandhā** (pl.) the elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. Their character according to quality and value of life and body is evanescent, fraught with ills & leading to rebirth. Paraphrased by Bdhgh. as rāsi, heap, e. g. Asl. 141; Vibh A 1 f.; cf. *B. Psy.* 42. 1. Unspecified. They are usually enumerated in the foll. stereotyped set of 5: rūpa° (material qualities), **vedanā** (feeling), **saññā** (perception), **sankhārā** (coefficients of consciousness), **viññāṇa** (consciousness). For further ref. see rūpa; cp. also Mrs. Rh. D. *Dhs trsl.* pp. 40-56. They are enumerated in a different order at S I.112, viz. rūpaṇ vedayitaṇ saññaṇ viññāṇaṇ yañ ca sankhataṇ n' eso 'ham asmi. Detailed discussions as to their nature see e. g. S III.101 (= Vbh 1-61); S III.47; III.86. As being comprised in each of the dhātus, viz. kāma° rūpa° arūpa-dhātu Vbh 404 sq.

(a) *As factors of existence* (cp. bhava). Their rôle as such is illustrated by the famous simile: "yathā hi anga-sambhārā hoti saddo ratho iti evaṇ khandhesu santesu hoti satto ti sammuti" "just as it is by the condition precedent of the co-existence of its various parts, that

the word 'chariot' is used, just so it is that when the skandhas are there, we talk of a 'being'" (Rh. D.) (cp. Hardy, *Man. Buddh.* p. 425) S I.135=Miln 28. Their connotation "khandha" is discussed at S III.101 =M III.16: "kittāvatā nu kho khandhānaṃ khandhâdhivacanaṃ? rūpaṃ (etc.) atītânāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ," etc.: i.e. material qualities are equivalent terms for the kh. What causes the manifestation of each kh.? cattāro mahābhūtā . . . paccayo rūpa-khandhassa paññāpanāya; phasso . . . vedana°, saññā°, sankhārā°, etc. nāmarūpaṃ . . . viññāṇa°: the material elements are the cause of rūpa, touch is that of vedanā, saññā, sankhārā, name and shape that of viññāṇa (S III.101); cp. M I.138 sq., 234 sq. On the same principle rests their division in: rūpa-kāyo rūpakkhandho nāmakāyo cattāro arūpino khandhā "the material body forms the material factor (of existence), the individualized body the 4 immaterial factors" Nett 41; the rūpakkhandha only is kāmadhātu-pariyāpanno: Vbh 409; the 4 arūpino kh° discussed at Ps II.74, also at Vbh 230, 407 sq. (grouped with what is apariyāpanna) — Being the "substantial" factors of existence, birth & death depend on the khandhas. They appear in every new conjuncture of individuality concerning their function in this paṭisandhi-kkhaṇe; see Ps II.72-76. Thus the var. phases of life in transmigration are defined as — (**jāti:**) ya tesaṃ tesaṃ sattānaṃ tamhi tamhi satta-nikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho Nd² on Sn 1052; cp. jāti dvīhi khandhehi saṅgahitā ti VvA 29; khandhānaṃ pātubhāvo jāti S II.3; Nett 29; khandhānaṃ nibbatti jāti Vism 199. — (**maraṇaṃ:**) yā tesaṃ tesaṃ sattānaṃ . . . cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kalevarassa nikkhepo M I.49=Vbh 137=S II.3, 42. — vivaṭṭa-kkhandha (adj.) one whose khandhas have revolved (passed away), i. e. dead S I.121=III.123. — kh°anaṃ udaya-vyaya (or udayabbaya) the rising and passing of the kh., transmigration Dh 374=Th 1, 23, 379=It 120=KhA 82; Ps I.54 sq. — (b) *Their relation to attachment and craving* (kāma): sattisūlûpamā kāmā khandhānaṃ adhikuṭṭanā S I.128=Th 2, 58, 141 (ThA 65: natthi tesaṃ adhik°?); craving is their cause & soil: hetupaṭicca sambhūtā kh. S I.134; the 4 arūpino kh. are based on lobha, dosa, moha Vbh 208. — (c) *their annihilation*: the kh. remain as long as the knowledge of their true character is not attained, i. e. of their cause & removal: yaṃ rūpaṃ, etc. . . . n' etaṃ mama n' eso 'haṃ asmi na m' eso attā ti; evaṃ etaṃ yathābhūtaṃ sammappaññāya passati; evaṃ kho jānato passato . . . ahankāramamankāra-mānânusayā na hontī ti S III.103; -pañca-kkhandhe pariññāya S III.83; pañca-kkhandhā pariññātā tiṭṭhanti chinnamūlakā Th 2, 106. See also S I.134. — (d) *their relation to dhātu* (the physical elements) and *āyatana* (the elements of sense-perception) is close, since they are all dependent on sensory experience. The 5 khandhas are frequently mentioned with the 18 dhātuyo & the 12 āyatanāni: khandhā ca dh° cha ca āyatanā ime hetuṃ paṭicca sambhūtā hetubhangā nirujjhare S I.134; kh°-dh°-āyatanaṃ sankhataṃ jātimūlaṃ Th 2, 472; dhammaṃ adesesi khandh'-āyatana-dhātuyo Th 2, 43 (cp. ThA 49). Enumerated under sabba-dhammā Ps I.101=II.230; under dhammā (states) Dhs 121, as lokuttara-kkhandhā, etc. Dhs 358, 528, 552. — khandhānaṃ khandhaṭṭho abhiññeyyo, dhātūnaṃ dhātuṭṭho, etc. Ps I.17; cp. I.132; II.121, 157. In def. of kāmâvacarā bhūmi Ps I.83. In def. of dukkha and its recognition Nett 57. In def. of arahanto khīṇāsavā Nd² on sankhāta-dhammā ("kh. sankhātā," etc.), on tiṇṇa ("khandha- (etc.) pariyante thitā"), & passim. — (e) *their valuation* & their bearing on the "soul"-conception is described in the terms of na mama (na tumhākaṃ), anattā, aniccaṃ and dukkhaṃ (cp. upādānakkh° infra and rūpa): rūpaṃ (etc.) . . . aniccaṃ, dukkhaṃ, n' eso 'ham asmi, n 'eso me attā "material qualities (etc. kh. 2-5) are evanescent, bad, I am not this body, this body is not my soul" Vin I.14=S IV.382. n' eso 'ham asmi na m' eso attā S I.112; III.103, 130 & passim; cp. kāyo na tumhākaṃ (anattā rūpaṃ) S II.65; Nd² 680; and rūpaṃ na tumhākaṃ S III.33 M I.140=Nd² 680. — rūpaṃ, etc. as anattā: Vin I.13; S III.78, 132-134; A I.284= II.171; 202; cp. S III.101; Vin I.14. — as aniccaṃ: S III.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202-224, 227; A IV.147 (aniccânupassī dukkhânupassī); anicca dukkha roga, etc., Ps II.238 sq.; Vbh 324. — 2. Specified as **panc' upādāna-kkhandhā** the factors of the fivefold clinging to existence. Defined & discussed in detail (rūpûpadāna-kkhandha, etc.) S III.47; 86-88; also Vin I.10; S III.127 sq. Specified S III.58 III.100—M III.16; S III.114, 158 sq.; V.52, 60; A IV.458; Vism 443 sq. (in ch. xiv: Khandha-niddesa), 611 sq. (judged aniccato, etc.). — Mentioned as a set exemplifying the number 5: Kh III.; Ps I.22, 122. Enumerated in var. connections S I.112; D III.233; M I.190; A V.52; Kh IV. (expl^d KhA 82—A V.52); Miln 12 (var. references concerning the discussion of the kh. in the Abhidhamma). — What is said of the khandhas alone—see above 1 (a)-(e)—is equally applied to them in connection with **upādāna**. (a) As regards their *origin* they are characterized as chandamūlakā "rooted in desire, or in wilful desire" S III.100; cp. yo kho . . . pañcas' upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ ti M I.300, 511. Therefore the foll. attributes are characteristic: kummo pañcann' etaṃ upād° ānaṃ adhivacanaṃ M I.144; bhārā have pañcakkh°ā S III.26; pañcavadhakā paccatthikā pañcann' . . . adhivacanaṃ S IV.174; pañc' upād° . . . sakkāyo vutto M I.299= S IV.259. — (b) their contemplation leads to the recognition of their character as *dukkha, anicca, anattā:* na kiñci attānaṃ vā attaniyaṃ vā pañcasu upādānakkhandhesu S III.128; rogato, etc. . . . manasikātabbā pañc° S III.167; pañcasu upād°esu aniccânupassī "realizing the evanescence in the 5 aggregates of attachment" A V.109; same with udayavyayânupassī S III.130; A II.45, 90; III.32; IV.153; and dhammânupassī M I.61. Out of which realization follows their gradual destruction: pañc' . . . khandhānaṃ samudayo atthangamo assādo, etc. S III.31, 160 sq.; A II.45, 90; IV.153; Nd² under sankhārā. That they occupy a prominent position as determinants of dukkha is evident from their rôle in the exposition of dukkha as the first one of the noble truths: sankhittena pañc'upādānakkhandhā pi dukkhā "in short, the 5 kh. are associated with pain" Vin I.10=M I.48=A I.177=S V.421; Ps I.37, 39; Vbh 101 & passim; cp. katamaṃ dukkham ariyasaccaṃ? pañc'upād° ā tissa vacanīyaṃ, seyyathīdaṃ . . . S III.158=V.425; khandhādisā dukkhā Dh 202 (& expl. DhA III.261). — 3. Separately mentioned: khandhā as tayo arūpino kh° (ved°, saññā°, sankh°) DhA I.22; viññāṇa-kh° (the skandha of discriminative consciousness) in Def. of manas: manindriyaṃ viññāṇaṃ viññ°-khandho tajjā manoviññāṇadhātu Nd² on Sn 1142=Dhs 68.

-ādhivacana having kh. as attribute (see above) S III.101=M III.16; **-āvāra** a camp, either (1) fortified (with niveseti) or (2) not (with bandhāpeti), esp. in the latter meaning w. ref. to a halting place of a caravan (=khandhāvāra?) (1) J IV. 151; V.162; DhA I.193, 199.— (2) J I.101, 332; PvA 113; DhA II.79. Said of a hermitage J V.35. — fig. in sīla-khandhāvāraṃ bandhitvā "to settle in the camp of good conduct" DA I.244; **-ja** (adj.-n.) sprung from the trunk (of the tree), i. e. a growth or parasite S I.207=Sn 272, expl. at SnA 304; khandhesu jātā khandha-jā, pārohānam etaṃ adhivacanaṃ. **-niddesa** disquisition about the khandhas Vism (ch. xiv esp.) 482, 485, 492, 509, 558, 389. **-paṭipāṭi** succession of khandhas Vism 411 sq. **-paritta** protective spell as regards the khandhas (as N. of a

Suttanta) Vism 414. **-bīja** " trunk seed " as one kind of var. seeds, with mūla° phaḷu° agga° bīja° at Vin v.132, & D 1.5, expl^{d} DA 1.81 : nāma assattho nigrodho pilakkho udumbaro kacchako kapitthano ti evam-ādi. **-rasa** taste of the stem, one of various tastes, as mūla° khandha° taca° patta° puppha°, etc. Dhs 629 = Nd^{2} 540. **-loka** the world of sensory aggregates, with dhātu- and āyatanaloka Ps 1.122. **-vibhanga** division dealing with the khandhas (i. e. Vibh. 1 sq.) Miln 12. **-santāna** duration of the khandhas Vism 414.

Khandhaka [fr. khandha] division, chapter, esp. in the Vinaya (at end of each division we find usually the postscript : so & so khandhakaṃ niṭṭhitaṃ " here ends the chapter of . . ."); in cpd. °**vatta**, i. e. duties or observances specified in the v. khandha or chapter of the Vinaya which deals with these duties Vism 12, 101 (cp. Vin II.231), 188.

Khandhiman (adj.) having a (big) trunk, of a tree A III.43.

Khama (adj.) [fr. **kṣam**] (a) patient, forgiving. (b) enduring, bearing, hardened to (frost & heat, e. g.), fit for. — (a) kh. belongs to the lovable attributes of a bhikkhu (kh. rūpānaṃ, saddānaṃ, etc.; indulgent as regards sights, sounds, etc.) A III.113 - 138; the same applied to the king's horse A III.282. Khamā paṭipadā the way of gentleness (and opp. akkhamā), viz. akkosantaṃ na paccakosati " not to shout back at him who shouts at you " A II.152 sq.; cp. Nett 77; classified under the four paṭipadā at D III.229. In combn. w. vacana of meek, gentle speech, in vattā vacana° a speaker of good & meek words S I.63; II.282; Miln 380; cp. suvaco khamo A V.24 sq., forgiving: Miln 207.— (b) khamo sītassa uṇhassa, etc., enduring frost & heat A III.389 — V.132; addhāna° padhāna° (fit for) A III.30; ranga°, anuyoga°, vimajjana° M I.385. — **akkhama** (adj.) impatient, intolerant, in comb^{n} dubbaca dovacassa karaṇehi dhammehi samannāgata S II.204 sq. = A II.147 sq. With ref. to rūpa, saddā, etc. (see also above), of an elephant A III.150 sq. — D III.229; Sdhp 95.

Khamati [Dhtp 218: sahane, cp. Sk. kṣamate, perhaps to Lat. humus, cp. Sk. kṣāh, kṣāman soil; Gr. χθών, χαμαί] 1. to be patient, to endure, to forgive (acc. of object and gen. of person): n' âhaṃ bhayā khamāmi Vepacittino (not do I forgive V. out of fear) S I.221, 222; aparādhaṃ kh. to forgive a fault J III.394. khamatha forgive DhA II.254; khamatha me pardon me Miln 13; DhA I.40. — 2. (impers.) to be fit, to seem good; esp. in phrase yathā te khameyya " as may seem good to you; if you please " D I.60, 108; M I.487. sabbaṃ me na khamati " I do not approve of " M I.497 sq.; na khamati " it is not right " D II.67. — 3. to be fit for, to indulge in, to approve of, in nijjhānaṃ khamanti M I.133, 480; cp. diṭṭhi-nijjhāna-kkhanti M I.480 & A I.189. — ppr. med. **khamamāna** Vin I.281 (uppaḍḍhakāsinaṃ kh°) fit for, allowing of, worth, cp. Bdhgh. note *Vin Texts* I.195. — grd. **khamanīya** to be allayed, becoming better (of a disease) Vin I.204; D II.99. — caus. **khamāpeti** to pacify, to ask one's pardon, to apologize (to = acc.) J I.267; PvA 123, 195; DhA I.38, 39; II.75, 254. — to ask permission or leave (i. e. to say good-bye) DhA I 14.

Khamana (nt.) long-suffering Miln 351; bearing, suffering Sdhp 202; and a° intolerance Bdhd 24.

Khamanatā (f.) forbearance and a^{c} intolerance, harshness both as syn. of **khanti** & akkhanti Dhs 1342, Vbh 360.

Khamā (f.) [fr. ksam] (a) patience, endurance. (b) the earth (cp. chamā & see **khamati**) J IV.8 (v. l. B. chamāya).

Khamāpanā (f.) [abstr. fr. **khamāpeti**, Caus. of khamati] asking for pardon J IV.389.

Khambha [Sk. khambha & sthambha] 1. prop, support, in °**kata** " making a prop," i. e. with his arms akimbo Vin II.213 = IV.188. — 2. obstruction, stiffening, paralysis, in ūru° " stiffening of the thigh " M I.237 (through pain); J V.23 (through fear). See also chambheti & thambha.

Khambheti [Caus. fr. prec. — Sk. **skambh**, skabhnāti] 1. to prop, to support Th 2, 28 (but expl. at ThA 35 by vi°, obstruct) — 2. to obstruct, to put out, in pp. khambhita (= vi°) Nd^{2} 220, where it explains khitta. — ger. khambhiya : see vi°.

Khaya [Sk. kṣaya to **kṣi**, kṣiṇoti & kṣiṇāti; cp. Lat. situs withering, Gr. φθίσις, φθίνω, φθίω wasting. See also khepeti under khipati] waste, destruction, consumption; decay, ruin, loss; of the passing away of night VvA 52; mostly in applied meaning with ref. to the extinction of passions & such elements as condition, life, & rebirth, e. g. āsavānaṃ kh. It 103 sq., esp. in formula āsavānaṃ khayā anāsavaṃ cetovimuttiṃ upasampajja A I.107 = 221 = D III.78, 108, 132 — It 100 and passim. — rāgassa, dosassa, mohassa kh. M I.5; A I.299, cp. rāga°, dosa°, moha°, A I.159; dosa° S III.160, 191; IV.250. — taṇhānaṃ kh. Dh 154; sankhārānaṃ kh. Dh. 383; sabbamaññitānaṃ, etc. M I.486; āyu°, puñña° Vism 502. — yo dukkhassa pajānāti idh' eva khayaṃ attano Sn 626 = Dh 40 2; khayaṃ virāgaṃ amataṃ paṇītaṃ Sn 225. — In exegesis of rūpassa aniccatā : rūpassa khayo vayo bhedo Dhs 645 738 872. — See also khīṇa and the foll. cpds. s. v. : āyu°, upadhi°, upādāna°, jāti°, jīvita°, taṇha°, dukkha°, puñña°, bhava°, loka°, saṃyojana, sabbadhamma°, samudda°.

-âtīta (a) gone beyond, recovered from the waning period (of chanda, the moon = the new moon) Sn 598; **-ânupassin** (a) realizing the fact of decay A IV.146 sq. = V.359 (+ vayânupassin); **-ñāṇa** knowledge of the fact of decay M II.38 = Pug 60; in the same sense khaye ñāṇa Nett 15, 54, 59, 127, 191, cp. kvu 230 sq.; **-dhamma** the law of decay A III.54; Ps I.53, 76, 78.

Khara[1] [cp. Sk. khara] 1. (adj.) rough, hard, sharp; painful D II.127 (ābādha); J III.26 (vedanā) Miln 26 (+ sakkhara-kaṭhala-vālikā); PvA 152 (loma, shaggy hair; cp. Np. Khara-loma-yakkha Vism 208). — °**ka** = khara rough, stony PvA 265 (= thaṇḍila). — 2. (m.) a donkey, a mule, in **-putta**, nickname of a horse J III.278. — 3. a saw J II.230 (= kakaca C.); VI.261.

-âjina a rough skin, as garment of an ascetic Sn 249 (= kharāni ajina-cammāni Sn A 291); Pug 56; **-gata** of rough constitution Dhs 962; also as khari-gata M I.185; Vism 349 (= pharusa). **-mukha** a conch J VI.580. **-ssara** of rough sound S II.128.

Khara[2] [Sk. kṣara] water J III.282.

Kharatta (nt.) [fr. khara] roughness A I.54; PvA 90 (in expl^{n} of pharusa).

Khala [cp. Sk. khala] 1. corn ready for threshing, the threshing floor Nd^{2} 587; Vism 120; DA I.203 (khalaṃ sodheti). — 2. threshing, mash, in ekamaṃsa-khalaṃ karoti " to reduce to one mash of flesh " D I.52 = M I.377 (+ maṃsa-puñja; DA I.160 = maṃsa-rāsi).

-agga the best corn for threshing DhA I.98; IV.98; **-kāla** the time for threshing DhA IV.98; **-bhaṇḍ'agga** the best agricultural implement for threshing DhA I.98; IV.98; **-bhaṇḍa-kāla** the time for the application of the latter DhA IV.98; **-maṇḍala** a threshing-floor Vism 123; DhA I.266 (°matta, as large as . . .).

Khalanka in **-pāda** at J VI.3 should probably be read kalanka° (q. v.).

Khalati [Dhtp 260 : kampane; Dhtm 375 : saṅcalane; cp. Sk. skhalati, cp. Gr. σφάλλω to bring to fall, to fail] to stumble; ger. khalitvā Th 1, 45; Miln 187; pp. **khalita** q. v. Cp. upa°, pa°.

Khali a paste Vin II.321 (:Bdhgh. on C.V. VI.3, 1 for madda).

Khalika (or **khalikā** f.) a dice-board, in **khalikāya kīḷanti** to play at dice (see illustr. in Rh. D. *Buddh. India* p. 77) Vin II.10; cp. D I.6 (in enum^{n} of various amusements; expl. at DA I.85 by jūta-khalika pāsaka-kīḷanaṃ). See also **kali**.

Khalita[1] [Sk. khalati = Lat. calvus, bald; cp. khallāṭa] bald-headed A I.138 (+ vilūna); Th 2, 255 (= vilūna-kesa ThA 210).

Khalita[2] [pp. med. of khalati, cp. Dhtp 611; Dhtm 406 khala = soceyye] (adj. & n.) 1. faltering, stumbling, wrong-doing, failure A I.198; Nd[1] 300; Th 2, 261 DhA III.196 (of the voice; ThA 211 - pakkhalita); J I.78; Miln 94, 408. — 2. disturbed, treated badly J VI. 375. — **akhalita** undisturbed Th 1, 512.

Khalu [indecl., usually contracted to kho, q. v.] either *positive*: indeed, surely, truly D I.87; Sn p. 103; J IV.391 (as khaḷu); Mhvs VII.17; or *negative*: indeed not Vism 60 (= paṭisedhan' atthe nipāto). **-pacchābhattika** (adj.) = na p°: a person who refuses food offered to him after the normal time Vin V.131 = 193; Pug 69; Vism 61. See Com. quot. by Childers, p. 310.

Khalunka [adj. fr. khala in caus. sense of khaleti, to shake. In formation -khalanga > khalanka > khalunka, cp. kulūpaka for kulūpaga] only appl[d] to a horse = shaking, a shaker, racer (esp. as java A I.287), fig. of purisa at Anguttara passages. Described as bold and hard to manage A IV.190 sq.; as a horse which cannot be trusted and is inferior to an ājānīya (a thoroughbred) A V.166. Three kinds at A I.287 sq. — IV.397 sq. In expl. of vaḷavā (mare) at J I.180 - sindhavakule ajāto khalunk'asso; as vaḷavā khaḷunkā J I.184. — Der. **khalunkatā** in a°, not shaking, steadiness VvA 278.

Khaleti [Sk. kṣālayati of **kṣal** ?] lit. to wash (cp. pakkhāleti), slang for "to treat badly," "to give a rubbing" or thrashing (exact meaning problematic); only at J IV.205 — 382: gale gahetvā khalayātha jammaṃ "take the rascal by the throat and thrash him" (Com. khalayātha khalīkāraṃ (i. e. a "rub," kind of punishment) pāpetvā niddhamatha = give him a thrashing & throw him out. v. l. at both passages is galayātha).

Khallaka in **baddhā upāhanāyo** shoes with heel-coverings (?) Vin I.186 (see Bdhgh. note on it *Vin Texts* II.15). Also as **khalla**-baddhâdibhedaṃ upāhanaṃ at PvA 127 in expl^{n} of upāhana. Kern (*Toev.* s. v.) sees in it a kind of stuff or material.

Khallāta [Sk. khalvāta, cp. khalita] bald, in **-sīsa** a bald head DhA I.309. Der. **khallātiya** baldness, in khallātiya-petī the bald-headed Petī PvA 46 (where spelled khalātiya) and 67.

Khallika only at S V.421; cp. S IV.330 (Dhamma-cakka-p-Sutta). It is a misreading. Read with Oldenberg, Vin I.10, **kāmesu kāmasukhallikānuyoga** (devotion to the passions, to the pleasures of sense). See **kāma-sukha** and **allika**.

Khaḷopī [and khalopi, also kalopī, q. v. Cp. Trenckner *Notes*, p. 60, possibly = karoṭi] a pot, usually with kumbhī: D I.167 (-mukha + kumbhi-mukha); Pug 55; Miln 107.

Khāṇu [also often spelled **khānu**; prob. = Sk. sthāṇu, corrupted in etym. with khaṇati, cp. Trenckner, *Notes* 58, n. 6] a stump (of a tree), a stake. Often used in description of uneven roads; together with **kaṇṭaka**, thorns A I.35; III.389; Vism 261 (°paharaṇ' aggi), 342 (°magga); SnA 334. — **jhāma**° a burnt stump (as characteristic of **kālaka**) S IV.193. — **nikhāta**° an uprooted trunk DA I.73. **Khāṇu-kondañña** N. of a Thera Vism 380; DhA II.254.

Khāṇuka = khāṇu S V.379 (**avihata**°); J II.18, 154; V.45; (loha-daṇḍa-kh° pins & stakes of brass); Miln 187 (mūle vā khāṇuke vā . . . khalitvā stumbling over roots & stumps); Vism 381 = DhA II.254 (with ref. to the name of Khāṇu-kondañña who by robbers was mistaken for a tree stump); VvA 338 (in a road = sankuka).

Khāta (adj.) [Sk. khāta; pp. of **khaṇ**] dug DA I.274 (= ukkiṇṇa), a° not dug Miln 351 (°taḷāka). Cp. **atikhāta** J II.296.

Khāda (nt.) eating, in **-kāraṇa** the reason of eating . . . PvA 37.

Khādaka (adj.) eating (nt.) Vism 479; eating, living on (adj. -°), an eater J IV.307; PvA 44; lohita-maṃsa° (of Yakkhas) J I.133, 266; camma° J I.176; gūtha° (of a Peta) PvA 266.

Khādati [Dhtp 155 "khāda bhakkhane"; cp. Sk. khādati, cp. Gr. κνώδων the barbed hook of a javelin, i. e. "the biter"; Lith. kándu to bite] to chew, bite, eat, devour (= Ger. fressen); to destroy. — *Pres.* Dh 240; J I.152 (sassāni); III.26; Pv I.6[3] (puttāni, of a Petī); I.9[4]. — kaṭṭhaṃ kh° to use a toothpick J I.80, 282, — dante kh° to gnash the teeth J I.161. — santakaṃ kh° to consume one's property DhsA 135. — of beasts, e. g. Sn 201, 675. — *Pot.* khādeyya J III.26. — *Imper.* khāda J I.150 (maṃsaṃ); II.128 (khādaniyaṃ); VI.367. (pūvaṃ); PvA 39, 78. — *Part. pres.* khādanto J I.61; III.276. — *Fut.* khādissati J I.221; II.129. — *Aor.* khādiṃsu PvA 20. — *Pass. ppr.* khādiyamāna (cp. khajjati) PvA 69 (taṇhāya) (expl. of khajjamāna). — *Inf.* khādituṃ J I.222; II.153; DhA IV.226. — *Ger.* khāditvā J I.266, 278 (phalāni); PvA 5, 32 (devour); poetical khādiyā J V.464 (= khāditvā). — *Grd.* khādi-tabba J III.52, and khādaniya (q .v.). — *Pp.* khādita (q. v.). Cp. pali°.

Khādana (nt.) the act of eating (or being eaten) PvA 158. — adj. f. khādanī the eater Dpvs 238; khādana at J II.405 is to be read as ni° (q. v.). Cp. vi°.

Khādaniya [grd. of khādati; also as khādanīya] hard or solid food, opp. to and freq. comb^{d} with **bhojaniya** (q. v.). So at D II.127; J I.90, 235; III.127; Sn. p 110; Miln 9, 11. — Also in comb^{n} anna, pāna, kh° Sn 924; II.4[9]. By itself J III.276. — piṭṭha° pastry Vin I.248.

Khādā (f.) food, in rāja° royal food Sn 831 (rājakhādāya puṭṭho = rājakhādanīyena rājabhojanīyena posito Nd[1] 171; where printed °khadāya throughout).

Khādāpana [fr. khādāpeti] causing to be eaten (kind of punishment) Miln 197 (sunakhehi).

Khādāpeti (Caus. II. of khādati] to make eat J III.370; VI.335.

Khādika = khādaka, in aññamaññ° S V.456.

Khādita (adj.) [pp. med. & pass. of khādati] eaten, or having eaten, eaten up, consumed J I.223; II.154; PvA 5. — A twin form of **khādita** is **khāyita**, formed prob. on analogy of **sāyita**, with which freq. combined (cp., however, Trenckner P.M. 57), e. g. Pug 59; Vism 258; PvA 25. Used as the poetical form Pv I.12[11] (expl. PvA 158 = khādita). — Der. **khāditatta** (nt.) the fact of being eaten J I.176.
— **ṭṭhāna** the eating place, place of feeding J V.447.

Khādin, f. **khādinī** = khādaka PvA 31.

Khāyati [pass. = Sk. khyāyate, **khyā**] to seem to be, to appear like (viya) J I.279; aor. **khāyiṃsu** J I.61; ppr. med. **khāyamāna** J IV. 140; PvA 251. Cp. **pakkhāyati**.

Khāyita see **khādita**; cp. **avakkhāyika**.

Khāra [Sk. kṣāra, pungent, saline, sharp to **kṣā**, kṣāyati to burn, cp. Gr. ξηρός, dry; Lat. serenus, dry, clear, seresco to dry] any alkaline substance, potash, lye. In comb^{n} with ūsa (salt earth) at S III.131 (-gandha); A I.209. — Used as a caustic Pv III.10^{2}; Sdhp 281. See also chārikā.

-âpatacchika a means of torturing, in enum^{n} of var. tortures (under vividha-kamma-kāraṇā kārenti) M I.87 = A I.48 = II.122 = Nd^{2} 604; J VI.17 (v. l. °ṭicch°; C. has āpatacchika, v. l. paṭicchaka); Vism 500; Miln 197. Both A & Nd have v. l. kharāpaṭicchaka; **-ôdaka** an alkaline solution Vism 264, 420; DhA I.189; PvA 213; cp. khārodikā nadī (in Niraya) Sdhp 194.

Kharaka (adj.) [fr. khāra] sharp or dry, said of the buds of the Pāricchattaka A IV.117 sq.

Khārī (f.) [and khāri-] a certain measure of capacity (esp. of grain, see below khārika). It is used of the eight requisites of an ascetic, and often in conn. with his yoke (kāja): "a khārī-load."

-kāja Vin I.33 (cp. *Vin Texts* I.132); J V.204. **-bhaṇḍa** DhA III.243 (:kahaṇ te kh-bh° ko pabbajita parikkhāro); **-bhāra** a shoulder-yoke S I.169; J III.83; **-vidha** °kāja S I.78 = Ud 65; D I.101. At Ud and D passages it is read vividha, but DA I.269 makes it clear: khārī ti araṇi-kamaṇḍalu-sūcâdayo tāpasa-parikkhārā; vidho ti kāco, tasmā khāribharitaṇ kācam ādāyā ti attho. As Kern (*Toev.* s. v.) points out, °**vidha** is a distortion of **vivadha**, which is synonymous with **kāja**.

Khārika[1] [adj. to khāra] alkaline, in enum^{n} of tastes (cp. rasa) at S III 87; Dhs 629 and ≈.

Khārika[2] [adj. of khārī] of the khārī measure, in vīsati° kosalako tilavāho A V.173 = Sn p. 126.

Khāleti Caus. of khalati: see khaleti & vikkhāleti.

Khāhinti at Th 2, 509 is to be read kāhinti (= karissanti ThA 293).

Khiḍḍā [Vedic krīḍā, cp. kīḷati] play, amusement, pleasure usually comb^{d} with rati, enjoyment. Var. degrees of pleasures (bāla°, etc.) mentioned at A V.203; var. kinds of amusement enumerated at Nd^{2} 219; as expounded at D I.6 under jūta-pamādaṭṭhāna. Generally divided into kāyikā & vācasikā khiḍḍā (Nd^{2}; SnA 86). Expl. as kīḷanā SnA 86, as hassādhippāya (means of mirth) PvA 226; sahāyakādihi keḷi PvA 265. Cp. Sn 926; Pv IV.1^{21}.

-dasaka "the decad of play," i. e. the second 10 years of man's life, fr. 11-20 years of age Vism 619. **-padosika** corrupted by pleasures D I.19, 20 = DA I.113 (v. l. padūsika); **-rati** play & enjoyment Sn 41, 59; Vv 16^{12}, 32^{7}; Pv IV.7^{2}; Vism 619.

Khitta [pp. of **khip**, to throw Dhtp 479; peraṇe] thrown; cast, overthrown Dh 34; rajo paṭivātaṇ kh°, dirt thrown against the wind S I.13, 164 = Sn 662 = Dh 125 = J III.203; ratti-khittā sarā arrows shot in the night Dh 304 = Nett 11; acchi vātavegena khittā a flame overthrown by the power of the wind, blown out Sn 1074 (expl^{d} Nd^{2} 220 by ukkhittā nuṇṇā, khambhitā); in interpret. of khetta PvA 7 said of sowing: khittaṇ vuttaṇ bījaṇ. — **akkhitta** not upset, not deranged, undisturbed, in qualities required of a brahmin w. ref. to his genealogy: yāva sattamā pitāmahāyugā akkhitto D I.113 = Sn p. 115, etc. Cp. vi°.

-citta (a) one whose mind is thrown over, upset, unhinged, usually comb^{d} with ummattaka, out of one's mind Vin I.131, 321; II.64, etc.; Sdhp 88. Cp. citta-kkhepa.

Khipa (nt.) [fr. **kṣip**] a throw, anything thrown over, as **ajina°** a cloak of antelope hide D I.167 and ≈; or thrown out, as a fishing net (= kumina) eel-basket A I.33 = 287; Th 2, 357 (= ThA 243). Cp. **khippa & vikkhepika.**

Khipati [Vedic kṣipati] to throw, to cast, to throw out or forth, to upset Sn p. 32 (cittaṇ); J I.223 (sīsaṇ), 290 (pāsake); II.3 (daḷhaṇ daḷhassa: to pit force against force) — aor. khipi S IV.2, 3 (khuracakkaṇ); PvA 87 (= atthāresi). — *ger.* khipitvā J I.202. — *1st caus.* **khepeti** (perhaps to **kṣi**, see khaya) to throw in, to put in, to spend (of time): dīgham addhānaṇ khepetvā J I.137; Th 2, 168 (khepeti jātisaṇsāraṇ = pariyosāpeti ThA 159); DhA I.102 (dvenavuti-kappe **khepesuṇ**); āyuṇ khepehi spend (the rest of) your life PvA 148; ger. **khepayitvāna** (saṇsāraṇ) Pv IV.3^{32} (= khepetvā PvA 254). In this sense Trenckner (P. M. 76) takes it as corresponding to Sk. kṣāpayati of **kṣi** = to cause to waste. See also khepana. — *2nd caus.* khipāpeti to cause to be thrown J I.202; IV.139 (jaleṇ). Cp also khepa.

Khipana (nt.) the act of throwing or the state of being thrown J I.290 (pasaka- k°).

Khipanā (f.) [fr. khipati] throwing up, provocation, mockery, slander Miln 357; Vbh 352; cp. Vism 29.

Khipita (nt.) [pp. of khipati = that which is thrown out; acc. to Trenckner *Notes* p. 75 for khupita fr. **kṣu** to sneeze; possibly a contamination of the two] sneezing, expectoration Pv II.2^{3} (expl. PvA 80: mukhato nikkhantamala); DhA I.314 (°roga + kāsa, coughing).

-sadda the sound of expectorations D I.50; DhA I.250.

Khippa (adj.): [Vedic kṣipra to **kṣip**] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana = lahu SnA). — 2. a sort of fishing net or eel-basket (cp. khipa & Sk. kṣepaṇī) S I.74. — nt. adv. **khippaṇ** quickly A II.118 - III.164; Sn 413, 682, 998; Dh 65, 137, 236, 289; J IV.142; Pv II.8^{4}, 9^{2}, 12^{21}, Pug 32. — Compar. **khippatara** Sn p. 126.

-âbhiññā quick intuition (opp. **dandh°**) D III.106; Dhs 177; Nett 7, 24, 50, 77, 112 sq.; 123 sq.; Vism 138.

Khippati [fr. **kṣip**] to ill-treat, in ppr. khippamāna Vv 84^{44}, expl^{d} at VvA 348 by vambhento, pīḷanto.

Khila (m. nt.) [cp. Sk. khila] waste or fallow land A III.248; fig. barrenness of mind, mental obstruction. There are five **ceto-khilā** enum^{d} in detail at M I.101 = A IV.460 = D III.238 (see under ceto); mentioned A V.17; SnA 262. As three khilā, viz. rāga, dosa, moha at S V.57; also with other qualities at Nd^{2} 9. In comb^{n} with paligha S I.27 (chetvā kh° ṇ); khilaṇ pabhindati to break up the fallowness (of one's heart) S I.193; III.134; Sn 973. — **akhila** (adj.) not fallow, unobstructed, open-hearted: cittaṇ susamāhitaṇ . . . akhilaṇ sabbabhūtesu DII.261; S IV.118; in comb^{n} with anāsava Sn 212; with akankha Sn 477, 1059; with vivattacchada Sn 1147; cp. vigata-khila Sn 19.

Khiḷa [cp. Sk. kiṇa] hard skin, callosity J V.204 (v. l. kiṇa).

Khīṇa [pp. of khīyati, Pass. to khayati] destroyed, exhausted, removed, wasted, gone; in cpds. °- often to be translated "without." It is mostly applied to the destruction of the passions (āsavā) & demerit (kamma). Khīṇā jāti "destroyed is the possibility of rebirth," in freq. occurring formula "kh. j. vusitaṇ brahmacariyaṇ kataṇ karaṇīyaṇ nâparaṇ itthattāya," denoting the attainment of Arahantship. (See arahant II, formula A) Vin I. 35; D I.84, 177, 203; M II.39; Sn p. 16; Pug 61 etc. See expl^{n} at DA I.225 = SnA 138. — khīṇaṇ mayhaṇ kammaṇ J IV.3, similarly khīṇaṇ purāṇaṇ navaṇ natthi sambhavaṇ Sn 235 (khīṇa = samucchinna KhA 194); pāpakamme khīṇe PvA 105. āsavakhīṇa one whose cravings are destroyed Sn 370, cp. 162.

-āsava (adj.) whose mind is free from the four mental obsessions, Ep. of an Arahant Vin I.183; M I. 145; II.43; III.30; D III.97, 133, 235; It 95; Sn 82, 471, 539, 644; Dh 89, 420; PvA 7 (=arahanto); cp. BSk kṣīṇāśrava Divy 542. — The seven powers of a kh.° (khīṇāsava-balāni) discussed at D III.283; Ps I.35; ten powers at Ps II.173, 176; cp. Vism 144 (where a kh. walks through the air). **-punabbhava** one in whom the conditions of another existence have been destroyed (=khīṇāsava) Sn 514, 656; **-bīja** one who is without the seed (of renewed existence) (=prec.) Sn 235 (=ucchinna-bīja KhA 194); **-maccha** without fish (of a lake) Dh 155; **-vyappatha** without the way of (evil) speech (vyapp°=vācāya patho; expl. SnA 204 as na pharusavāco) Sn 158; **-sota** with the stream gone, i. e. without water, in macche appodake kh° Sn 777.

Khīṇatta (nt.) DA I.225 & **khīṇatā** (f.) DhA IV.228, the fact of being destroyed.

Khīya [cp. khīyati²] in **-dhammaṃ** āpajjati to fall into a state of mental depression Vin IV.151, 154; A III.269; IV.374. See also remarks by Kern, *Toev.* s. v.

Khīyati [Sk. kṣīyate, pass. to khayati] to be exhausted, to waste away, to become dejected, to fall away from Vin IV.152; J I.290 (dhana); Pv II.9⁴²; II²; Ps I.94, 96; II.31 (āsavā); Bdhd 80. — ppr. khīyamāna Sn 434; Bdhd 19. aor. khīyi D III.93; grd. khīyitabba ibid. see also khāya and khīyanaka. In phrase "ujjhāyati khīyati vipāceti it seems to correspond to jhāyati² [Sk. kṣāyati] and the meaning is "to become chafed or heated, to become vexed, angry; to take offence"; as evidenced by the comb" with quâsi-synonyms ujjhāyati & vipāceti, both referring to a heated state, fig. for anger (cp. kilissati). Thus at Vin II.259 & passim. See ujjhāyati for further refs.

Khīyanaka (a) [der. fr. khīya] in comb" with **pācittiya** a "falling away" offence (legal term denoting the falling away from a consent once given) (see khīya) Vin II.94, 100; IV.38.

Khīra (nt.) [Sk. kṣīra] milk, milky fluid, milky juice Vin I.243; II.301; M I.343 sq.=A II.207=Pug 56; A II.95 (in simile with dadhi, navanīta, sappi, sappi-maṇḍa)= D I.201; DhA I.98; enum" with **dadhi**, etc., as one constituent of material food (kabaḷinkāro āhāro) at Dhs 616=740=875; — J IV.138 (mātu kh°); 140; Dh 71=Nett 161; Miln 41; PvA 198 (=sneha, milky juice); VvA 75; DhA I.98 (nirudaka kh°, milk without water). —duddha-khīra one who has milked Sn 18.

-ôdaka (nt.) milk-water or milk & water lit. J II.104, 106; fig. in simile khīrodakībhūtā for a samaggā parisā "a congregation at harmony as milk and water blend" A I.70; S IV.225=M I.207, 398=A III.67, 104; **-odana** (nt.) milk-rice (boiled) Vv33²⁴ (=VvA 147). **-gandha** the smell of milk J VI.357. **-ghaṭa** a pot of milk Miln 48; **-paka** drinking milk; sucking (of a calf: vaccho mātari kh°) Dh 284 (v. l. khīra-pāna); DhA III.424; **-paṇṇin** (m.) N. of a tree the leaves of which contain a milky sap, Calotropis gigantea M I.429; **-matta** having had his fill of milk, happy (of a babe) S I.108; **-mūla** the price of milk; money with which to buy milk DhA IV.217; **-sāmin** master of the milk (+dhīrasāmin) Bdhd 62.

Khīranikā (f.) a milk-giving cow S I.174.

Khīla [Sk. kīla & khīla] a stake, post, bolt, peg Vin II.116 (khīlaṃ nikhanitvā digging in or erecting a post); S III.150 (kh° vā thambha vā); IV.200 (daḷha° a strong post, Ep. of satī); Mhvs 29, 49. — **ayo**° an iron stake A I.141; S V.444; Nd² 304ᵐ; Sn 28 (nikhāta, erected); SnA 479. Cp. inda°.

ṭṭhāyi-ṭhita standing like a post (of a stubborn horse) A IV.192, 194.

Khīlaka (adj.) having sticks or stumps (as obstacles), in **a**° unobstructed J V.203 (=akāca nikkaṇṭaka 206).

Khīḷana [der. fr. khīḷeti] scorn Miln 357.

Khīḷeti [to **kīḷ** or to **khila** ?] to scorn, deride, only in comb" **hīḷita khīḷita garahita** (pp.) Miln 229, 288; cp. khīḷana.

Khu (-°) is doubtful second part of **inghāḷa**° (q. v.).

Khuṇseti [**kruś** ? Dhtp 625: akkosane; cp. Müller *P.G.* 52 to scold, to curse, to be angry at, to have spite against D I.90, DA I.256 (=ghaṭṭeti); Vin IV.7; SnA 357; DhA IV.38. — pp. **khuṇsita** DhA II.75.

Khujja (adj.) [either Sk kubja, of which khujja would be the older form (cp. Walde, *Lat. Etym. Wtb.* s. v. cubitum), or Sk. kṣudra (?) (so Müller, *P.G.* p. 52). See also the variant kujja & cp. kuṭṭa²] 1. humpbacked J V.426 (+piṭhasappī); DA I.148 (in comb" with vāmana & kirāta); f. DhA I.194, 226. — 2. small, inferior, in kh°-rājā a smaller, subordinate king Sdhp 453.

Khuṇḍali at PvA 162 (mā kh.) is to be read **ukkaṇṭhi**.

Khudā [Sk. kṣudh & kṣudhā, also BSk. kṣud in kṣuttarṣa hunger & thirst Jtm p. 30] hunger Sn 52 (+pipāsā: Nd² s. v. kh° vuccati chātako), 966; Pv I.6⁴ (=jighacchā) II.1⁵ (+taṇhā), 2⁴; PvA 72. See khuppipāsā.

Khudda (adj.) [Vedic kṣudra] small, inferior, low; trifling, insignificant; na khuddaṃ samācare kiñci "he shall not pursue anything trifling" Sn 145 (=lāmakaṃ KhA 243); kh° ca bālaṃ Sn 318. Opp. to strong Vv 32¹⁰ (of migā= balavasena nihīnā VvA 130).

-ânukhuddaka, in °āni **sikkhāpadāni** the minor observances of discipline, the lesser & minor precepts Vin II.287=D II. 154; Vin IV.143; A I.233; cp. Divy 465; **-âvakāsa** in akhuddâvakāso dassanāya not appearing inferior, one of the attributes of a well-bred brahmin (with brahmavaṇṇī) D I.114, 120, etc. **-desa**, in °issara ruler of a small district Sdhp 348.

Khuddaka=khudda; usually in cpds. In sequence khuddaka-majjhima-mahā Vism 100. Of smaller sections or subdivisions of canonical books Vin V.145 sq. (with ref. to the paññattis), see also below. -catuppade kh° ca mahallake Sn 603. Khuddaka (m.) the little one, Miln 40 (mātā °assa).

-nadī=kunnadī, a small river PvA 154; **-nikāya** name of a collection of canonical books, mostly short (the fifth of the five Nikāyas) comprising the foll. 15 books: Khuddaka-Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta-Nipāta, Vimāna-Vatthu, Peta-Vatthu, Thera and Therī Gāthā, Jātaka (verses only), Niddesa, Paṭisambhidāmagga, Apadāna, Buddha-Vaṃsa, Cariyā-Piṭaka. The name Kh-N. is taken from the fact that it is a collection of short books—short, that is, as compared with the Four Nikāyas. Anvs (*J.P.T.S.* 1886) p. 35; Gvns (*J.P.T.S.* 1886) p. 57; PvA 2, etc. **-pāṭha** N. of the first book in the Khuddaka Nikāya; **-mañcaka** a small or low bed J I.167; **-rājā** an inferior king J V.37 (+mahārājā); SnA 121; cp. khujja & kuṭṭa; **-vagguli** (f.) a small singing bird DhA III.223; **-vatthuka** belonging to or having smaller sections Vin V.114.

Khuppipāsā [cp. khudā] hunger & thirst: °āya mīyamāno M I.85. Personified as belonging to the army of Māra Sn 436=Nd² on visenikatvā. To be tormented by hunger & thirst is the special lot of the *Petas*: Pv I.11¹⁰; II.2², PvA 10, 32, 37, 58, etc.; Vism 501; Sdhp 9, 101, 507.

Khubhati see saṃ° & khobha. The root is given at Dhtp 206 & 435 as "khubha=sañcalane."

Khura¹ [Vedic khura] the hoof of an animal Vv 64¹⁰ (of a horse=turagānaṃ khuranipāta, the clattering of a horse's hoof VvA 279), cp. Sk. kṣura, a monkey's claw Sp. AvS I.236.

Khura[2] [Vedic kṣura, to **kṣṇu**, kṣṇoti to whet, kṣṇotra whetstone; cp. Gr. *χραύω* scrape, *ξύω* shave, Lat. novacula razor. The Pali Dhtp (486) gives as meanings "chedana & vilekhana"] a razor Vin II.134; S IV.169 (tiṇha a sharp r.) DhA II.257.

-agga the hall of tonsure PvA 53; **-appa** a kind of arrow D I.96; M I.429 (+vekaṇḍa); Vism 381. **-kosa** razor-sheath Vism 251, 255. **-cakka** a wheel, sharp as a razor J IV.3; **-dhāra** 1. carrying razors, said of the Vetaraṇī whose waters are like razors Sn 674 (+tiṇhadhāra); J V.269; Vism 163. — 2. the haft of a razor, or its case Sn 716 (°ûpama); Vism 500; DhA II.257; **-nāsa** having a nose like a razor J IV.139; **-pariyanta** a disk as sharp as a razor, a butcher-knife D I.52 (=DA I.160; khura-nemi khura-sadisa-pariyanta), cp. °cakka; **-māla** N. of an ocean, in °samudda J IV.137; **-mālī** (f.)= prec. ibid.; **-muṇḍa** close-shaven Vin I.344; VvA 207. Khuramuṇḍaṃ karoti to shave closely D I.98; S IV.344= A II.241; **-bhaṇḍa** the outfit of a barber, viz. khura, khura-silā, khura-sipāṭikā, namataka Vin I.249, II.134. cp. *Vin. Texts* III.138; **-silā** a whetstone Vin II.134; **-sipāṭikā** a powder prepared with s. gum to prevent razors from rusting Vin II.134.

Kheṭa [cp. Sk. kheṭaka] a shield: see **kīṭa**.

Khetta (nt.) [Vedic kṣetra, to **kṣi**, kṣeti, kṣiti, dwelling-place, Gr. *κτίζω*, Lat. situs founded, situated, E. site; cp. also Sk. kṣema "being settled," composure. See also khattiya. Dhammapāla connects khetta with **kṣip** & **trā** in his expl[n] at PvA 7: khittaṃ vuttaṃ bījaṃ tāyati ti khettaṃ] 1. (lit.) a field, a plot of land, arable land, a site, D I.231; S I.134 (bījaṃ khette virūhati; in simile); three kinds of fields at S IV.315, viz. agga°, majjhima°, hīna° (in simile); A I.229—239; IV.237 (do.); Sn 524; J I.153 (sāli-yava°); Pv II.9[68] = DhA III.220 (khette bījaṃ ropitaṃ); Miln 47; PvA 62; DhA I.98. Often as a mark of wealth = possession, e. g. D III.93 in def[n] of khattiya: khettānaṃ patī ti khattiya., In the same sense connected with **vatthu** (field & farm cp. Haus und Hof), to denote objects of trade, etc. D I.5 (expl[d] at DA I.78: khetta nāma yasmiṃ pubbaṇṇaṃ rūhati, vatthu nāma yasmiṃ aparaṇṇaṃ rūhati, "kh. is where the first crop grows and v. where the second." A similar expl[n] at Nd[1] 248, where *khetta* is divided into sāli°, vīhi. mugga°, māsa°, yava° godhūma°, tila°, i. e. the pubbaṇṇāni, and *vatthu* expl[d] ghara°, koṭṭhaka°, pure°, pacchā°, ārāma°, vihāra° without ref. to aṇṇa.) S II.41; Sn 769. Together with other earthly possessions as wealth (hiraññaṃ, suvaṇṇaṃ) Sn 858; Nd[2] on lepa, gahaṭṭha, etc. As example in definition of visible objects Dhs 597; Vbh 71 sq. — Kasī° a tilled field, a field ready to bear Pv I.1[2], cp. PvA 8; jāti° "a region in which a Buddha may be born" (Hardy, after Childers s. khetta) PvA 138. Cp. the threefold division of a Buddha-kkhetta at Vism 414, viz. jāti°, āṇā°, visaya°. — 2. fig. (of kamma) the soil of merit, the deposit of good deeds, which, like a fertile field, bears fruit to the advantage of the "giver" of gifts or the "doer" of good works. See dakkhiṇeyya°, puñña° (see detailed expl[n] at Vism 220; khetta here= virūhana-ṭṭhāna), brahma°. — A I.162, 223 (kammaṃ, khettaṃ, viññāṇaṃ bījaṃ); IV.237; It 98; VvA 113.— **akhetta** barren soil A III.384 (akhettaññu not finding a good soil); IV.418 (do.); PvA 137. **Sukhetta** a good soil, fertile land S I.21; PvA 137; opp. **dukkhetta** S V.379.

-ûpama to be likened to a (fruitful) field, Ep. of an Arahant Pv I.1[1]; **-kammanta** work in the field A III.77; **-gata** turned into a field, of puññakamma "good work becoming a field of merit" PvA 136, 191; **-gopaka** a field watcher J III.52; **-ja** "born on one's land," one of the 4 kinds of sons Nd[1] 247; Nd[2] 448; J I.135. **-jina** one unsurpassed in the possession of a "field" Sn 523, 524; **-pāla** one who guards a field J III.54; **-mahantatā** the supremeness of the field (of merit) VvA 108; **-rakkhaka** the guardian of a field J II.110; **-vatthu** possession of land & goods (see above) D III.164; S V.473=A II.209; A V.137; Pug 58; PvA 3; **-sampatti** the successful attainment of a field of (merit) PvA 198; VvA 102; see VvA 30, 32 on the three sampattis, viz. khetta°, citta°, payoga°; **-sāmika** the owner of the field Miln 47; VvA 311. **-sodhana** the cleaning of the field (before it is ploughed) DhA III.284.

Kheda (adj.) [Sk. kheda fatigue, khedati; perhaps to Lat. caedo] subject to fatigue, tired VvA 276. — As noun "fatigue" at Vism 71.

Khepa [cp. khipati] (-°) throwing, casting, Sdhp 42. Usually in citta-kkhepa loss of mind, perplexity Dh 138. Cp. vi°, saṃ°.

Khepana [cp. khepeti] -° the passing of, appl[d] to time: āyu° VvA 311.

Khepita [pp. of khepeti] destroyed, brought to waste, annihilated, **khepitatta** (nt.) the fact of being destroyed, destruction, annihilation, DhA II.163 (kilesavaṭṭassa kh.).

Khepeti see khipati.

Khema [Vedic kṣema to **ksi**, cp. khetta] 1. (adj.) full of peace, safe; tranquil, calm D I.73 (of a country); S I.123 (of the path leading to the ambrosial, i. e. Nibbāna) I.189=Sn 454 (of vācā nibbānapattiyā); M I.227 (vivaṭaṃ amatadvāraṃ khemaṃ nibbānapattiyā "opened is the door to the Immortal, leading to peace, for the attainment of Nibbāna") A III.354 (of ñāṇa) It 32 Sn 268 (=abhaya, nirupaddava KhA 153); Dh 189 sq.; Pv IV.3[3] (of a road=nibbhaya PvA 250); VvA 85. — 2. (nt.) shelter, place of security, tranquillity, home of peace, the Serene (Ep. of Nibbāna). In general: D I.11 (peace, opp. bhaya); Sn 896 (+avivādabhūmi); 953. — In particular of Nibbāna: S IV.371; A IV.455; Vv 53[20] (amataṃ khemaṃ); Ps I.59. See also yoga. Abl. khemato, from the standpoint of the Serene S II.109; Sn 414, 1098; Nd[2] s. v. (+tāṇato, etc.).

-atta one who is at peace (+viratta) S I.112 (=khemībhūtaṃ assabhāvaṃ SA). **-anta** security, in °**bhūmi** a peaceful country (opp. kantāra), a paradise (as Ep. of Nibbāna) D I.73; Nd[2] on Satthā; Vism 303. **-ṭṭhāna** the place of shelter, the home of tranquillity Th 2, 350 (=Nibbāna ThA 242); **-ṭṭhita** peaceful, appeased, unmolested D I.135; **-dassin** looking upon the Serene Sn 809; **-ppatta** having attained tranquillity (=abhayappatta, vesārajjappatta) M I.72=A II.9.

Khemin (adj.) one who enjoys security or peace S III.13; Sn 145 (=abhaya KhA 244); Dh 258.

Kheḷa [Sk. kheṭa, cp. kṣveda and śleṣma, P. silesuma. See also **kilid** & **kilis**, cp. ukkheṭita. On root khela see keḷanā; it is given by Dhtp 279 in meaning "calana." The latter (khela) has of course nothing to do with kheḷa] phlegm, saliva, foam; usually with singhānikā mucus, sometimes in the sense of perspiration, sweat A I.34; IV.137; Sn 196 (+singh°); Kh II.=Miln 26 (cp. Vism 263 in detail, & KhA 66); J I.61; IV.23; VI.367; Vism 259, 343 (+singhāṇikā), 362; DhA III.181; IV.20, 170; Pv II.2[3] as food for Petas, cp. Av.S. I.279 (kheṭamūtropajīvinī; II.113: kheṭavadutsṛjya); PvA 80 (=niṭṭhubhana).

-kilinna wet with exudation J I.164; **-mallaka** a spitting box, a cuspidor Vin I.48; II.175, 209 sq.; **-singhānikā** phlegm & mucus DhA I.50

Kheḷākapa (Vin) & **kheḷāsika** (DhA) an abusive term "eating phlegm" (?) [Müller, *P.G.* 30=kheṭâtmaka] Vin II.188, cp. *Vin. Texts* III.239; °**vāda** the use of the term "phlegm-eater," calling one by this name Vin II.189; DhA 140.

Kho [before vowels often khv'; contr. of khalu = Sk. khalu] an enclitic particle of affirmation & emphasis: indeed, really, surely; in narration: then, now (cp. kira); in question: then, perhaps, really. Def. as adhikār' antara-nidassan' atthe nipāto KhA 113 as avadhāraṇaṇ (affirmative particle) PvA 11, 18. — A few of its uses are as foll.: abhabbo kho Vin 1.17; pasādā kho D 11.155. After pron.: mayhaṇ kho J 1.279; ete kho Vin 1.10; idaṇ kho ibid.; so ca kho J 1.51; yo kho M 1.428; — After a negation: na kho indeed not J 11.111; no ca khv' āssa A v.195; mā kho J 1.253; — Often comb^{d} with **pana**: na sakkhā kho pana "is it then not possible" J 1.151; api ca kho pana J 1.253; siyā kho pana D 11.154; — Following other particles, esp. in aoristic narration: atha kho (extremely frequent); tatra kho; tâpi kho; api ca kho; evaṇ bhante ti kho; evaṇ byā kho Vin IV.134; Dh 1.27, etc. — In interr. sentences it often follows **nu**: kin nu kho J 1.279; atthi nu kho J III.52; kahan nu kho J 1.255.

Khobha (m.) [cp. Vedic **kṣubh** kṣobhayati, to shake = Goth. skiuban Ger. schieben, to push. E. shove] shaking, shock Vism 31, 157; khobhaṇ karoti to shake VvA 35, 36, 278; khobha-karaṇa shaking up, disturbance Vism 474. See also akkhobbha.

Khoma [cp. Vedic kṣauma] adj. flaxen; nt. a linen cloth, linen garment, usually comb^{d} with **kappāsika** Vin 1.58, 96, 281; A IV.394; V.234 = 249 (°yuga); J VI.47, 500; Pv II.1^{17}; DhA 1.417.

-pilotikā a linen cloth Vin 1.296.

G.

°Ga [fr. **gam**] adj., only as ending: going. See e. g. atiga, anuga, antalikkha°, ura°, pāra°, majjha°, samīpa°, hattha°. It also appears as °*gu*, e. g. in addha°, anta°, paṭṭha°, pāra°, veda°. — **dugga** (m. & nt.) a difficult road Dh 327=Miln 379; Pv II.7[8] (=duggamana-ṭṭhāna PvA 102); II.9[25]; J II.385.

Gagana (nt.) the sky (with reference to sidereal motions); usually of the *moon*: g° majjhe puṇṇacando viya J I.149, 212; g° tale canda-maṇḍalaṃ J III.365; cando g° majjhe ṭhito J V.137; cando gagane viya sobhati Vism 58; g° tale candaṃ viya DhA I.372; g° tale puṇṇacanda "the full-moon in the expanse of the heavens" VvA 3; g° talamagga the (moon's) course in the sky PvA 188; etc. Of the *sun*: suriyo ākāse antalikkhe gaganapathe gacchati Nd[2] on Sn 1097. *Unspecified*: J I.57; Vism 176 (°tal-âbhimukhaṃ).

Gaggara [Vedic gargara throat, whirlpool. ***gṷer** to sling down, to whirl, cp. Gr. *βάραθρον*, Lat. gurges, gurgulio, Ohg. querechela "kehle"] 1. roaring, only in f. **gaggarī** a blacksmith's bellows: kammāra°, in simile M I.243; S I.106; Vism 287. — 2. (nt.) cackling, cawing, in **haṃsa°** the sound of geese J V.96 (expl. by haṃsa-madhurassara). Gaggarā as N. of a lake at Vism 208. — See note on gala.

Gaggaraka [fr. gaggara] a whirlpool, eddy J V.405; according to Kern *Toev.* s. v. a sort of fish (Sk. gargaraka, Pimelodus Gagora); as **gaggalaka** at Miln 197.

Gaggarāyati [v. den. fr. prec.; cp. gurgulio: gurges, E. gargle & gurgle] to whirl, roar, bellow, of the waves of the Gangā Miln 3. — cp. gaḷagaḷāyati.

Gaccha [not=Sk. kaccha, grass-land, as Morris, *J.P.T.S.* 1893, 16. The passage J III.287 stands with gaccha; v. l. kaccha for gaccha at A IV.74; g° for k° at Sn 20] a shrub, a bush, usually together with **latā**, creeper & **rukkha**, tree, e. g. Nd[2] 235, 1[d]; J I.73; Miln 268; Vism 182 (described on p. 183). With dāya, wood A IV.74. puppha° a flowering shrub J I.120; khuddaka°-vana a wood of small shrubs J V.37. — PvA 274; VvA 301 (-gumba, brushwood, underwood); DhA I.171 (-pothana-ṭṭhāna); IV.78 (-mūla).

Gacchati [Vedic gacchati, a desiderative (future) formation from ***gṷem** "I am intent upon going," i. e. I go, with the foll. bases. — (1) Future-present ***gṷemskéti** > ***gaścati** > Sk. gacchati=Gr. *βάσκω* (to *βαίνω*). In meaning cp. i, Sk. emi, Gr. *εἶμι* "I shall go" & in form also Sk. pṛcchāti=Lat. porsco "I want to know," Vedic icchati "to desire." — (2) Present ***gṷemio**=Sk. gamati=Gr. *βαίνω*, Lat. venio, Goth. qiman, Ohg. koman, E. come; and non-present formations as Osk. **kúmbened**, Sk. gata=Lat. ventus; gantu=(ad) ventus. (3) ***gṷā**, which is correlated to ***stā**, in Pret. Sk. ágām, Gr. *ἔβην*, cp. *βῆμα*]. These three formations are represented in Pāli as follows (1) gacch°, in pres. gacchati; imper. gaccha & gacchāhi; pot. gacche (Dh 46, 224) & gaccheyya; p.pres. gacchanto, med. gacchamāna; fut (2nd) gacchissati; aor. agacchi (VvA 307; v. l. agañchi). — (2) gam° in three variations; viz. (a) *gam°*, in pres. caus. gameti; fut. gamissati; aor. 3 sg. agamā (Sn 408, 976; Vv 79[7]; Mhvs VII.9), agamāsi & gami (Pv II.8[6]) 1. pl. agamiṃhase (Pv II.3[10]), pl. agamuṃ (Sn 290), agamaṃsu & gamiṃsu; prohib. mā gami; ger. gamya (J V.31); grd. gamanīya (KhA 223). See also der. gama, gamana, gāmika, gāmin. — (b) *gan°*, in aor. agañchi (on this form see Trenckner, *Notes*, p. 71 sq. — In n'āgañchi J III.190 it belongs to ā+gam); pres.-aor gañchisi (Sn 665); inf. gantuṃ; ger. gantvā; grd. gantabba. See also der. gantar. — (c) *ga°*, in pp. gata. See also ga, gati, gatta. — 3. *gā°*, in pret. agā (Pv II.3[22]), 3rd pl. aor. agū (=Sk. °uḥ), in ajjhagū, anvagū (q. v.).

Meanings and Use: 1. to go, to be in motion, to move, to go on (opp. to stand still, tiṭṭhati). Freq. in comb[n] with tiṭṭhati nisīdati seyyaṃ kappeti "to go, to stand, sit down & lie down," to denote all positions and every kind of behaviour; Nd[2] s. v. gacchati. — evaṃ kāle gacchante, as time went on J III.52, or evaṃ g° kāle (PvA 54, 75) or gacchante gacchante kāle DhA I.319; gacchati=paleti PvA 56; vemakoṭi gantvā pahari (whilst moving) DhA III.176. — 2. to go, to walk (opp. to run, dhāvati) DhA I.389. — 3. to go away, to go out, to go forth (opp. to stay, or to come, āgacchati): agamāsi he went Pv II.8[6]; yo maṃ icchati anvetu yo vā n' icchati gacchatu "who wants me may come, who does not may go" Sn 564; āgacchantānañ ca gacchantānañ ca pamāṇaṃ n' atthi "there was no end of all who came & went" J II.133; gacchāma "let us go" J I.263; gaccha dāni go away now! J II.160; gaccha re muṇḍaka Vism 343; gacchāhi go then! J I.151, 222; mā gami do not go away! J IV.2; pl. mā gamittha J I.263; gacchanto on his way J I.255, 278; agamaṃsu they went away J IV.3; gantukāma anxious to go J I.222, 292; kattha gamissasi where are you going? (opp. agacchasi) DhA III.173; kahaṃ gacchissatha id. J II.128; kuhiṃ gamissati where is he going? Sn 411, 412. — 4. with acc. or substitute: to go to, to have access to, to arrive or get at (with the aim of the movement or the object of the intention); hence fig. to come to know, to experience, to realize. — (a) with *acc.* of direction: Rājagahaṃ gami he went to R. Pv II.8[6]; Devadaha-nagaraṃ gantuṃ J I.52; gacchām' ahaṃ Kusināraṃ I shall go to K. D II.128; Suvaṇṇabhūmiṃ gacchanti they intended to go ("were going") to S. J III.188; migavaṃ g. to go hunting J I.149; janapadaṃ gamissāma J II.129; paradāraṃ g. to approach another man's wife Dh 240. — (b) with *adverbs* of direction or purpose (atthāya): santikaṃ (or santike) gacchati to go near a person (in gen.), pitu s. gacchāma DhA III.172; devāna santike gacche Dh 224 santikaṃ also J I.152: II.159, etc. Kathaṃ tattha gamissāmi how shall I get there? J I.159; II.159; tattha agamāsi he went there J II.160. dukkhānubhavanatthāya gacchamānā "going away for the purpose of undergoing suffering" J IV.3; vohāratthāya gacchāmi I am going out (=fut.) on business J II.133. — Similarly (fig.) in foll. expressions (cp. "to go to Heaven," etc.=to live or experience a heavenly life, cp. next); Nirayaṃ

gamissati J VI.368; saggaṃ lokaṃ g. J I.152; gacche pāram apārato Sn 1129, in this sense interpreted at Nd² 223 as adhigacchati phusati sacchikaroti, to experience. — Sometimes with *double acc.*: Bhagavantaṃ saraṇaṃ gacchāmi "I entrust myself to Bh." Vin I.16. — Cp. also phrases as atthangacchati to go home, to set, to disappear; antarā-gacchati to come between, to obstruct. — 5. *to go* as a stronger expression for *to be*, i. e. to behave, to have existence, to fare (cp. Ger. es geht gut, Fr. cela *va* bien = it *is* good). Here belongs gati "existence," as mode of existing, element, sphere of being, and out of this use is developed the periphrastic use of *gam°*, which places it on the same level with the verb "to be" (see b). — (a) sugatiṃ gamissasi you will go to the state of well-being, i. e. Heaven Vin II.195; It 77; opp. duggatiṃ gacchanti Dh 317-319; maggaṃ na jānanti yena gacchanti subbatā (which will fall to their share) Sn 441; gamissanti yattha gantvā na socare "they will go where one sorrows not" Sn 445; Vv 51⁴; yan ca karoti . . . taṃ ca ādāya gacchati "whatever a man does that he will take with him" S I.93. — (b) *periphrastic* (w. ger. of governing verb): nagaraṃ pattharitvā gaccheyya "would spread through the town" J I.62; pariṇāmaṃ gaccheyya "could be digested" D II.127; sīhacammaṃ ādāya agamaṃsu "they took the lion's skin away with them" J II.110; itthiṃ pahāya gamissati shall leave the woman alone J VI.348; sve gahetvā gamissāmi "I shall come for it tomorrow" Miln 48.

Gaja [Sk. gaja] an elephant J IV.494; Miln 2, 346; DhsA 295 (appl^d to a kind of thought).

-**potaka** the young of an elephant PvA 152; -**rājā** the king of the elephants Miln 346.

Gajaka = gaja, in **gajakattharaṇa** an elephant's cover VvA 104.

Gajjati [Sk. garjati, cp. gargara & jarā roaring, cp. uggajjati Dhtp 76: gajja sadde] to roar, to thunder, usually of clouds. Of the earth: Dāvs V.29; of a man (using harsh speech) J I.226; II.412 (mā gajji); Nd¹ 172 (= abhi°); J IV.25. — Caus. gajjayati, ger. gajjayitvā (megho g° thanayitvā (megho g° thanayitvā pavassati) It 66.

Gajjitar [n. agent fr. prec.] one who thunders, of a man in comparison with a cloud A II.102 = Pug 42.

Gaṇa [Vedic gaṇa; ***ger** to comprise, hold, or come together, cp. Gr. *ἀγείρω* to collect, *ἀγορά* meeting, Lat. grex, flock, Sk. jarante "conveniunt" (see Wackernagel, *Altind. Gr.* I.193). Another form of this root is **grem** in Sk. grāma, Lat. gremium; see under gāma]—1. (a) in special sense: a meeting or a chapter of (two or three) bhikkhus, a company (opposed both to sangha, the order & puggala, the individual) Vin I.58, 74, 195, 197; II.170, 171; IV.130, 216, 226, 231, 283, 310, 316, 317; V.123, 167. — (b) in general: a crowd, a multitude, a great many. See cpds. — 2. as -°: a collection of, viz., of gods, men, animals or things; a multitude, mass; flock, herd; host, group, cluster. — (a) deva° J I.203; DhA III.441; PvA 140 (°parivuta); pisāca° S I.33; tidasa° Sn 679. — (b) amacca° suite of ministers J I.264; ariya° troup of worthies J VI.50; naranārī° crowds of men & women Miln 2; dāsi° a crowd of servants J II.127; tāpasa° a group of ascetics J I.140 (°parivuta); bhikkhu° J I.212 (°parivuta). — (c) dvija° J I.152; dija° Pv II.12⁴; sakuṇa°, of birds J I.207; II.352; go°, of cows A I.229; V.347, 359; J II.128; kākola°, of ravens Sn 675; bhamarā°, of bees J I.52; miga° of beasts J I.150. — (d) taru° a cluster of trees PvA 154; tāra°, a host of stars A I.215; Pv II.9⁶⁷; with ref. to the books of the Canon: Suttantika° & Ābhidhammika° Vism 93.

-**âcariya** "a teacher of a crowd," i. e. a t. who has (many) followers. Always in phrase saṅghī ca gaṇī ca gaṇācariyo ca, and always with ref. either to Gotama: D I.116; M II.3; or to the 6 chief sectarian leaders, as Pūraṇa Kassapa, etc.: D I.47, 163; S I.68; IV.398; M I.198, 227, 233; II.2; Sn p. 91; cp. DA I.143. In general: Miln 4. -**ārāma** (adj.) & -**ārāmatā** in phrase gaṇārāmo gaṇarato gaṇārāmataṃ anuyutto: a lover of the crowd A III.422 sq.; M III.110 = Nd² on Sn 54. -**gaṇin** the leader of many, Ep. of Bhagavā Nd² 307. -(ṇ)**gaṇupāhanā** (pl.) shoes with many linings Vin I.185, 187; cp. *Vin. Texts* II.14. See also Bdhgh. on aṭaliyo (q. v. under aṭala). -**pūraka** (adj.) one who completes the quorum (of a bhikkhus chapter) Vin I.143 sq.; -**bandhana** in °ena dānaṃ datvā to give by co-operation, to give jointly DhA II.160; -**bhojana** food prepared as a joint meal Vin II.196; IV. 71; V.128, 135, 205; -**magga** in °ena gaṇetuṃ to count by way of batches Vin I.117; -**vassika** (adj.) through a great many years Sn 279; -**sanganika** (adj.) coming into contact with one another DhA I.162.

Gaṇaka [fr. **gaṇ**, to comprise in the sense of to count up] a counter, one skilled in counting familiar with arithmetic; an accountant, overseer or calculator. Enum^d as an occupation together with muddika at D I.51 (expl. DA I.157 by acchidda-pāṭhaka); also with muddika and saṅkhāyika S IV.376; as an office at the king's court (together with amaccā as gaṇaka-mahāmatta = a ministerial treasurer) D III.64, and in same context D III.148, 153, 169, 171, 177; as overseer Vin III.43; as accountant Miln 79, 293; VvA 66.

Gaṇakī (f.) = gaṇikā Vin III.135-136, in purāṇa° a woman who was formerly a courtesan, & as adj. gaṇakī-dhītā the daughter of a courtesan.

Gaṇanā (f.) counting, i. e. 1. counting up, arithmetic, number J I.29; Vism 278 sq.; Miln 79; VvA 194. — 2. counting, census, statistics; Tikap. 94; J I.35; Miln 4 (senā °ṃ kāretvā); DhA I.11, 34. — 3. the art of counting, arithmetics as a study & a profession, forbidden to the bhikkhus Vin I.77 = IV.129 (°ṃ sikkhati to study ar.); D I.11 (expl. DA I.95 by acchiddaka gaṇanā); M I.85; III.1 (°ājīva); DA I.157. -**gaṇana-patha** (time-) reckoning, period of time Miln 20, 116.

Gaṇikā¹ (f.) "one who belongs to the crowd," a harlot, a courtesan (cp. gaṇakī) Vin I.231 (Ambapālī) 268, (do.); II.277 (Aḍḍhakāsī); Ud 71; Miln 122; DhA III.104; VvA 75 (Sirimā); PvA 195, 199. — Customs of a gaṇikā J IV.249; V.134. — Cp. saṇ°.

Gaṇikā² (f.) = gaṇanā, arithmetic Miln 3.

Gaṇin¹ (adj.) one who has a host of followers, Ep. of a teacher who has a large attendance of disciples; usually in standing comb^n saṅghī gaṇī gaṇācariyo (see above). Also in foll.: Sn 955, 957; Dpvs IV.8 (mahāgaṇī), 14 (therā gaṇī); gaṇī-bhūtā (pl.) in crowds, comb^d with saṅghā saṅghī D I.112, expl^d at DA I.280: pubbe nagarassa anto agaṇā bahi nikkhamitvā gaṇa-sampannā ti. See also paccekagaṇin.

Gaṇin² a large species of deer J V.406 (= gokaṇṇa).

Gaṇeti [denom. to gaṇa Dhtp 574: saṅkhyāne] 1. to count, to reckon, to do sums Dh 19; J VI.334; Miln 79, 293; pp. **gaṇita** Sn 677; pass. **gaṇīyati** Sdhp 434; inf. (vedic) **gaṇetuye** Bw. IV.28; caus. **gaṇāpeti** M III.1. — 2. to regard, to take notice of, to consider, to care for J I.300; IV.267.

Gaṇṭhi (m.) [Vedic granthi, to **grem** to comprise, hold together, cp. Lat. gremium, Sk. gaṇa & grāma, see also gantha] 1. a knot, a tie, a knot or joint in a stalk (of a plant) J I.172; DA I.163; DhA I.321 (°jātaṃ what has become knotty or hard); -diṭṭhi-gaṇṭhi the tangle of false doctrine VvA 297; anta-gaṇṭh-ābādha entanglement of intestines Vin I.275. — 2. a (wooden) block Vin II.110 (of sandal wood).

-ṭṭhāna (for gaṇṭhikaṭṭhāna ?) the place of the block (i. e. of execution) J III.538; (reads gaṇṭhi-gaṇṭi-ṭṭhāna); Vism 248. — **bhedaka**, in °cora "the thief who breaks the block" (or rope, knot ?) DhA II.30.

Gaṇṭhikā (f.) (freq. spelled gaṇḍikā, q. v.)=gaṇṭhi, viz. 1. a knot, a tie DA I.199 (catu-pañca-gaṇṭhik'āhata patta a bowl with 4 or 5 knots, similarly āṇi-gaṇṭhik'āhata ayopatta Vism 108; but see āṇi); DhA I.335 (°jāta=gaṇṭhijāta knotty part), 394. — 2. a block (or is it knot?) Vin II.136 (?+pāsaka; cp. *Vin. Texts* III.144); V.140. Esp. in phrase gaṇṭhikaṇ paṭimuñcitvā Vin I.46= II.213, 215, trsl[1] at *Vin. Texts* III.286 "fasten the block on (to the robe)" but at I.155 "tie the knots." Also in dhamma-gaṇṭhikā a block for execution J I.15[6] (v. l. gaṇḍikā). — 3. N. of a plant PvA 127. — ucchu-gaṇṭhikā sugar cane: see ucchu.

-kāsāva a yellow robe which was to be tied (or which had a block ?) J IV.446.

Gaṇḍa [a variation of gaṇṭha (-i), in both meanings of (1) swelling, knot, protuberance, and (2) the interstice between two knots or the whole of the knotty object, i. e. stem, stalk]—1. a swelling, esp. as a disease, an abscess, a boil. Freq. in similes with ref. to kāma and kāya. Mentioned with similar cutaneous diseases under kilāsa (q. v. for loci). As Ep. of kāya S IV.83=A IV.380, of kāmā A III.310, IV.289; Nd[2] on Sn 51; also Th 2 491 (=dukkhatā sulaya ThA 288); S IV.64 (=ejā) Sn 51, 61 (v. l. for gaḷa); J I.293; Vism 360 (°pilakā) DhA III.297 (gaṇḍ-ā-gaṇḍajāta, covered with all kinds of boils); IV.175; PvA 55. Cp. Av. S II.168[1]. — 2. a stalk, a shaft, in N. of a plant -°tindu-rukkha J V.99, and in der. gaṇḍikā & gaṇḍī, cp. also Av. S II.133[12]. — 3.=gaṇḍuppāda in cpd. gaṇḍamattikā clay mixed with earth-worms Vin II.151 (cp. Bdhgh. gaṇḍuppāda-gūtha-mattikā clay mixed with excrement of earthworms *Vin. Texts* III.172).

-uppāda (lit. producing upheavals, cp. a mole) an earth-worm, classed as a very low creature with kiṭā & puḷavā at M III.168; J V.210 (°pāṇa); DhA III.361 (°yoni); SnA 317.

Gaṇḍaka (adj.) having boils Sdhp 103.

Gaṇḍikā (f.) [a-n. formation from gaṇḍa or gaṇṭha, see also gaṇṭhikā]—1. a stalk, a shaft (cp. gaṇḍī) J I.474; DhsA 319 (of the branches of trees: g°-ākoṭana-sadda). — 2. a lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). — 3. N. of a plant Vv 35[1] (=bandhu-jīvaka VvA 161).

-ādhāna the putting on of a shaft or stem, as a bolt or bar Vin II.172; cp. *Vin. Texts* III.213 and gaṇḍī; also ghaṭikā[2].

Gaṇḍin [adj. fr. gaṇḍa]—1. having swellings, in ure gaṇḍī (f.) with swellings on the chest, i. e. breasts J V.159, 202 (thane sandhāyāha 205). — 2. having boils, being afflicted with a glandular disease (with kuṭṭhin & kilāsin) Kvu 31.

Gaṇḍī (f.) [=gaṇḍikā in meaning 1; prob.=Sk. ghaṇṭā in meaning 2]—1. a shaft or stalk, used as a bar J I.237. —2. a gong DhA I.291 (gaṇḍiṇ paharati to beat the g.); II.54, 244; gaṇḍiṇ ākoṭetvā KhA 251. Cp. AvS I.258, 264, 272; II.87, 95 & Divy 335, 336. Also in gaṇḍi-saññā "sign with the gong" J IV.306. — 3. the executioner's block (=gaṇḍikā or gaṇṭhikā) J III.41.

Gaṇḍamba N. of the tree, under which Gotama Buddha performed the double miracle; with ref. to this freq. in phrase **gaṇḍamba-rukkha-mūle** yamakapāṭihāriyaṇ katvā J I.77; IV.263 sq.; DA I.57; PvA 137; Miln 349; Dāvs V.54. Also at DhA III.207 in play of words with **amba-rukkha**.

Gaṇḍusa [cp. Sk. gaṇḍūṣa] a mouthful J I.249 (khīra°).

Gaṇhati & Gaṇhāti [Vedic grah (grabh), gṛhṇāti pp. **gṛhīta** to grasp. ***gher** to hold, hold in, contain; cp. Gr. χόρτος enclosure, Lat. hortus, co-hors (homestead); Goth. gards (house); Ohg. gart; E. yard & garden. To this belong Vedic gṛha (house) in P. gaha°, gihin, geha, ghara, & also Vedic harati to seize, hasta hand]. The forms of the verb are from three bases, viz. (1) **gaṇha-** (Sk. gṛhṇā-); *Pres.*: ind. gaṇhāti (gaṇhāsi PvA 87), pot. gaṇheyya, imper. gaṇha (J I.159; PvA 49=handa) & gaṇhāhi (J I.279). *Fut.* gaṇhissati; Aor. gaṇhi. Inf. gaṇhituṇ (J III.281). Ger. gaṇhitvā. Caus. gaṇhāpeti & gāhāpeti. — 2. **gahe-** (Sk. gṛhī-): Fut. gahessati. Aor. aggahesi (Sn 847; J I.52). Inf. gahetuṇ (J I.109, 222). Ger. gahetvā & gahetvāna (poet.) (Sn 309; Pv II.3). — 3. **gah-** (Sk. gṛh-): Aor. aggahi. Ger. gayha & gahāya (Sn 791). Pass. gayhati. Pp. gahita & gahīta. Cp. gaha, gahaṇa, gāha.

Meanings: to take, take up; take hold of; grasp, seize; assume; e. g. ovādaṇ g. to take advice J I.159; khaggaṇ to seize the sword J I.254-255; gocaraṇ to take food J III.275; jane to seize people J I.253; dhanaṇ to grasp the treasure J I.255; nagaraṇ to occupy the city J I.202; pāde gāḷhaṇ gahetvā holding her feet tight J I.255; macche to catch fish J III.52; mantaṇ to use a charm J III.280; rajjaṇ to seize the kingdom J I.263; II.102; sākhaṇ to take hold of a branch Sn 791; J I.52. Very often as a phrase to be translated by a single word, as: nāmato g. to enumerate PvA 18; paṭisandhiṇ g. to be born J I.149; maraṇaṇ g. to die J I.151; mūlena g. to buy J III.126; vacanaṇ g. to obey J III.276 (in neg.). The ger. **gahetvā** is very often simply to be translated as "with," e. g. tidaṇḍaṇ gahetvā caranto J II.317; satta bhikkhū gahetvā agamāsi VvA 149.

Caus. gaṇhāpeti to cause to be seized, to procure, to have taken: phalāni J II.105; rājānaṇ J I.264. Cp. gāhāpeti.

Gata [pp. of gacchati in medio-reflexive function] gone, in all meanings of gacchati (q. v.) viz. 1. literal: gone away, arrived at, directed to (c. acc.), opp. ṭhita: gate ṭhite nisinne (loc. abs.) when going, standing, sitting down (cp. gacchati 1) D I.70; opp. āgata: yassa maggaṇ na jānāsi āgatassa gatassa vā Sn 582 (cp. gati 2). Also periphrastic (=gacchati 5 b): aṭṭhi paritvā gataṇ "the bone fell down" J III.26. Very often gata stands in the sense of a finite verb (=aor. gacchi or agamāsi): yo ca Buddhaṇ . . . saraṇaṇ gato (cp. gacchati 4) Dh 190; attano vasanaṭṭhānaṇ gato he went to his domicile J I.280; II.160; nāvā Aggimālaṇ gatī the ship went to Aggimālā J IV.139. — 2. in applied meaning: gone in a certain way, i. e. affected, behaved, fared, fated, being in or having come into a state or condition. So in sugata & duggata (see below) and as 2nd part of cpds. in gen., viz. *gone*, atthaṇ° gone home, set; addha° done with the journey (cp. gat-addhin); *gone into*: taṇhā° fallen a victim to thirst, tama° obscured, raho°, secluded, vyasana° fallen into misery; *having reached*: anta° arrived at the goal (in this sense often comb[d] with patta: antagata anta-patta Nd[2], 436, 612), koṭi° perfected, parinibbāna° having ceased to exist. vijjā° having attained (right) knowledge; *connected with, referring to, concerning*: kāya° relating to the body (kāyagatā sati, e. g. Vism 111, 197, 240 sq.); diṭṭhi° being of a (wrong) view; sankhāra°, etc. — Sometimes gata is replaced by kata and vice versa: anabhāvaṇkata = anabhāvaṇ gacchati; kālagata = kalakata (q. v.).

agata not gone to, not frequented: °ṇ disaṇ (of Nibbāna) Dh 323; purisantaraṇ °ṇ mātugāmaṇ "a maid who has not been with a man" J I.290.

sugata of happy, blessed existence, fortunate; one who has attained the realm of bliss (=sugatiṇ gata, see gati), blessed. As np. a common Ep. of the Buddha: Vin I.35; III.1; D I.49; S I.192; A II.147 et passim (see Sugata). — D I.83; Sn 227 (see expl. KhA 183).

duggata of miserable existence, poor, unhappy, ill-fated, gone to the realm of misery (duggatiṃ gata PvA 33, see gati) Pv I.6[2]; II.3[17]; duggata-bhāva (poverty) J VI.366; duggat-itthi (miserable, poor) J I.290; parama-duggatāni kulāni clans in utmost misery (poverty) PvA 176.—Compar. duggatatara DhA I.427; II.135.

-atta (fr. attā) self-perfected, perfect D I.57 (expl. by koṭippatta-citto DA I.168); cp. paramāya satiyā ca gatiyā ca dhitiyā ca samannāgata M I.82; -addhin (adj. of addhan) one who has completed his journey (cp. addhagata) Dh 90; -kāle (in gata-gata-kāle) whenever he went J III.188; -ṭṭhāna place of existence PvA 38; =gamana in āgata-ṭṭhānaṃ vā: coming and going (lit. state of going) J III.188; -yobbana (adj.) past youth, of old age A I.138; Sn 98=124.

Gataka a messenger J I.86.

Gatatta 1.=Sk. gat-ātman (see prec.). — 2.=Sk. gatatvaṃ the fact of having gone KhA 183.

Gati (f.) [fr. gacchati; cp. Gr. βάσις, Lat. (in-) ventio, Goth. (ga-)qumps] 1. going, going away, (opp. āgati coming) (both gati & āgati usually in pregnant sense of No. 2. See āgati); direction, course, career. Freq. of the two careers of a Mahāpurisa (viz. either a Cakkavatti or a Buddha) D II.16=Sn p. 106; Sn 1001, or of a gihī arahattaṃ patto Miln 264, with ref. to the distinction of the child Gotama J I.56. — phassâyatanānaṃ gati (course or direction) A II.161; jagato gati (id.) A II.15, 17; sakuntānaṃ g. the course, flight of birds Dh 92=Th 1, 92. — Opp. āgati Pv II.9[22]. -tassā gatiṃ jānāti "he knows her going away, i. e. where she has gone" PvA 6. — 2. going away, passing on (=cuti, opp. upapatti coming into another existence); course, esp. after death, destiny, as regards another (future) existence A I.112; D II.91; M I.388 (tassa kā gati ko abhisamparāyo? what is his rebirth and what his destiny?); in comb[n] āgati vā gati vā (=cutûpapatti), rebirth & death M I.328, 334. In def[n] of saṃsāra expl[d] as gati bhavâbhava cuti upapatti=one existence after the other Nd[2] 664; as gati upapatti paṭisandhi Nd[2] on dhātu (also as puna-gati rebirth). — The Arahant as being beyond Saṃsāra is also beyond gati: yassa gatiṃ na jānanti devā gandhabba-mānusā Dh 420=Sn 644; yesaṃ gati n' atthi Sn 499; and Nibbāna coincides with release from the *gatis*: gativippamokkhaṃ parinibbānaṃ SnA 368. — attā hi attano gati "everybody is (the maker of) his own future life" Dh 380; esā maccharino gati "this is the fate of the selfish" Pv III.1[14]; sabbagatī te ijjhantu "all fate be a success to you" J V.393; gato so tassa yā gati "he has gone where he had to go (after death)" Pv I.12[2]. — 3. behaviour, state or condition of life, sphere of existence, element, especially characterized as sugati & duggati, a happy or an unhappy existence. gati migānaṃ pavanaṃ, ākāso pakkhīnaṃ gati, vibhavo gati dhammānaṃ, nibbānaṃ arahato gati: the wood is the sphere of the beasts, the air of the birds, decay is the state of (all) things, Nibbāna the sphere of the Arahant Vin V.149=SnA 346; apuññalābho ca gatī ca pāpikā Dh 310; duggati J I.28; avijjāy' eva gati the quality of ignorance Sn 729; paramāya gatiyā samannāgato of perfect behaviour M I.82; see also def[n] at Vism 237. — 4. one of the five realms of existence of sentient beings (=loka), divided into the two categories of sugati (=Sagga, realm of bliss) & duggati (=Yamaloka, apāya, realm of misery). These gatis are given in the foll. order: (1) niraya purgatory, (2) tiracchānayoni the brute creation, (3) pittivisaya the ghost world, (4) manussā (m-loka) human beings, (5) devā gods: M I.73; D III.234; A IV.459; Nd[2] 550; cp. S V.474-77; Vism 552. They are described in detail in the Pañcagatidīpana (ed. L. Feer, *J.P.T.S.* 1884, 152 sq.; trsl. by the same in *Annales du Musée Guimet* V. 514-528) under Naraka-kaṇḍa, Tiracchāna°, Peta°, Manussa°, Deva°. Of these Nos. 1-3 are considered duggatis, whilst Nos. 4 and 5 are sugati. In later sources we find 6 divisions, viz. 1-3 as above, (4) asurā, (5) manussā, (6) devā, of which 1-4 are comprised under apāyā (conditions of suffering, q. v.) or duggatiyo (see Pv IV.11, cp. PvA 103). These six also at D III.264. — lokassa gatiṃ pajānāti Bhagavā Sn 377 (gati=nirayādipañcappabhedaṃ SnA 368). The first two gatis are said to be the fate of the micchādiṭṭhino D I.228, dve niṭṭhā DA I.249. (q. v. for var. appl. of gati) as well as the dussīlā (A I.60), whilst the last two are the share of the sīlavanto (A. I.60).

-gata gone its course (of a legal enquiry, vinicchaya) Vin II.85 (cp. *Vin Texts* III.26); J II.1.

agati 1. no course, no access, in agati tava tattha: there you have no access S I.115. — 2=duggati, a wrong course. agatigamana a wrong course of life D III.133; A I.72; II.18 sq.; III.274 sq.; J V.510; PvA 161. Technically the four agati-gamanāni are: chanda° dosa° moha° bhaya° D III.228 (see also under chanda).

sugati (sometimes suggati after duggati e. g. J VI.224) a happy existence; a realm of bliss; the devaloka. Cp. sugatin. Usually with gacchati (sugatiṃ) & gata "gone to Heaven" Vin II.195; D II.202; It 77; PvA 65. In comb[n] w. sagga loka (sugatiṃ, etc. uppajjati) D I.143; A I.97; J I.152. parammaraṇā sugati pāṭikankhā It 24; suggatiṃ gata Dh 18; sugati pāpehi kammehi sulabhā na hoti "bliss is not gained by evil" PvA 87; =sugga & dibbaṭṭhāna PvA 89; sugati-parāyana sure of rebirth in a realm of bliss, *ib.*

duggati a miserable existence; a realm of misery (see above gati 4). Usually with gacchati (duggatiṃ gata, reborn in a miserable state) or uppajjati D I.82; A I.97, 138 (+vinipātaṃ nirayaṃ); II.123; III.3; IV.364; Dh 17; Sn 141; SnA 192 (=dukkhappatti); PvA 87. Sakakammāni nayanti duggatiṃ, one's own deeds lead to rebirth in misery, Dh 240; with ref. to a Peta existence: Pv I.6[2]; II.1[6]; I[13]; 3[17]. Cp. duggata.

-Gatika (adj.) 1. going to, staying with, in bhikkhu° a person living with the bhikkhus Vin I.148. — 2. leading to: yaṃ° what they lead to (of the 5 indriyas) S V.230. — 3. having a certain gati, leading to one of the four kinds of rebirth: evaṃ° D I.16 (w. ref. to one of the first 3 gatis: DA I.108); niyata° whose destiny is certain (w. ref. to sugati) and aniyata° whose destiny is uncertain (w. ref. to a duggati) DhA III.173.

-Gatin (adj.=gatika) 1. going, i. e. having a certain course: sabbā nadī vankagatī "every river flows crooked" J I.289. — 2. having a certain gati, fated, destined, esp. in su° & dug°: samparāye suggatī going to a happy existence after death Vin II.162=J I.219; saggaṃ sugatino yanti "those who have a happy fate (because of leading a good life) go to one of the Heavens" Dh 126.

Gatimant (adj.) of (perfect) behaviour, going right, clever (cp. gatatta under gata, & gati 3) M I.82.

Gatta (nt.) [Vedic gātra] the body, pl. gattāni the limbs. — As body: Vin I.47; S I.169=183 (analla° with pure bodies; anallīna° at 169, but v. l. analla°); A I.138; Sn 673 (samacchida° with bodies cut up); Pv I.11[2] (bhinna-pabhinna°, id.); PvA 56 (=sarīra); 68. — As limbs: S IV.198 (arupakkāni festering with sores); M I.506 (id.); M I.80=246; J I.61 (lālākilinna°); Sn 1001 (honti gattesu mahāpurisalakkhaṇā), 1017, 1019; Pv III.9[1] (=sarīrâvayavā PvA 211); Miln 357 (arupakkāni).

Gathita (adj.) [pp. of ganthati to tie, cp. gantha, knot; Sk. grathita] tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with (c. loc.). When abs. always in comb[n] w. paribhuñjati and w. ref. to some object of desire (bhoga, lābha, kāmaguṇe). Usually in

standing· phrase gathita mucchita ajjhāpanna (ajjhopanna) "full of greed & blind desire." In this connection it is frequently (by B MSS.) spelt gadhita and the editors of S, A, & Miln have put that in the text throughout. With mucchita & ajjhāpanna: D 1.245; III.43; M 1.162, 173; S II.270; IV.332; A V.178, 181 Nd² on nissita C. —c. loc.: J IV.371 (gharesu); DA 1.59 (kāmaguṇesu). In other connections: ādānaganthaṇ gathitaṇ visajja Sn 794 (cp. Nd¹ 98); yāni loke gathitāni na tesu pasuto siyā Sn 940. — J IV.5 (=giddha); V.274 (gedhita for pagiddha); PvA 262 (gadhita as expl" of giddha)—**agathita** (agadhita) not fettered (by desire) without desire, free from the ties of craving (+m°, a°) S II.194, 269; A V.181; Miln 401 (trsl. Rh.D. II.339: "without craving, without faintness, without sinking").

Gada speech, sentence Dh 1.66, DA 1.66 f.: and on D III.135 (§ 28); **gada** at S II.230 (v. l.) in phrase diṭṭhagadena sallena is to be read diddhagadena s.

Gaddula (and **gaddūla**) a leather strap S III.150; J II.246; II.2[illegible]4; fig. in taṇhā-gaddūla "the leash of thirst," Nd² on jappā (taṇhā)=Dhs 1059=Vbh 361, cp. DhsA 36,.

Gaddūhana (nt.) [Derivation unknown; Sk. dadrūghna] a small measure of space & time M III.127; S II.264 (°mattam pi, SA "pulling just once the cow's teat"); A IV.395; Miln 110. See Trenckner P.M. 59, 60; Rh. D. *J.R.A.S.* 1903, 375.

Gaddha [Vedic gṛdha; see gijjha] a vulture; in gaddhabādhipubbo, of the bhikkhu Ariṭṭha, who had been a vulture trainer in a former life Vin II.25=IV.218=M 1.130; see also *Vin. Texts* II.377.

Gadrabha [Vedic gardabha., Lat. burdo, a mule; see Walde *Lat. Wtb.*, s. v.] an ass, donkey Vin V.129; M 1.334; A 1.229; J II.109, 110; V.453; DA 1.163. · f. **gadrabhī** J II.340.

-bhāraka a donkey load J II.109; DhA 1.133; **-bhāva** the fact of being an ass J II.110; **-rava** (& -rāva) the braying of an ass ibid. & Vism 415.

Gadhita see gathita.

Gantar [n. agent of gacchati in the sense of a periphrastic future] "goer" in gantā hoti he will go, he is in the habit of going, comb" w. sotā hantā khantā, of the king's elephant A II.116=III.161; v. l. for gatā at M II.155.

Gantha (in BB often misspelt gandha) [fr. ganthati] · 1. a bond, fetter, trammel; always fig. and usually referring to and enum" as the four bodily ties, or knots (kāya°, see under kāya): S V.59=Dhs 1135; D III.230; Nd¹ 98; DhA III.276; 4 **kāyaganthā**, viz., abhijjhā, byāpāda, sīlabbataparāmasa, idaṇsaccâbhinivesa; thus Nd¹ 98; Vism 683. In other conn. Sn 347, 798, 847, 857, 912; Nd² on jappā (taṇhā); Dh 211; Ps I.129; Dhs 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; Nett 31, 54, 114, 124 (gandha); Sdhp 616. — chinna° (adj.) one who has cut the ties (of bad desires, binding him to the body). Comb" w. anigha nirāsa S 1.12 (°gandha), 23; w. asita anāsava Sn 219. Cp. pahīnamānassa na santi ganthā S 1.14. See also ādāna°; cp. ganthaniya. — 2. [only in late Pali, and in Sk.] composition, text, book (not with ref. to books as tied together, but to books as composed, put together. See gantheti 2).

-dhura the burden of the books, i. e. of studying the Scriptures, expl" as one who knows by heart one, two, or all Nikāyas. Always comb" w. vipassanādhuraṇ, the burden of contemplation DhA 1.8; IV.37; **-pamocana** the state of being released from, freed from the fetters of the "body" always w. ref. to Nibbāna S 1.210; A II.24; It 104, cp. 122; **-pahīna** (adj.) connected with or referring to the ganthas Dhs 1480; opp. vi° Dhs 1482.

Ganthati & **Gantheti** [Vedic grath, granth, grathnāti, to *grem, cp. Lat. gremium; see also gaṇṭhi gathita, gantha] 1. to tie, knot, bind, fasten together: kathaṇ mittāni ganthati "how does he bind friends" S 1.214=Sn 185; mālaṇ ganthamāna tying a garland Vv 384 (ganthento VvA 173). Of medicines: to mix, to prepare J IV.361. — pp. **ganthita** tied, bound, fettered: catūhi ganthehi g° I's 1.129; — grd. **ganthaniya** to be tied or tending to act as a tie (of "body"); expl. as ārammaṇa-karaṇa-vasena ganthehi ganthitabba DhsA 69; dhammā g° ā ("states that tend to be, are liable to be ties" *Buddh. Ps.* p. 305; *Expositor* 64) Dhs 1141; 1478. In comb" saññojaniya g° oghaniya (of rūpa) Dhs 584=Vbh 12; of rūpa-kkhandha Vbh 65, of dasāyatanā ib. 77, dasindriyā ib. 1.29, saccā g° and ag° (=gantha-sampayutta & vippayuttā) ib. 117. — 2. to put together, to compose: mante ganthetvā (v. l. gandhitvā) Sn 302, 306.

Ganthika (adj.) [fr. gantha 2] hard-studying DhA 1.156 (bhikkhu; cp. gantha-dhura).

Gandha [Vedic gandha, from **ghrā**, ghrāti to smell, ghrāṇa smell, & see P. ghāna. Possibly conn. w. Lat. fragro= E. fragrant] smell, viz. 1. odour, smell, scent in gen. J III.189; Dh 54-56=Miln 333; Dhs 605 under ghānâyatanāni); āma° smell of raw flesh A 1.280; D II.242; Sn 241 sq; maccha° the scent of fish J III.52; muttakarīsa° the smell of faeces and urine A III.158; catujāti° four kinds of scent J 1.265; PvA 127; dibba-g°-puppha a flower of heavenly odour J 1.289. — 2. odour, smell in particular: enumerated as mūla°, sāra°, puppha°, etc., S III.156=V.44=A V.22; Dhs 625 (under ghandāyatanāni, sphere of odours). Specified as māla°, sāra°, puppha° under tīṇi gandhajātāni A 1.255; — puppha° Dh 54=A 1.226. — 3. smell as olfactory sensation, belonging to the sphere (āyatanāni) of sense-impressions and sensory objects & enum. in set of the 12 ajjhatta bāhirāni āyatanāni (see under rūpa) with ghānena gandhaṇ ghāyitvā "sensing smell by means of the olfactory organ" D III.102; 244—250=269=Nd² on rūpa; M III.55, 267; S IV.71; Vin 1.35; Defined at Vism 447. Also as gandhā ghānaviññeyya under kāmaguṇā M II.42; D III.234, etc. In series of 10 attributes of physical quality (-rūpa, etc.) as characteristic of devas D III.146; Pv II.9[illegible]; as sāra°, pheggu°, taca°, etc. (nine qualities in all) in definition of Gandhabba kāyikā devā S III.250 sq. — In the same sense & similar connections: vaṇṇa-g°-ras'ūpeto Dh 49; J II.106; gandhānaṇ khamo & akkhamo (of king's elephant) A III.158 sq.; itthi°, purisa° A 1.1, 2; III.68; in comb" w. other four senses Sn 387, 759, 974. — 4. perfume, prepared odorific substance used as a toilet requisite, either in form of an unguent or a powder. Abstinence from the use of kallæsthetics is stated in the Sīlas (D 1.8) as characteristic of certain Wanderers and Brahmins. Here gandha is mentioned together with mālā (flowers, garlands): D 1.5=Kh II; D 1.7 (°kathā); Vin II.123; Sn 401; J 1.50, 291; PvA 62. The use of scented ointment (-vilepana & ālepa, see cpds.) is allowed to the Buddhist bhikkhus (Vin 1.206); and the giving of this, together with other commodities, is included in the second part of the **deyyadhamma** (the list of meritorious gifts to the Sangha), under Nos. 5-14 (anna pāna-vattha-yāna-mālā-gandhā-vilepana-seyy-āvasatha-padīpeyya): S III.252; Nd² 523=It 65. Out of this enumeration: g°-m°-v°-Pv II.3[16]; chatta-g°-m° upāhanā Pv II.4[9]; II.9[36]; m°-g°-v° kappūra-kaṭukapphalāni J II.416. — The application of scented ointment (gandhena or gandhehi vilimpati) is customary after a bath, e. g. PvA 50 (on Pv I.10[6]); J I.254, 265; III.277. Var. kinds of perfumes or scented substances are given as g°-dhūpa-cuṇṇa-kappūra (incense, powder, camphor) J I.290; vāsa-cuṇṇa-dhūpanādi g° KhA 37. See also cpds.

duggandha a disagreeable smell Dhs 625; °ṇ vāyati to emit a nasty odour PvA 14; as adj. having a bad smell, putrid Sn 205; PvA 15 (=pūtigandha), f. -ā: duggandhā pūti vāyasi "you emit a bad odour")

Pv 1.6[1] (=aniṭṭha°). **-sugandha** an agreeable smell Dhs 625; as adj. of pleasant smell J III.277; Sdhp. 246.

-āpaṇa a perfumery shop J I.290; °ika perfume seller Miln 344; **-āyatana** an olfactory sense-relation, belonging to the six bāhirāni āyatanāni, the objective sensations D III.243, 290; Dhs 585, 625, 655; **-ārammaṇa** bearing on smell, having smell as its object Dhs 147, 157, 365, 410, 556, 608; **-ālepa** (nt.) anointing with perfumes Vin I.206; **-āsā** "hunger for odours," craving for olfactory sensations Dhs 1059; **-odaka** scented water J I.50; II.106; III.189; **-karaṇḍaka** a perfume-box S III.131; V.351; Pug 34; **-kuṭi** (f.) a perfumed cabin, name of a room or hut occupied by the Buddha, esp. that made for him by Anāthapiṇḍika in Jetavana (J I.92). Gotamassa g° J II.416, cp. Av. Ś II.40[1]; DhA IV.203, 206; **-cuṇṇa** scented (bath-) powder J III.277; **-jāta** (nt.) odour, perfume ("consisting of smell"). Three kinds at A I.225 (māla°, sāra°, puppha°); enum. as candanādi DhA I.423; in defin. of gandha DA I.77; — Dh 55; **-taṇhā** thirst or craving for odours (cp. g°-āsā) Dhs 1059=Nd[2] on jappā; **-tela** scented oil (for a lamp) J I.61; II.104; DhA I.205; **-tthena** a perfume-thief S I.204; **-dhātu** the (sensory) element of smell Dhs 585; 625, 707 (in conn. w. °āyatana); **-pañcangulika** see sep.; **-saṁcetanā** the olfactory sensation; together with °saññā perception of odours D III.244; A IV.147; V.359; **-sannidhi** the storing up of scented unguents D I.6 (=DA I.82).

Gandhana see gandhina.

Gandhabba [Vedic gandharva] 1. a musician, a singer J II.249 sq.; III.188; VvA 36, 137. — 2. a Gandharva or heavenly musician, as a class (see °kāyika) belonging to the demigods who inhabit the Cātummahārājika realm D II.212; A II.39 (as birds); IV.200 (with asurā & nāgā), 204, 207; cp. S III.250 sq.; also said to preside over child-conception: M I.265 sq.; Miln 123 sq.

-kāyika belonging to the company of the G. S III.250 sq.; PvA 119; **-mānusā** (pl.) G. & men Dh 420=Sn 644; **-hatthaka** "a G.-hand," i. e. a wooden instrument in the shape of a bird's claw with which the body was rubbed in bathing Vin II.106, see *Vin. Texts* III.67.

Gandhabbā (f.) music, song J II.254; VvA 139; Miln 3; °ṁ karoti to make music J II.249; III.188.

Gandhāra (adj.) belonging to the Gandhāra country (Kandahar) f. gandhārī in gandhārī vijjā N. of a magical charm D I.213; at J IV.498 it renders one invisible.

Gandhika (and °uja Pv II.1[10]; II.12[1])—1. having perfume, fragrant, scentful, J I.266 (su°); Pv II.1[10] (=surabhigandha); II.12[1] (sogandhiya); VvA 58 (read gandhikā-gandhikehi). — 2. dealing in perfume, a perfumer Miln 262 (cp. gandhin 2).

Gandhin (adj.) 1. having a scent of, smelling of (-°), i. e. candana° of sandal wood J III.190; gūtha of° fæces Pv II.3[15] (=karisavāyinī PvA). — 2. dealing with scents, a perfumer PvA 127 (=māgadha; cp. gandhika 2).

Gandhina in kule antimagandhina J IV.34 (expl. by sabbapacchimaka) and *gandhana* in kula-gandhana It 64 see under kula°.

Gabbita (adj.) proud, arrogant J II.340 (°bhāva=issariya); III.264 (°sabhāva=dittasabhāva); Sum. V. on D III.153 (=avamata).

Gabbha [Vedic garbha, either to ***gelbh**, as in Lat. galba, Goth. kalbo, Ohg. kalba, E. calf, or ***gu̯elbh**, as in Gr. δελφύς womb, ἀδελφός sharing the womb, brother, δέλφαξ young pig; cp. ***gelt** in Goth. kilþei womb, Ags. cild, Ger. kind, E. child. Meaning: a cavity, a hollow, or; seen from its outside, a swelling] 1. interior, cavity (loc. gabbhe in the midst of: angāra° J III.55); an inner room, private chamber, bedroom, cell. Of a Vihāra: Vin II.303; III.119; IV.45; VvA 188; 220; — J I.90 (siri° royal chamber); III.276; Vv 78[5] (=ovaraka VvA 304); DhA I.397; Miln 10, 295. See also anto°. — 2. the swelling of the (pregnant) womb, the womb (cp. kucchi). °ṁ upeti to be born Dh 325=Th 1, 17=Nett 34, 129; °ṁ upapajjati to be born again Dh 126; gabbhā gabbhaṁ . . . dukkaṁ nigacchanti from womb to womb (i. e. from birth to birth) Sn 278; gabbhato paṭṭhāya from the time of birth J I.290, 293. As a symbol of defilement g. is an ep. of kāma A IV.289, etc. — 3. the contents of the womb, i. e. the embryo, fœtus: dasa māse °ṁ kucchinā pariharitvā having nourished the fœtus in the womb for 10 months D II 14; dibbā gabbhā D I.229; on g. as contained in kucchi, fœtus in utero, see J I.50 (kucchimhi patiṭṭhito) 134; II.2; IV.482; M I.265; Miln 123 (gabbhassa avakkanti); DhA I.3, 47; II.261. — Pv I.6[7]; PvA 31; gabbho vuṭṭhāsi the child was delivered Vin II.278; itthi-gabbho & purisa° female & male child J I.51; gabbhaṁ pāteti to destroy the fœtus Vin II.268; apagatagabbhā (adj.) having had a miscarriage Vin II.129; mūḷha-gabbhā id. M II.102 (+visatā°); paripuṇṇa-gabbhā ready to be delivered J I.52; PvA 86; saññi° a conscious fœtus D I.54=M I.518=S III.212; sannisinna-gabbhā having conceived Vin II.278.

-avakkanti (gabbhe okkanti Nd[2] 304[1]) conception D III.103, 231; Vism 499, 500 (°okkanti); this is followed by gabbhe ṭhiti & gabbhe vuṭṭhāna, see Nd[2]; **-āsaya** the impurities of childbirth Pv III.5[3] (=°mala); **-karaṇa** effecting a conception Sn 927; **-gata** leaving the womb, in putte gabbhagate when the child was born PvA 112; **-dvāra** the door of the bed-chamber J I.62; **-pariharaṇa**=next Vism 500; **-parihāra** "the protection of the embryo," a ceremony performed when a woman became pregnant J II.2; DhA I.4; **-pātana** the destruction of the embryo, abortion, an abortive preparation Vin III.83 sq.; Pv I.6[6] (akariṇ); PvA 31 (dāpesi); DhA I.47 (°bhesajja); **-mala** the uncleanness of delivery, i. e. all accompanying dirty matter PvA 80, 173 (as food for Petas), 198; DhA IV.215; **-vīsa** in ahañc' amhi gabbhavīso "I am 20 years, counting from my conception" Vin I.93; **-vuṭṭhāna** (nt.) childbirth, delivery J I.52; DhA I.399; II.261; **-seyyā** (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or upeti) gabbhaseyyaṁ "he does not go into another womb," of an Arahant Sn 29, 152, 535; Vv 53[24]; and gabbhaseyyaka (adj.) one who enters another womb Vbh 413 sq.; Vism 272, 559, 560; Bdhd 77, 78.

Gabbhara (nt.) [Derivation uncertain. Cp. Sk. gahvara] a cavern Sn 416 (giri°); Vv 63[5] (giri°).

Gabbhinī (adj. f.) pregnant, enceinte Vin II.268; S III.202; J I.151, 290; IV.37; Pv I.6[6]; PvA 31, 82; VvA 110 (-bhāva); in comb[n] g° pāyamānā purisantaragatā (pregnant, lactating & having had sex. intercourse) A I.295=II.206=M I.77, 238, 307, 342=Pug 55; with utunī anutunī (menstruating & having ceased to menstruate) A III.226 sq.

°Gama 1. adj. going, able to go; going to, leading to; in vihangama going in the air Sn 221, 606; Th I.1108; J I.216 (cp. gamana); aghasi° id. Vv 16[1] (=vehāsaṁ° VvA 78); nabhasi° going on clouds Sn 687; nibbāna° leading to N. S V.11; dūraṁ° going far, hadayaṁ° going to one's heart, q. v. — 2. m. course, going to; in atthaṁ° going home, going to rest, etc., q. v.

Gamana 1. (nt.) the fact or the state of going, movement, journey, walk; (-°) striving for, the leading of, pursuit A II.48 sq. (gamanena na pattabbo lokass' anto=one cannot walk to the end of the world); Dh 178 (saggassa going to heaven); Sn 40, 691, cp. vāraṁ°; J I.62; 216 (in expl. of vihaṁgama: (ākāse) gamanato pakkhī vihaṁgamā ti vuccanti); 295; PvA 57. — pahiṇa° going on messages D I.5, etc.; agati° wrong pursuit, °ṁ gacchati to pursue a wrong walk of life A II.18; PvA 161; magga°

tramping, being on the road PvA 43; saraṇa° finding shelter (in the Dhamma) PvA 49.—2. (adj.) (-°) going or leading to, conducive to: nibbāna° maggo the Path leading to Nibbāna S 1.186; Dh 289; duggati° magga the road to misery Th 2, 355; duggamana-ṭṭhānā (pl.) inaccessible places PvA 102 (in expl. of duggā).

-antarāya an obstacle to one's departure J 1.62; **-āgamana** going & coming, rise and set Vv 83[6] (=ogamanuggamana VvA 326); DhA 1.80 (°kāle); °sampanna senāsana a dwelling or lodging fit for going and coming, i. e. easily accessible A v.15; J 1.85; °ṃ karoti to go to and fro VvA 139. **-kamma** going away DhA II.81. **-kāraṇa** a reason for or a means to going, in °ṃ karoti to try to go J 1.2; **-bhāva** the state of having gone away J II.133; **-magga** (pleonastic) the way J 1.202; 279; **-vaṇṇa** the praise of his course or journey J 1.87.

Gamanīya (adj.; grd to **gam**) 1. as grd. to gacchati: (a place where one) ought to go; in a° not to be gone to (+ṭhāna) VvA 72.—2. as grd. to gameti: in bhogā pahāya gamanīyā (riches that have) to be given up (by leaving) Kh VIII.8 (see expl. as KhA 223); PvA 87 (=kālikā, transient).

Gamika (and **gamiya** J 1.87) (adj.) going away, setting out for a journey (opp. āgantuka coming back) appl. to bhikkhus only: Vin 1.292 (° bhatta food for outgoing bh.); II.170 (āgantuka°), 211, 265; V.196; J VI.333 (āgantuka°). See also under abhisaṅkhāra. Cp. Av Ś 1.87; Divy 50.

Gamina (adj.) being on a "gaṭi," only at Sn 587 in "aññe pi passe gamino yathākamm' ûpage nare."

Gameti [caus. of gacchati] to make go, to send, to set into motion, to cause to go It 115 (anabhāvaṃ to destroy), see under gacchati.

Gambhīra (adj.) [Vedic gambhīra & gabhīra] deep, profound, unfathomable, well founded, hard to perceive, difficult. — (a) lit. of lakes: Dh 83; Pv II.1[10] (=agādha); Pug 46; of a road (full of swamps) J 1.196. — (b) fig. of knowledge & wisdom: dhammo g. duddaso . . . M 1.487; S 1.136; Tathāgato g. appameyyo duppariyogāho M 1.487; parisā g. (opp. uttāna, shallow, superficial, thoughtless) A 1.70; g. ṭhāna w. ref. jhāna, etc. Ps II.21; saddhamma g. Sdhp. 530; g. gūḷha nipuṇa Nd 342; lokanātho nipuṇo g. PvA 1; also w. nipuṇa J VI.355; Miln 234; Bdhd. 118, 137; — (nt.) the deep; deep ground, i. e. secure foundation Sn 173; Kh VIII.1, 3 (see KhA 217).

-avabhāsa (adj.) having the appearance of depth or profundity, D II.55; S II.36; Pug 46 (+uttāna), cp. Pug A 226; **-paññā** one whose wisdom is profound Sn 176, 230; 627=Dh 403 (+medhāvin) cp. DhA IV.169 & see Ps II.192 for detailed explanation; **-sita** resting on depth (of soil), well-founded A IV.237.

Gambhīratā (f.) [abstr. fr. prec.] depth DhA 1.92.

Gamma (adj.) [fr. gāma. Vedic gramya] of or belonging to the village, common, pagan (cp. Fr. villain), always comb[d] with hīna, low & pagan Vin 1.10 and ≈ (anta, standard of life); A III.325 (dassana, view); D III.130 (sukhallikânuyoga, hedonist) Sdhp 254. Cp. pothujjanika.

Gayha (adj.) [grd. of gayhati; Vedic grāhya] to be taken, to be seized, as nt. the grip, in **gayhūpaga** (adj.) for being taken up, for common use SnA 283. — (nt.) that which comes into one's grasp, movable property, acquisition of property DhA II.29; III.119; PvA 4. As **gayhūpakaṃ** at J IV.219.

Gayhaka (adj.=gayha) one who is to be taken (prisoner), in °niyyamāna id. S 1.143=J III.361 (expl. as karamaragāhaṃ gahetvā niyyamāna; cp. karamara).

Gayhati [Pass. to gaṇhāti] to get seized, to be taken (see gaṇhāti); p.pres. gayhamāna being caught DhA III.175 (°ka). — grd. gayha.

Garahaka (adj.) finding fault with, rebuking; in paṭhavī° āpa°, etc., comb[d] w. paṭhavi-jigucchaka, etc. (disgusted w. the great elements) M 1.327.

Garahaṇa (nt.) reproof VvA 16, as f. °ṇā at Vism 29.

Garahati [Vedic garhati Dhtp 340 nindāyaṃ] to reproach, to blame, scold, censure, find fault with: agarahiyam mā garahittha "do not blame the blameless" S 1.240; D 1.161 (tapaṃ to reject, disapprove of); D III.92, 93 (aor. garahi, grd. garahitabba); Sn 313, 665; Miln 222 (+jigucchanti); PvA 125, 126; Sdhp. 382. — pp. **garahita** blameworthy Dh 30 (pamādo); Sn 313; J V.453; Miln 288 (dasa puggalā g.). **agarahita** blameless, faultless PvA 89 (=anindita, 131). — See also gārayha & cp. vi°.

Garahā (f.) blame, reproach D 1.135 "stating an example," see DA 1.296; D III.92, 93; Sn 141; J 1.10 (garaha-paṭicchādanabhāva preventing all occasion for finding fault); 132 (garaha-bhaya-bhīta for fear of blame), 135 (garahatthe as a blame); Nett 184.

Garahin (adj.) blaming, censuring Sn 600 (ariya°), 778 (atta°), 913 (anatta°); Miln 380 (pāpa°).

Garu [Vedic guru; Gr. *βαρύς*, Lat. gravis & brutus, Goth. kaûrus] 1. adj. (a) lit. heavy, opp. lahu light, appl[d] to **bhāra**, a load S III.26; J 1.196 (=bhārika); VI.420; DhA 1.48; Sdhp 494 (rūpagarubhāra the heavy load of "form"). Compar. garutara (as against Sk. garīyaṃ) PvA 191. — (b) fig. important, to be esteemed, valued or valuable A III.110 sq. (piya manāpa g. bhavanīya); c. gen. or -° bent on (often in sequence °garu, °ninna, °poṇa, etc., e. g. Vism 135); pursuing, paying homage to, reverent; (or) esteemed by, honoured, venerated: Satthugaru esteeming the Lord; Dhamma°, Sangho g. A III.331=IV.28 sq.; dosa° S 1.24; kodha°, saddhamma° (pursuing, fostering) A II.46 sq.=84 sq.; Sdhp 1 (sabba-loka° worshipped by all the world); Dpvs IV.12. — **agaru** (c. gen.) irreverent towards Sn p. 51 (Gotamassa). Cp. garuka, gārava; also agaru & agalu. — 2. N. a venerable person, a teacher: garunaṃ dassanāya & sakāsaṃ Sn 325, 326 (v. l. garūnaṃ to be preferred, so also SnA 332, 333); garūnaṃ dārā It 36. — garukaroti (for garuṃ k°) to esteem, respect, honour; usually in series sakkaroti g° māneti pūjeti Vin II.162; M 1.31; D 1.91; A III.76; IV.276; Nd[2] 334 (on namati), 530 (on yasassin); PvA 54. Expl. at DA 1.256 by gāravaṃ karoti. — garukātabba worthy of esteem PvA 9. — garukāra (sakkāra g. mānana vandana) esteem, honour, regard Pug 19=Dhs 1121. — See also guru.

-upanissita (adj.) depending on a teacher, one being taught Ps II.202; **-ṭṭhāniya** one who takes the place of a teacher A III.21, 393; Nett 8; Vism 344. **-dhamma** a rule to be observed. There are 8 chief rules enum. at Vin II.255=A IV.276, 280; see also Vin IV.51, 315; V.130. Taken in the sense of a violation of these rules Vin I.49=II.226; I.52, 143, 144; II.279; **-nissaya** in °ṃ gaṇhāti to take up dependency on a teacher, i. e. to consider oneself a pupil Vin II.303; **-saṃvāsa** association with a teacher Nd[2] 235 4'; Miln 408.

Garuka [from garu] somewhat heavy.—1. lit. J 1.134 (of the womb in pregnancy); Dh 310; Miln 102. Usually coupled & contrasted with lahuka, light: in def. of sense of touch Dhs 648; similarly w. sithila, dhanita, dīgha, rassa Miln 344; DA 1.177 (in expl. of dasavidha vyañjana). — 2. fig. (a) heavy, grave, serious esp. appl[d] to — **āpatti**, breach of regulations, offence (opp. lahuka) Vin V.115, 130, 145, 153; Dh 138 (ābādha, illness); appl[d] to **kamma** at Vism 601 (one of the four kinds); nt. as adv. considerably Miln 92 (°ṃ pariṇamati). —

(b) important, venerable, worthy of reverence Th 2, 368 (Satthu sāsana=garukātabba ThA 251); Miln 140. — (c) -° "heavy on," bent on, attaching importance to: nahāna° fond of bathing Vin I.196; tadattha° engaged in (jhāna) Nd² 264; kamma° attributing importance to k. Nd² 411; saddhamma° revering the Doctrine Sdhp. 520. Nibbāna-garuka Vism 117 (+N-ādhimutta & N-pabbhāra).

-āpatti a grievous offence, see above. As terasa g-°ino at Miln 310.

Garutta (nt.) the fact of being honoured or considered worthy of esteem, honourableness A v.164 sq.

Garuḷa [Derivation uncertain. Sk. garuḍa, Lat. volucer winged, volo to fly]. N. of a mythical bird, a harpy Ps II.196=Nd² 235, 3 q.; Vism 206; VvA 9 (=suvaṇṇa); DhA I.144.

Gala [*gel to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. gala jalukā, and *gu̯el, as Gr. βέλεαρ, cp. also Sk. girati, gilati Dhtp 262 gives as meaning of **gal** "adana." This root **gal** also occurs at Vism 410 in fanciful def. of "puggala"; the meaning here is not exactly sure (to cry, shout?)] the throat J I.216, 264, III.26; IV.494; I.194 (a dewlap); PvA 11, 104.

-agga the top of the throat Sdhp 379; -ajjhoharaniya able to be swallowed (of solid food) Dhs 646, 740, 875; -ggaha taking by the throat, throttling D I.144 (+daṇḍapahāra); -nāḷī the larynx DhA I.253; II.257; -ppamāṇa (adj.) going up to the neck J I.264 (āvāṭa); -pariyosāṇa forming the end of the throat J III.126; -ppavedhaka (nt.) pain in the throat M I.371; -mūla the bottom of the throat PvA 283. -vāṭaka the bottom (?) of the throat (œsophagus?) Vism 185, 258.

Note.—**gala** with many other words containing a guttural+liquid element belongs to the onomatopoetic roots kḷ gḷ (kr gr), usually reduplicated (iterative), the main applications of which are the following:

1. The (sounding) throat in designation of *swallowing*, mostly with a dark (guttural) vowel: gulp, belch, gargle, gurgle.

2. The sound produced by the throat (voice) or *sound in general*, particularly of noises or sounds either inarticulate, confused & indefinable or natural sounds striking enough *per se* to form a sufficient means of recognition (i. e. name) of the animal which utters this sound (cuckoo, e. g.). To be divided into:

A. palatal group ("light" sounds): squeak, yell giggle, etc., applied to — (*a*) Animate Nature: the cackling, crowing noise of Palmipeds & related birds, reminding of laughter (heron, hen, cock; cp. P. koñca, Lat. gallus) — (*b*) Inanimate Nature: the grinding, nibbling, trickling, dripping, fizzing noises or sounds (P. galati, etc.).

B. guttural group ("dark" sounds): groan, growl, howl, etc., applᵈ to — (*a*) Animate N.: the snorting, grunting noise of the Pachyderms & related quadrupeds (elephant, cp. P. koñca, kuñjara; pig, boar) — (*b*) Inanimate N.: the roaring, crashing, thundering noises (P. gaḷagaḷāyati, ghurughurāyati).

3. The sound as indicating *motion* (produced by motion):

A. palatal group ("sharp" sounds, characteristic of *quick* motion: whizz, spin, whirl): P. gaggaraka whirlpool, Gr. κερκίς spindle, bobbin.

B. guttural group ("dull" sounds, characteristic of *slow* and heavy motion: roll, thud, thunder). Sometimes with elimination of the sound-element applᵈ to swelling & fullness, as in "bulge" or Gr. σφαραγέω (be full).

These three categories are not always kept clearly separate, so that often a palatal group shifts into the sphere of a guttural one & vice versa. — The formation of kḷ gḷ roots is by no means an extinct process, nor is it restricted to any special branch of a linguistic family, as examples show. The main roots of Idg. origin are the foll. which are all represented in Pāli — (the categories are marked acc. to the foregoing scheme 1, 2A, 2B, 3): **kal** (2A): κλάζω, clango, Goth. hlahjan laugh; **kār** (2 A): κῆρυξ, Sk. kāru (cp. P. kitti), cārmen; **kel** (2 A): κέλαδος, calo (cp. P. kandati), Ohg. hellan; **ker** (2 Aᵃ): καρκαίρω, κόρκορος=querquedula=kakkara (partridge); **kol** (2 B): cuculus, kokila (a); kolāhala and halāhala (b); **kor** (2 Bᵃ): cornix (cp. P. kāka), corvus=crow=raven; Sk. krośati; P. koñca. — **gu̯el** (1) Lat. gula, glutio, δέλεαρ; **gu̯er**: (1) βόρος, βιβρώσκω, Lat. voro, Sk. girati, Ohg. querka; (3) βάραθρον (whirlpool) Sk. gargara: **gel** (1) Sk. gilati, Ohg. kela — **gal** (2 A): gallus (a) gloria (*b*); **gar** (2 Aᵇ): γῆρυς, garrulus, Ohg. kara: **gel** (2 A): χελιδών (a) hirrio (to whine), Ohg. gellan (b): **ger**: (1) γαργαρίζω (gargle) Sk. gharghara (gurgling). (2 Aᵃ) γέρανος = crane, Ger. krähen, Lat. gracillo (cackle); (2 Bᵃ) Ohg. kerran (grunt), Sk. gṛṇāti (sing); (2 Aᵇ) Sk. jarate (rustle); **gur** (2 Bᵃ): γρύζω=grundio=grunt; Lat. gurgulio; Sk. ghurghura.

With special reference to Pāli formations the foll. list shows a few sound roots which are further discussed in the Dictionary s. v. Closely connected with Idg. kḷ gḷ is the Pāli cerebral ṭ, ṭh, ḷ, ṇ, so that roots with these sounds have to be classed in a mutual relation with the liquids. In most cases graphic representation varies between both (cp. gala & gaḷa) — **kil** (kiṇ) (2 Aᵇ): kiki (cp. Sk. kṛka°), kilikilāyati & kinkiṇāyati (tinkle), kili (click), kinkaṇika (bell); **kur** (2 B): ākurati to hawk, to be hoarse; **khaṭ** (1) khaṭakhaṭa (hawking), kākacchati (snore); (2 Aᵃ) kukkuṭa (cock); **gal** (1) gala (throat) uggilati (vomit); (2 Aᵇ) galati (trickle): (2 Bᵃ) Pk. galagajjiya (roar) & guluguliya (bellow); (2 Bᵇ) gaḷagaḷāyati (roar); **gar** (2 A); gaggara (roar & cackle, cp. Sk. gargara to 3); (2 B); gaggarāyati (roar); (3) gaggaraka (whirlpool); **ghar** (1) Sk. gharghara (gurgling); (2 Aᵇ) gharati (trickle), Sk. ghargharikā (bell); (2 Bᵇ) ghurughurāyati (grunt). — See also kakaca, kanka, kaṅkaṇa, cakora (cankora), cakkavaka, jagghati, ciṭiciṭāyati, taṭataṭayati, timingala, papphāsa.

Galaka (nt.) throat J III.481; IV.251.

Gaḷa [same as gala, see note on prec.] 1. a drop, i. e. a fall: see gaḷāgala.—2. a swelling, a boil (=gaṇḍa) J IV.494 (mattā gajā bhinnagaḷā elephants in rut, with the temple-swellings broken; expl. p. 497 by madaṇ gaḷantā); Sn 61 (? v. l. gaṇḍa). — 3. a hook, a fish-hook Sn 61 (?), expl. at SnA 114 by ākaḍḍhanavasenā baḷiso.

gaḷāgaḷaṇ gacchati to go from drop to drop, i. e. from fall to fall, w. ref. to the gatis J V.453 (expl. by apāyaṇ gacchati).

Gaḷagaḷāyati [=gaggarāyati, see note on gala] to roar, to crash, to thunder; deve gaḷagaḷāyate (loc. abs.) in a thunderstorm, usually as **deve vassante deve g°** amidst rain and heavy thunder D II.132; S I.106; A V.114 sq. (gala°); Th 1, 189; Miln 116 (gaganaṇ ravati galag°); KhA 163 (mahāmegha). — Gangā galagalantī the roaring Gangā Miln 122 (cp. halāhalasadda ibid.).

Galati (and galati) [Sk. galati, cp. Ohg. quellan to well up, to flow out; see note on gala and cp. also jala water] 1. to drip, flow, trickle (trs. & intr.) Vin I.204 (**natthu g.**); M I.336 (sīsaṇ lohitena galati); J IV.497 (madaṇ); IV.3 (lohitaṇ g.); V.472 (do. v. l. paggharati); Pv IV.5⁸ (assukāni g.). — 2. to rain Th 1, 524 (deve galantamhi in a shower of rain. Cp. gala-gaḷāyati). — 3. to drop down, to fall DhA II.146 (suriyo majjhaṭṭhānato galito). — Cp. pari°.

Gaḷayati [denom. to gaḷa in sense of galati 1] to drip, to in assukāni g. to shed tears Sn 691.

Gaḷita rough, in a° smooth J v.203, 206 (+mudu & akakkasa); vi.64.

Gaḷoḷī (f.). N. of a shrub (Cocculus cordifolius); in gaḷocilatā DhA iii.110; a creeper. Cp. pātilatā.

Gava° base of the N. go, a bull, cow, used in cpds. See gāv°, go.
-āghātana slaughtering of cows Vin i.182; -assa cows & horses Vin v.350; D i.5~; Sn 769; -caṇḍa fierce towards cows Pug 47; -pāna milky rice pudding J i.33. -(°m)pati "lord of cows," a bull Sn 26, 27 (usabha).

Gavacchita furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvaṇṇajālavitata).

Gavaja see gavaya.

Gavaya (and gavaja) a species of ox, the gayal [Sk. gavaya, cp. gavala, buffalo] J v.406. (°ja=khagga); Miln 149; DhsA 331.

Gavi a tree-like creeper, in -pphala the fruit of a g. Sn 239 (=rukkhavalliphala SnA).

°Gavesaka (adj. fr. next) looking for, seeking J i.176 (kāraṇa°); ii.3 (aguṇa°).

Gavesati [gava+esati. Vedic gaveṣate. Origin. to search after cows. Dhtp 298=maggana tracking] to seek, to search for, to wish for, strive after Dh 146 (gavessatha), 153; Th 1, 183; Nd² 2, 70, 427; J i.4, 61; Miln 326; PvA 187, 202 (aor. gavesi=vicini); Bdhd 53. In Nd² always in comb° esati gavesati pariyesati.

Gavesana search for PvA 185.

Gavesin (adj.) seeking, looking for, striving after (usually -°) D i.95 (tāṇa°, etc.); Dh 99 (kāma°), 245 (suci°), 355 (pāra°); Nd² 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59.

Gassetuṃ at DhsA 324 is to be corrected into dassetuṃ.

Gaha[1] [see under gaṇhāti] a house, usually in cpds. (see below). J iii.396 (=the layman's life; Com. geha).
-kāraka a house-builder, metaph. of taṇhā (cp. kāya as geha) Dh 153, 154=Th 1, 183, 184; DhA iii.128; -kūṭa the peak of a house, the ridge-pole, metaph. of ignorance Dh 154 (=kaṇṇika-maṇḍala DhA 128), replacing thūṇirā (pillar) at Th 1, 184 in corresp. passage (=kaṇṇikā Com.); -ṭṭha a householder, one who leads the life of a layman (opp. anagāra, pabbajita or paribbājaka) Vin i.115 (sagahaṭṭhā parisā an assembly in which laymen were present); S i.201; A iii.114, 116, 258; It. 112 (gharaṃ esino gahaṭṭhā) Dh 404=Sn 628; Sn 43 (gharaṃ āvasanto, see Nd² 226 for explanation), 90, 134 (paribbājaṃ gahaṭṭhaṃ vā) 398, 487; Sdhp 375. -°*vatta* a layman's rule of conduct Sn 393 (=agāriyā paṭipadā SnA 376) -°*ka* belonging to a layman; acting as a layman or in the quality of a l. A ii.35 (kinkaraṇiyāni), iii.296 (brahmacariyā); -pati see sep.

Gaha[2] [Sk. graha, gaṇhāti, q. v. for etym.] "seizer," seizing, grasping, a demon, any being or object having a hold upon man. So at S i.208 where Sānu is "seized" by an epileptic fit (see note in *K.S.* i.267, 268). Used of dosa (anger) Dh 251 (exemplified at DhA iii.362 by ajagara° the grip of a boa, kumbhīla° of a crocodile, yakkha° of a demon). sagaha having crocodiles, full of c. (of the ocean) (+sarakkhasa) It 57. Cp. gahaṇa & saṃ°.

Gahaṇa [fr. gaṇhāti] (adj.) seizing, taking; acquiring; (n.) seizure, grasp, hold, acquisition Vism 114 (in detail). Usually -°: nāma°-divase on the day on which a child gets its name (lit. acquiring a name) J i.199, 262; arahatta° DhA i.8; dussa° DhA ii.87; maccha° J iv.139; hattha° J i.294; byañjana°-lakkhaṇa Nett 27. gahaṇatthāya in order to get . . . J i.279; ii.352. amhākaṃ g° sugahaṇaṃ we have a tight grip J i.222, 223.

Gahaṇī (f.) the "seizer," a supposed organ of the body dealing with digestion and gestation. Sama-vepākiniyā g° iyā samannāgata "endowed with good digestion" D ii.177=iii.166. Same phrase at Av Ś i.168, 172. Cp. Vedic graha. *B. Psy.* 59, 67.
Gahaṇika in phrase saṃsuddha-gahaṇika coming from a clean womb, of pure descent, in the enum. of the indispensable good qualities of a brahmin or a noble D i.113, 115, 137 (gahaṇī expl. as kucchi DA i.281); A i.163, iii.154, 223; Sn p. 115. J i.2; duṭṭha-gahaṇika having a bad digestion Vin i.206.

Gahana [Sk. gahana, cp. also ghana] 1. adj. deep, thick, impervious, only in a° clear, unobstructed, free from obstacles Vv 18⁷ (akanataka+); Miln 160 (gahanaṃ a° kataṃ the thicket is cleared). — 2. nt. an impenetrable place, a thicket jungle, tangle. — (a) 18 gahanāni at J v.40; usually appl. to grass: tiṇa° A i.153=iii.128 (+rukkha°); Miln 369; adj. tiṇagahanā obstructed with grass (of vihārā) Vin ii.138; — S i.199 (rukkhamūla°); J i.7, 158; PvA 5 (pabbata°), 43; VvA 230 (vana°). — (b) fig. imperviousness, entanglement, obstruction, appl. to diṭṭhi, the jungle of wrong views or heresy (usually comb[d] w. diṭṭhi—kantāra, the wilderness of d., see diṭṭhi) M i.8, 485; Pug 22; DA i.108. Of rāga°, moha°, etc., and kilesa° Nd² 630 (in expl. of Satthā; rāgagahanaṃ tāreti); DhA iv.156 (on Dh 394); VvA 96. manussa° M i.340.
-ṭṭhāna a lair in the jungle J i.150, 253.

Gahapati [gaha+pati. Vedic gṛhapati, where pati is still felt in its original meaning of "lord," "master," implying dignity, power & auspiciousness. Cp. Sk. dampati=dominus=δεσπότης; and pati in P. senāpati commander-in-chief, Sk. jāspati householder, Lat. hospes, Obulg. gospoda=potestas, Goth. brūþ-faþs, bride-groom, hunda-faþs=senāpati. See details under pati.] the possessor of a house, the head of the household, pater familias (freq. + seṭṭhi). — 1. In formulas: (a) as regards social standing, wealth & clanship: a man of private (i. e. not official) life, classed w. khattiyā & brāhmaṇā in kh°-mahāsālā, wealthy Nobles, brahm°-mahāsālā, do. Brahmins, gah° -m° well-to-do gentry S i.71; Nd² 135; DhA i.388. — kh°-kula, br°-kula, g°-kula the kh°, etc. clans: Vin ii.161; J i.218. kh°, amaccā, br°, g.° D i.136. — (b) as regards education & mode of life ranking with kh°, br°, g.° and samaṇā Vin i.227; A i.66; Nd² 235, see also cpd. -paṇḍita. — 2. Other applications: freq. in comb[n] brāhmaṇa-gahapatikā priests & yeomen: see gahapatika. In comb[n] w. gahapatiputta (cp. kulaputta) it comprises the members of the g. rank, clansmen of the (middle) class, and implies a tinge of "respectable people" esp. in addresses. So used by the Buddha in enumerating the people as gahapati vā gah°-putto vā aññatarasmiṃ vā kule paccājāto D i.62; M i.344. gahapatī ca gahapatāniyo householders and their wives A ii.57. In sg. the voc. gahapati may be rendered by "Sir" (Miln 17 e. g. and freq.), & in pl. gahapatayo by "Sirs" (e. g. Vin i.227; M i.401; A ii.57). — As regards occupation all resp. businesses are within the sphere of the g., most frequently mentioned as such are seṭṭhino (see below) & cp. seṭṭhi° Vin i.16, but also kassaka, farmer A i.229, 239 sq.; and dārukammika, carpenter A iii.391. Var. duties of a g. enum. at A i.229, 239. — The wealth & comfortably-living position of a g. is evident from an expression like kalyāṇa-bhattiko g. a man accustomed to good food Vin ii.77=iii.160. — f. gahapatānī Vin iii.211, 213 sq., 259 (always w. gahapati); DhA i.376; pl. gahapatāniyo see above. — *Note.* The gen. sg. of gahapati is °ino (J i.92) as well as -issa (Vin i.16; D iii.36). — 3. Single cases of gahapatis, where g. almost assumes the function of a title are Anāthapiṇḍika g. Vin ii.158 sq.; S i.56; ii.68; A ii.65; J i.92; PvA 16; Meṇḍaka g. Vin i.240 sq.; Citta S iv.281 sq.; Nakulapitā S ii.1 sq.; Potaliya M i.359; Sandhāna D iii.36 sq.; Hāliddikāni S ii.9. — See next.

-'aggi the sacred fire to be maintained by a householder, interpreted by the Buddha as the care to be bestowed on one's children & servants A IV.45; see enum. under aggi at A IV.41; D III.217; -cīvara the robe of a householder (i. e. a layman's robe) Vin I.280 sq.; °dhara wearing the householder's (private man's) robe (of a bhikkhu) M I.31; A III.391 sq.; -necayika (always with brāhmaṇa-mahāsālā) a business man of substance D I.136; III.16 sq.; -paṇḍita a learned householder. Cp. above 1 (b), together w. khattiya°, etc. M I.176, 396; w. samaṇa-brāhmaṇa° Miln 5; -parisā a company of gahapatis (together w. khattiya°, etc., see above) Vin I.227; M I.72; D III.260; -putta a member of a g. clan D I.62, 211; M I.344; S III.48, 112; PvA 22; -mahāsāla a householder of private means (cp. above 1 a) usually in comb^{n} with khattiya°, etc. D III.258; S I.71; IV.292; A II.86; IV.239; -ratana the "householder-gem" one of the seven fairy jewels of the mythical overlord. He is a wizard treasure-finder (see ratana) D II.16, 176; Sn p. 106. Cp. Rh.D. *Dialogues etc.* II.206.

Gahapatika (adj.-n.) belonging to the rank or grade of a householder, a member of the gentry, a man of private means (see gahapati) D I.61 (expl. as gehassa pati eka geha-matte jeṭṭhaka DA I.171); Nd^{2} 342; PvA 39. Often in comb^{n} w. khattiya & brāhmaṇa: A I.66; D III.44, 46, 61; & often in contrast to brāhmaṇa only: brāhmaṇa-gahapatika Brahmins & Privates (priests & laymen, Rh.D. *Buddh. S.* p. 258) M I.400; A I.110; It III.; J I.83, 152, 267; PvA 22. — paṇṇika g° "owner of a house of leaves" as nickname of a fruiterer J III.21; of an ascetic J IV.346.

Gahita (and gahīta Dh 311) (adj.) [pp. of gaṇhāti] seized, taken, grasped D I.16; DA I.107 (=ādinna, pavattita); J I.61; IV.2; PvA 43 (v. l. for text gaṇhita). — nt. a grasp, grip DhA III.175; — gahitakaṇ karoti to accept VvA 260. -duggahīta (always °*gahita*) hard to grasp M I.132 sq.; A II.147, 168; III.178; Dh 311; J VI.307 sq.; sugahita (sic) easy to get J I.222.

-bhāva (cittassa) the state of being held (back), holding back, preventing to act (generously) DhsA 370 (in expl^{n} of aggahitattaṇ cittassa Dhs 1122 see under ā°).

Gāthaka [demin. of gāthā]=gāthā, in ekaṇ me gāhi gāthakaṇ "sing to me only one little verse" J III.507.

Gāthā (f.) [Vedic gāthā, on der^{n} see gāyate] a verse, stanza, line of poetry, usually referring to an Anuṭṭhubbaṇ or a Tuṭṭhubbaṇ, & called a catuppādā gāthā, a stanza (śloka) of four half lines A II.178; J IV.395. Def. as akkhara-padaniya-mita-ganthita-vacanaṇ at KhA 117. For a riddle on the word see S I.38. As a style of composition it is one of the nine Aṅgas or divisions of the Canon (see navaṅga Satthu sāsana). Pl. gāthā Sn 429; J II.160; gāthāyo Vin I.5, 349; D II.157. gāthāya ajjhābhāsati to address with a verse Vin I.36, 38; Kh v. intr. — gāthāhi anumodati to thank with (these) lines Vin I.222, 230, 246, 294, etc. — gāthāyo giyamāna uttering the lines Vin I.38. — anantara-gāthā the foll. stanza J IV.142; Sn 251; J I.280; Dh 102 (°sataṇ).

-abhigīta gained by verses S I.167=Sn 81, 480 (gāthāyo bhāsitvā laddhaṇ Com. cp. Ger. "ersungen"). -avasāne after the stanza has been ended DhA III.171; -jānanaka one who knows verses Anvs. p. 35; -dvaya (nt.) a pair of stanzas J III.395 sq.; PvA 29, 40; -pada a half line of a gāthā Dh 101; KhA 123; -sukhattaṇ in order to have a well-sounding line, metri causā, PvA 33.

Gādha^{1} [Sk. gāḷha pp. of **gāh**, see gāhati] depth; a hole, a dugout A II.107=Pug 43 (cp. PugA 225); Sdhp 394 (°ṇ khaṇati). Cp. gāḷha^{2}.

Gādha^{2} [Sk. gāḷha firm Dhtp 167 "paṭiṭṭhāyaṇ" cp. also Sk. gādha, fordable & see gāḷha^{1}] adj. passable, fordable, in a° unfathomable, deep PvA 77 (=gambhīra). nt. a ford, a firm stand, firm ground, a safe place: gambhīre °ṇ vindati A V.202. °ṇ esati to seek the terra firma S I.127; similarly: °ṇ labhati to gain firm footing S I.47; °ṇ ajjhagā S IV.206; °ṇ labhate J VI.440 (=paṭiṭṭhā). Cp. o°, paṭi°.

Gādhati [v. der. fr. gādha^{2}] to stand fast, to be on firm ground, to have a firm footing: āpo ca paṭhavī ca tejo vāyo na gādhati "the four elements have no footing" D I.223=S I.15; — Dhamma-Vinaye gādhati "to stand fast in the Doctrine & Discipline" S III.59 sq.

Gāma [Vedic grāma, heap, collection, parish; ***grem** to comprise; Lat. gremium; Ags. crammian (E. cram), Obulg. gramada (village community) Ohg. chram; cp. ***ger** in Gr. ἀγείρω, ἀγορά, Lat, grex.] a collection of houses, a hamlet (cp. Ger. gemeinde), a habitable place (opp. arañña: gāme vā yadi vâraññe Sn 119), a parish or village having boundaries & distinct from the surrounding country (gāmo ca gāmupacāro ca Vin I.109, 110; III.46). In size varying, but usually small & distinguished from nigama, a market-town. It is the smallest in the list of settlements making up a "state" (raṭṭhaṇ). See definition & description at Vin III.46, 200. It is the source of support for the bhikkhus, and the phrase gāmaṇ piṇḍāya carati "to visit the parish for alms" is extremely frequent. — 1. a village as such: Vin I.46; Ārāmika°, Pilinda° Vin I.28, 29 (as Ārāmika-gāmaka & Pilinda-gāmaka at Vin III.249); Sakyānaṇ gāme janapade Lumbineyye Sn 683; Uruvela° Pv II.13^{18}; gāmo nâtikālena pavisitabbo M I.469; °ṇ raṭṭhañ ca bhuñjati Sn 619, 711; gāme tiṇṣa kulāni honti J I.199; — Sn 386, 929, 978; J II.153; VI.366; Dh 47, 49; Dhs 697 (suñño g.); PvA 73 (gāme amacca-kula); 67 (gāmassa dvārasamīpena). — gāmā gāmaṇ from hamlet to hamlet M II.20; Sn 180 (with nagā nagaṇ; expl. SnA 216 as devagāmā devagāmaṇ), 192 (with purā puraṇ); Pv II.13^{18}. In the same sense gāmena gāmaṇ Nd^{2} 177 (with nigamena n°, nagarena n°., raṭṭhena r°., janapadena j°.). — 2. grouped with nigama, a market-town: gāmanigamo sevitabbo or asevitabbo A IV.365 sq., cp. V.101 (w. janapadapadeso); — Vin III.25, 184 (°ṇ vā nigamaṇ vā upanissāya); IV.93 (piṇḍāya pavisati); gāmassa vā nigamassa vā avidūre D I.237; M I.488; gāme vā nigame vā Pug 66. — 3. as a geographical-political unit in the constitution of a kingdom, enum^{d} in two sets: (a) gāma-nigama-rājadhāniyo Vin III.89; A III.108; Nd^{2} 271^{III}; Pv II.13^{18}; DhA I.90. — (b) gāma-nigama-nagara-raṭṭha-janapada Nd^{2} 177, 304^{III} (°bandhana), 305 (°kathā); with the foll. variations: g. nigama nagara M II.33-40; g. nigama janapada Sn 995; Vism 152; gāmāni nigamāni ca Sn 118 (expl^{d} by SnA 178: ettha ca saddena nagarāni ti pi vattabbaṇ). — See also dvāra°; paccanta°; bīja°; bhūta°; mātu°

-anta the neighbourhood of a village, its border, the village itself, in °*nāyaka* leading to the village A III.189; °*vihārin* (=āraññaka) living near a v. M I.31, 473; A III.391 (w. nemantanika and gahapati-cīvara-dhara); — Sn 710; -antara the (interior of the) village, only in t. t. gāmantaraṇ gacchati to go into the v. Vin II.300, & in °*kappa* the "village-trip-licence" (*Vin. Texts* III.398) ib. 294, 300; cp. IV.64, 65; V.210; -ûpacāra the outskirts of a v. Vin I.109, 110; defined at Vin III.46, 200; -kathā village-talk, gossip about v.-affairs. Included in the list of foolish talks (+nigama°, nagara°, janapada°) D I.7 (see expl^{n} at DA I.90); Sn 922. See kathā; -kamma that which is to be done to, or in a village, in °ṇ karoti to make a place habitable J I.199; -kūṭa "the village-fraud," a sycophant S II.258; J IV.177 (=kūṭavedin); -goṇā (pl.) the village cattle J I.194; -ghāta those who sack villages, a marauder, dacoit (of corā thieves) D I.135; S II.188; -ghātaka (corā) =°ghāta S IV.173; Miln 20; Vism 484; nt. village plundering J I.200. -jana the people of the v. Miln 47; -ṭṭhāna in purāṇa° a ruined village J II.102; -dārakā

(pl.) the youngsters of the v. J III.275; f. **-dārikā** the girls of the v. PvA 67; **-dvaya**, in °vāsika living in (these) two vs. PvA 77; **-dvāra** the v. gates, the entrance to the v. Vin III.52; J II.110, 301; cp. PvA 67; **-dhamma** doings with women-folk (cp. mātugāma), vile conduct D I.4≈(+methuna) A I.211; J II.180 (=vasaladhamma); VvA 11; DA I.72 (=gāma-vāsīnaṃ dhamma?); **-poddava** (v. l. kāmapudava) a shampooer (? *Vin. Texts* III.66; Bdhgh explains: kāmapudavā ti chavi-rāga-maṇḍanânuyuttā nāgarikamanussī; gāmaṃ podavā ti pi pādho es' ev' attho, Vin II.315) Vin II.105; **-bhojaka** the village headman J I.199; DhA I.69; **-majjhe** in the midst of the v. J I.190; VI.332; **-vara** an excellent v. S I.97; J I.138; **-vāsin** the inhabitant of a v. J II.110; V.107; DA I.72; **-saññā** the thought of a v. M III.104; **-samīpe** near a v. J I.254; **-sahassa** a thousand parishes (80,000 under the rule of King Bimbisāra) Vin I.179; **-sāmanta** in the neighbourhood of a v., near a v. D I.101; (+nigama°) **-sīmā** the boundary of the parish Vin I.110 (+nigama°); **-sūkara** a village pig J III.393.

Gāmaka 1. =gāma Vin I.208; J I.199 (Macala°), 253; IV.431 (cora°); PvA 67 (Uṭṭhakāvatī and Dīgharājī) DhA II.25 (dvāra°). — 2. a villager J V.107 (=gāmavāsin).

-āvāsa an abode in a village PvA 12; VvA 291.

Gāmaṇika=gāmaṇi S I.61; A III.76 (pūga°).

Gāmaṇī (m.) the head of a company, a chief, a village headman Vin II.296 (Maṇicūḷaka). Title of the G.-Saṇyutta (Book VIII. of the Saḷāyatana Vagga) S IV.305 sq.; & of the G.-Jātaka J I.136, 137. — S IV.306 (Talapuṭa naṭa°), 308 (yodhājīvo g.), 310 (hatthāroho g.), 312 (Asibandhakaputta), 330 (Rāsiya).

Gāmaṇḍala "the round of the ox," like the oxen driven round & round the threshing-floor Th 1, 1143. Cp. gomaṇḍala (s.v. go).

Gāmika 1. [to gāma] a governor of a village, overseer of a parish Vin I.179; A III.76, 78, 300 (in series w. raṭṭhika pettanika, senāpatika, pūgagamaṇika). — 2. [to **gam**] adj. going wandering, travelling (-°) J II.112.

°Gāmin (adj.) [from gacchati, **gam**] f. °iṇī, in composition °gāmi°. — (a) going, walking, lit.: sīgha° walking quickly Sn 381; — (b) leading to, making for, usually with magga or paṭipadā (gāmi-ī), either lit. Pāṭaliputta-gāmi-magga the road to P. Miln 17; or fig. of ways & means connected w. one of the "gatis," as apāya° DhA III.175, udaya° paṭipadā S V.361; nibbāna° dhamma Sn 233; amata-gāmi-magga S V.8; udayattha-gāmiṇī paññā A V.15; dukkhanirodha° paṭipadā Vin I.10; cp. ācaya° Dhs 584, 1013. *Acc.* °**gāminaṃ**: khemaṃ Amata° M I.508; brahmacariyaṃ: nibbān' ogadha° It 28, 29; dukkhûpasama° maggaṃ Sn 724=Dh 191; niraya° maggaṃ Sn 277, ThA 243. Or °**gāmiṃ**: Sn 233, 381.

Gāmeyya (adj.) belonging to a village in **sa°** of the same v., a clansman S I.30=60 (+sakhā).

Gāyaka [fr. next] a singer PvA 3 (naṭaka°).

Gāyati [Vedic **gai**, gāyate] to sing, to recite, often comb^{d} w. naccati to dance; ppr. gāyanto, gāyamāna & gīyamāna (Vin I.38); imper. **gāhi** (J III.507); fut. gāyissati; grd. **gāyitabba**. Vin II.108 (dhammaṃ), 196 (gāthaṃ); Sn 682 (g° ca vādayanti ca); J I.290 (gītaṃ); III.507 (naccitvā gāyitvā); Vism 121 (aor. gāyi); PvA 151. Cp. gāthā, gīta, geyya.

Gāyana (nt.) singing VvA 315 (naccana+).

Gārayha (adj.) [grd. of garahati] contemptible, low Vin III.186; IV.176 sq.; 242; V.149; M I.403; A II.241 (kammaṃ pādaṃ gārayhaṃ mosallaṃ); Sn 141; Nett 52; SnA 192. **a°** not to be blamed J VI.200 (spelt **aggarayha**).

Gārava (m. and [later] nt.) [cp. Sk. **gaurava**, fr. **garu**] reverence, respect, esteem; with loc. respect for, reverence towards; in the set of six venerable objects: Buddhe [Satthari], Dhamme, Sanghe, sikkhāya, appamāde, paṭisanthāre Vin V.92=D III.244. As 7 **gāravā** (the 6+samānhi) in adj. **a°** and **sa°** at A IV.84 (see below). D III.284; Sn 265; Vism 464 (atta° & para°). Expl^{d} KhA 144 by garubhāvo; often in comb^{n} with bahumāna PvA 135 (=pūjā), saṃjāta-g°-bahumāna (adj.) PvA 50; VvA 205. Instr. **gāravena** out of respect, respectfully D II.155; J I.465. Appl^{d} to the terms of address bhante & bhaddante PvA 33, 121, & āyasmā (see cpd. °adhivacana). — **agārava** (m. nt.) disrespect Vin V.92 (six: as above); J I.217; PvA 54. — As *adj.* in **sagārava** and **agārava** full of reverence toward (with loc.) & disrespectful; D III.244 (six g.); A IV.84 (seven); M I.469; comb^{d} with appatissa & sappatissa (obedient) A III.7 sq., 14 sq., 247, 340. Also in **tibba-gārava** full of keen respect (Satthu garu Dhamma-garu Sanghe ca tibba-gārava, etc.) A III.331=IV.28 sq.

-Âdhivacana a title of respect, a reverential address Nd^{2} 466 (with ref. to Bhagavā), cp. sagārava sappaṭissâdhivacana Nd^{2} 130 (āyasmā).

Gāravatā [Der. fr. gārava] reverence, respect, in Satthu°, Dhamma°, etc. A III.330 sq., 423 sq.; IV.29 (ottappa°).

Gāḷha (adj.) [cp. Sk. gāḍha] 1. [cp. gādha^{1}] strong, tight, close; thick. In phrase pacchābāhaṃ g° bandhanaṃ bandhati to pinion the arms tightly D I.245; A II.241; J I.264; PvA 4. Of an illness (gāḷhena **rogâtankena** phuṭṭha) A II.174 sq.; appl^{d} to poison smeared on an arrow M I.429. — gāḷhaṃ & gāḷhakaṃ (adv.) tightly J I.265, 291. — agāḷha (? prob. to be read **āgāḷha**) (of vacana, speech, comb^{d} with pharusa) strong (?) Pug 32 (expl^{d} by Com. atigāḷha thaddha), cp. 2. and gaḷita. — 2. [cp. gādha^{1}] deep J I.155 (°vedhin, piercing); Miln 370 (ogāhati). Cp. ajjhogāḷha, atigāḷha, ogāḷha, nigāḷhita, pagāḷha.

Gāvī (f.) [see go] gen. sg. gāviyā (Pug 50=A II.207); nom. pl. gāviyo (SnA 323; VvA 308); gen. pl. gāvīnaṃ DhA I.396; SnA 323; VvA 308). — A cow Vin I.193; A IV.418; J I.50; Pv I 8, 49; Vism 525 (in simile); DhA II.35; VvA 200.

Gāvuta (nt.) [cp. Vedic gavyūti pasture land, district] a linear measure, a quarter of a yojana=80 usabhas, a little less than two miles, a league J I.57, 59; II.209; Vism 118; DhA I.396.

Gāvutika (adj.) reaching a gāvuta in extent DA I.284.

Gāvo see go.

Gāha [fr. gaṇhāti] 1. (n.) seizing, seizure, grip (cp. gaha): canda° suriya° an eclipse (lit. the moon, etc., being seized by a demon) D I.10 (=DA I.95: Rāhu candaṃ gaṇhāti). Esp. appl^{d} to the sphere of the mind: obsession, being possessed (by a thought), an idea, opinion, view, usually as a preconceived idea, a wrong view, misconception. So in def^{n} of diṭṭhi (wrong views) with paṭiggāha & abhinivesa Nd^{2} 271^{III} (on lepa); Pug 22; Dhs 381 (=obsession like the grip of a crocodile DhsA 253), 1003; Vbh 145, 358. In the same formula as vipariyesa-ggāha (wrong view), cp. viparīta° VvA 331 (see diṭṭhi). As doubt & error in anekaṃ sa+g° in def^{n} of kankhā & vicikicchā Nd^{2} 1; Vbh 168; ekaṃsa° & apaṇṇaka° certainty, right thought J I.97. — gāhaṃ vissajjeti to give up a preconceived idea J II.387. — 2. (adj.) act. holding: rasmi° holding the reins Dh 222; dabbi° holding the spoons Pv II.9^{53} (=gāhaka PvA 135). — (b) med.-pass. taken: jīvagāha taken alive, in °ṃ gaheti to take (prisoner) alive S I.84, karamaragāhaṃ gaheti same J III.361 (see kara).

Gāhaka (adj.) f. gāhikā holding (-°) chatta° Sn 688; Davs II.119; kaṭacchu° PvA 135; cāmarī° J VI.218. Cp. saṃ°.

Gāhati [Sk. gāhate but Dhtp 349=viloḷana] to immerse, to penetrate, to plunge into: see gādha & gāḷha; cp. also avagadha ajjhogāhati, ogāhati, pagāhati.

Gāhana (nt.) [fr. last] submersion, see avaṭṭhana, avagāhati & avagāhana.

Gāhavant in ekaṃsa-gāhavatī nibbici kicchā "doubtlessness consisting in certainty" VvA 85 in expl^{n} of ekaṃsika.

Gāhāpaka [fr. gāhāpeti] one who is made to take up, a receiver Vin II.177 (patta°).

Gāhāpeti [caus. of gaṇhāti] to cause to take; to cause to be seized or fetched; to remove. Aor. gāhāpesi J I.53; II.37; gāhāpayi Pv IV.1^{42}. — Ger. gāhāpetvā J I.166; II.127; III.281; DhA I.62 (patta-cīvaraṃ). With double acc. mahājanaṃ kathaṃ g° made people believe your words J II.416; cetake kasā g. made the servants seize their whips J III.281. Cp. gaṇhāpeti.

Gāhi Imper. pres. of gāyati J III.507.

Gāhika (-°)=gahin, see anta°.

Gāhin (adj.) (-°) grasping, taking up, striving after, ādhāna° D III.247; udaka° J I.5; piya° Dh 209; nimitta° anubyañjana°, etc.

Gāheti [v. denom. fr. gāha] to understand, to account for DA I.117.

Gingamaka (v. l. BB kinkamaka) a sort of ornament J VI.590.

Gijjha [Vedic gṛdhra, cp. gijjhati] 1. (m.) a vulture. Classed with kāka, crow & kulala, hawk M I.88; (kākā+), 364 (in simile, with kankā & kulatā) 429 (do.); Sn 201 (kākā+); PvA 198 (+kulalā). It occurs also in the form gaddha. — 2. (adj.) greedy, desirous of (-°): kāma° J I.210 (cp. giddha); cp. paṭi°.

-**kūṭa** "Vulture's Peak" Np. of a hill near Rājagaha Vin II.193; DhA I.140; PvA 10 and passim. -**potaka** the young of a vulture Vism 537 (in simile).

Gijjhati [Sk. gṛdhyati, to Lat. gradior ?] to desire, to long for, to wish: pp. gaddha & giddha. Cp. abhi°, pali°. — pp. (Pass.) **gijjhita** Th 2, 152 (=paccāsiṃsita ThA).

Giñjakā (f.) a brick, in °āvasatha a house of bricks, as N pl. "the Brick Hall" D I.91; Vin I.232; M I.205.

Giddha (adj.) [pp. of gijjhati] greedy; greedy for, hankering after (with loc.) S I.74 (+kāmesu mucchita); II.227; A II.2; III.68; Sn 243 (rasesu), 774 (kāmesu); 809; Pv IV.6^{2} (sukhe); PvA 3 (+tata) (=gadhita), 271 (āhāre=hungry; cp. giddhin). In series with similar terms of desire: giddha gathita (or gadhita) mucchita ajjhopanna Nd^{2} 369 (nissita); SnA 286. Cp. gathita. — **agiddha** without greed, desireless, controlled It 92 (+vitagedha); Sn 210 (do), 845. Cp. pa°

Giddhi (f.) [cp. Sk. gṛdhyā or gṛdhnutā] greed, usually in cpds.: °māna greed & conceit Sn 328, °lobha g. & desire M I.360, 362 (also a° and giddhilobhin); J V.343. Der. giddhikatā (f. abstr.=Sk. gṛdhnutā) greed Vbh 351 (v. l. gedhi°).

Giddhin (adj. fr. prec.) greedy, usually -° greedy for, desirous after Pv IV.10^{7} (āhāra°) f. **giddhinī**: gāvī vaccha° Vin I.193; S IV.181. Cp. also paligedhin.

Giddhimā (adj. fr. giddhi) greedy, full of greed J V.464 (rasa°).

Gini (poet.) [Vedic agni; this the aphetic form, arisen in a comb^{n} like mahāgni=mahā-gini, as against the usual assimilation aggi] fire A III.347 (mahāgini); Sn 18, 19 (āhito>nibbuto: made=extinguished); J IV.26. — *Note.* The occurrence of two phonetic representatives of one Vedic form (one by diæresis & one by contraction) is common in words containing a liquid or nasal element (l. r. n; cp. note on gala), e. g. supina & soppa (Sk. svapna), abhikkhaṇa and abhiṇha (abhīkṣṇa), silesuma & semha (śleṣman) gaḷagaḷa & gaggara (gargara), etc.

Gimha [Vedic grīṣma] I. (sg.) heat, in special application to the atmosphere: hot part (of the day or year), hot season, summer; a summer month. Always used in loc. as a designation of time. 1. of the day: VvA 40 (°samaye; v. l. gimhānamāse). — 2. of summer: usually in comb^{n} w. and in contrast to **hemanta** winter: hemanta-gimhisu in w. & s. Dh 286 (cp. gimhika for °isu). Miln 274; Dpvs I.55; Vism 231 (°ābhitatta worn out by the heat); Sdhp 275 (°kāle). In enum^{n} w. other seasons: vasse hemante gimhe Nd^{2} 631 (sadā); vasanta gimhādika utū PvA 135. — 3. of a summer month: paṭhamasmiṃ gimhe Sn 233 (see KhA 192 for expl^{n}) — II. (pl.) **gimhā** the hot months, the season of summer, in °naṃ **pacchime māse**, in the last month of summer M I.79; S III.141; V.50, 321; Vv 79^{5} (=āsāḷhimāse VvA 307).

Gimhāna (adj. -n.) [orig. gen. pl. of gimhā=gimhānaṃ, fr. comb^{n} **gimhāna(ṃ) māse**, in a month of summer] of summer, summerly, the summer season A IV.138 (+hemanta & vassa); Sn 233 (gimhānamāse); VvA 40 (v. l.). On terms for seasons in gen. cp. *Miln trsl.* II.113.

Gimhika (adj. fr. gimha) summerly, relating to the summer, for the summer Vin I.15; D II.21 (+vassika & hemantika).

Girā [Vedic gir & gīr, song; gṛṇāti to praise, announce gūrti praise—Lat. grates "grace"; to ***ger** or ***gṛer**, see note on gala] utterance (orig. song, important utterance, still felt as such in older Pāli, therefore mostly poetical), speech, words D III.174; Sn 350, 632, 690, 1132; Dh 408; Th 2, 316, 402; Vv 50^{18} (=vācā VvA); Dhs 637, 720; DhsA 93; DA I.61 (aṭṭhangupetaṃ giraṃ), J II.134.

Giri [Vedic giri, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enum^{n} of the 7 large mountains).

-**agga** mountain top, in **giraggasamajja** N. of a festival celebrated yearly at Rājagaha, orig. a festival on the mountain top (cp. *Dial.* I.8 & *Vin. Texts* III.71). Vin II.107, 150; IV.85, 267; J III.538; DhA I.89. The BSk. version is girivaggu-samāgama AvŚ II.24; -**kaṇṇikā** (f.) N. of a plant (Clitoria ternatea) Vism 173; DhA I.383 (v. l. kaṇṇikā cp. Sk. °karṇī;) -**gabbhara**=°guhā Sn 416; -**guhā** a mountain cleft, a rift, a gorge; always in formula pabbata kandara g°, therefore almost equivalent to kandara, a grotto or cave Vin II.146; D I.71=M I.269, 274, 346, 440=A II.210=Pug 59 (as giriṃ guhaṃ); A IV.437; expl. at DA I.210: dvinnaṃ pabbatānaṃ antaraṃ ekasmiṃ yeva vā ummagga-sadisaṃ mahā-vivaraṃ; -**bbaja** (nt.) [Etym. uncertain, according to Morris *J.P.T.S.* 1884, 79 to vaja "a pen," cp. Marāthī vraja "a station of cowherds," Hindi vraja "a cow-pen"; the Vedic giribhraj° (RV. x.68. 1) "aus Bergen hervorbrechend" (Roth) suggests relation to **bhraj**, to break=**bhañj**=Lat. frango]=°guhā, a mountain cave or gorge, serving as shelter & hiding place J III.479 (trsl. by Morris loc. cit. a hill-run, a cattle-run on the hills); V.260 (sīhassa, a lion's abode) expl^{d} kañcanaguhā ibid. (for kandara-guhā? cp. Kern, *Toev.* p. 130). S II.185. Also N. for Rājagaha Sn 408; Dpvs V.5; in its Sk. form Girivraja, which Beal, *Buddh. Records* II.149 expl^{s} as "the hill-surrounded," cp. ib. II.158 (=Chin. Shan-Shing), 161; see also Cunningham, *Ancient Geogr.* 462. It does not occur in the Avadānas; -**rājā** king of the mountains, of Mount Sineru Miln 21, 224; -**sikhara** mountain top, peak VvA 4; (kañcana°, shining).

Giriyā (pl.) in dhamma° & brahma°, a name of certain theatrical entertainers Miln 191.

Gilati [Vedic girati & gilati Dhtp 488: adane; cp. gala throat, Ohg. kela, E. gullet; see note on gala] to swallow, to devour: mā Rāhu gilī caraṇ antalikkhe S 1.51 = VvA 116; mā gilī lohaguḷaṇ Dh 371; — J III.338; Miln 106. —pp. **gilita**: gilitabaḷisa having swallowed the hook S IV.159. Cp. ud°, o°, pari°; — Caus. gilāpeti to make swallow J III.338.

Gilana (nt.) [fr. gilati] devouring, swallowing Miln 101.

Gilāna (adj.) [Sk. glāna, **glā** to fade, wither, be exhausted, expl^{d} suitably by "hāsa-kkhaya" at Dhtp 439] sick, ill Vin I.51, 53, 61, 92, 142 sq., 176, 302 sq.; II.165, 227 sq.; IV.88, etc.; S V.80, 81 (bāḷha° very ill); A I.120 = Pug 27; A III.38, 143 sq.; IV.333; V.72 sq.; J I.150; II.395; III.392; PvA 14; VvA 76.

-ālaya pretence of illness J VI.262. **-upaṭṭhāka** (f. -ī) one who attends to the sick Vin I.92, 121 sq.; 142 sq.; 161, 303, A I.26; III.143 sq.; -°*bhatta* food for the attendant or nurse Vin I.292 sq.; **-upaṭṭhāna** tending or nursing the sick D III.191; **-paccaya** support or help for the sick PvA 144; usually with °*bhesajja* medicine for the sick in freq. formula of cīvarapiṇḍapāta° (the requisites of the bhikkhu): see cīvara; **-pucchaka** one who asks (i. e. enquires after) the sick Vin IV.88 = 115, 118; **-bhatta** food for the sick Vin I.142 sq.; 292 sq.; 303; Vism 66. **-bhesajja** medicine Vin I.292 sq.; **-sālā** a hall for the sick, hospital S IV.210; A III.142; Vism 259.

Gilānaka (adj.) 1. ill (= gilāna) A III.142; — 2. fit for an illness (bhesajja medicine) Miln 74.

Gilāyati: see āgilāyati.

Giha [= gaha] only in agiha (adj.) houseless, homeless (= pabbajita, a Wanderer); poet. for anagāra Sn 456, 464, 487, 497.

Gihin (adj.-n.) [fr. gaha, cp. gaha & geha; Sk. gṛhin] a householder, one who leads a domestic life, a layman (opp. pabbajita & paribbājaka). Gen. sg. gihissa (D III.147, 167) & gihino (D III.174); n. pl. gihī; in *cpds.* **gihi°** & **gihi°** (usually the latter). gihī agāraṇ ajjhāvasantā A I.49; gihī odātavasanā (clad in white robes as distinguished fr. kasāva-vasanā the yellow-robed i. e. bhikkhus) D I.211; III.117, 124, 210; M I.340; III.261; A I.74. — Contrasted with **pabbajitā**: A I.69; D III.147, 167, 179. gihī dhaññena dhanena vaḍḍhati D III.165. — Other passages in general: S II.120, 269; III.11; IV.180, 300 sq.; A II.65; 69 (kāma-bhogī); IV.438 (do.); D III.124 (do.); A III.211 (sambodhiparāyano); IV.345 sq.; D III.167 sq.; 171 sq.; 176, 192; Sn 220, 221, 404; Dh 74; Miln 19, 264; DhA I.16 (gihiniyāma); Sdhp 376, 426; PvA 13 (gihikālato paṭṭhāya from the time of our laymanship); DhA II.49 (id.).

-kicca a layman's or householder's duties Pv IV.1^{42} (= kuṭumba-kiccāni PvA 240); **-dhamma** a layman's duty A III.41; **-parisā** a congregation of laymen S I.111; M I.373; A III.184; **-bandhanāni** (pl.) a layman's fetters Sn 44 (= Nd^{2} 228 puttā ca dāsī dāsā ca, etc.); **-byañjanāni** (pl.) characteristics of a layman, or of a man of the world (w. ref. to articles of dress & ornament) Sn 44, 64 (= Nd^{2} 229); Miln 11; **-bhūta** as a householder D II.196; **-bhoga** riches of a worldly man S III.93; It 90; **-liṅga** characteristic of a layman DhA II.61. **-saṃsagga** association with laymen A III.116, 258; **-saṃyojana** the impediments of a householder (cp. °bandhanāni) M I.483; **-sukha** the welfare of a g. A I.80.

Gīta [pp. of gāyati] 1. (pp.) sung, recited, solemnly proclaimed, enunciated: mantapadaṇ gītaṇ pavuttaṇ D I.104 (cp. gira). — 2. (nt.) singing, a song; grouped under vācasikā khiḍḍā, musical pastimes at Nd^{2} 219; SnA 86. Usually comb^{d} with nacca, dancing: A I.261; Vv81^{10} as naca gītādi J I.61; VvA 131; referring to nacca-gīta-vādita, dancing with singing & instrumental accompaniment D III.183 (under samajja, kinds of festivities); Vv 32^{1}. Same with visūkadassana, pantomimic show at D I.5 ≈ (cp. DA I.77; KhA 36).

-rava sound of song Mhvs VII.30; **-sadda** id. J IV.3; Dhs 621; DhA I.15; **-ssara** id. Vin II.108; A III.251; J III.188.

Gītaka (nt.) & gītikā (f.) a little song J III.507.

Gīvā (f.) [Sk. grīvā, to ***gṷer** to swallow, as signifying throat: see note on gala for etym.] the neck Sn 609; J I.74 (°ṇ pasāreti to stretch forth), 167 (pasārita°), 207, 222, 265; III.52; VvA 27 (mayūra°), 157; DA I.296 (°āya kuṇḍa-daṇḍaka-bandhana, as exhibition & punishment): similarly in the sense of "life" (hinting at decapitation) J II.300 (°ṇ karissāmi "I shall go for his neck"); IV.431 = V.23. — Syn. kaṇṭha the primary meaning of which is neck, whereas gīvā orig. throat.

Gīveyyaka (nt.) [cp. Sk. graiveyaka] necklace, an ornament for the neck (orig. "something belonging to the neck," cp. necklet, bracelet, etc.) Vin I.287; A I.254 sq. (= Vism 247, where gīveyya only); 257; III.16; J IV.395 (gīveyya only); V.297; VI.590; VvA 104.

Guggula [?] a kind of perfume J VI.537.

Gucch° in jigucchati (Des. of **gup** = Sk. jugupsate) to detest, see s. v.

Guñjā (f.) a plant (Abrus precatorius); the redness of its berries is referred to in similes; DhA IV.133 (°vaṇṇāni akkhīni). See also jiñjuka.

Guṇa[1] [Non-Aryan ?] 1. a string, a cord — (a) of a robe, etc., in (kāya-bandhanaṇ) saguṇaṇ katvā to make tight by tying with a knot Vin I.46 (*Vin. Texts:* "laying the garments on top of each other," wrongly construed); II.213 (trsln. "folding his garments"); cp. guṇaka. — (b) of musical instruments Vin I.182 = A III.375 (vīṇā). — (c) of a bow, in aguṇa stringless J V.433 (dhanu). — 2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals -fold, e. g. pañca kāmaguṇā the 5 strands of kāma, or 5-fold craving (see kāma); ekaguṇaṇ once, diguṇaṇ twice Sn 714; diguṇaṇ nivāpaṇ pacitvā cooking a double meal VvA 63; catugguṇa fourfold, of a sanghāti D II.128; S II.221, cp. Rhys Davids, *Dialogues* II.145. aṭṭhaguṇa (hiraññā) Th. 2, 153; aneka-bhāgena guṇena seyyo many times or infinitely better Pv IV.1^{9}; sataguṇena sahassa° 100 and 1,000 times PvA 41; asankheyyena guṇena infinitely, inconceivably Miln 106; sataguṇaṇ sahassaguṇaṇ Vism 126. — 3. (a part as) quality, esp. good quality, advantage, merit J I.266; II.112; III.55, 82. — lobha° Sn 663; sādhu° Sn 678; sīla° J I.213; II.112; Buddha° J II.111; pabbajita° J I.59.

-aggatā state of having the best qualities, superiority Dpos IV.1. **-aḍḍha** rich in virtue Sdhp 312, 561. **-upeta** in khuppipāsāhi guṇûpeto as PvA 10 is to be read khuppipās' âbhibhūto peto. **-kathā** "tale of virtue," praise J I.307; II.2. **-kittana** telling one's praises PvA 107, 120. **-guṇika** in phrase tantākula-jāta g-g-jāta at S IV.158, see under guḷā-guṇṭhika.

Guṇa[2] [for which often guḷa with common substitution of ḷ for ṇ, partly due to dissimilation, as mālāguḷa > mālāguṇa; cp. Sk. guṇikā tumour: guḷa and gaḷa, veḷu: veṇu, and note on gala] a ball, a cluster, a chain (?), in anta° the intestines; M I.185-; Kh II., cp. KhA 57 for expln. — mālāguṇa a garland or chain (cluster) of flowers Dh 53 (but °guḷa at J I.73, 74). See guḷa[3].

Guṇa[3] [Derivation unknown. Cp. Sk. ghuṇa] a wood-worm J III.431 (°pāṇaka).

Guṇaka (adj.) [to guḷa[1], cp. guḷika ?] having a knot at the end, thickened at the top (with ref. to kāyabandha, see guṇa 1a) Vin II.136, cp. *Vin. Texts* II.143.

Guṇavant (adj.) [to guṇa[1]] possessed of good qualities, virtuous Pv II.9[71] (=jhān' ādiguṇa-yutta); PvA 62 (mahā°).

Guṇi (f.) [of adj. guṇin, having guṇas or guḷas, i. e. strings or knots] a kind of armour J VI.449 (g. vuccate kavacaṇ C.); see Kern, *Toev.* p. 132.

Guṇṭhika (in meaning=guṇṭhita) one who is covered with or wrapped up in, only in **ahi**° a snake trainer (like a Laocoon). See details under ahi or J II.267; III.348 (text: °guṇḍika); J IV.308 (ahi-kuṇḍika, v. l. SS guṇṭhika); IV.456 (text °guṇṭika; v. l. BB °kuṇḍika). Also in guḷā-guṇṭhika (q. v.).

Guṇṭhima covered over (?), see pāli°.

Guṇṭheti [cp. Sk. guṇṭhayati Dhtp (563) & Dhtm (793) give both roots **guṇṭh** & **guṇḍ** as syn. of **veṭh**] to cover, to veil, to hide; pp. **guṇṭhita** in paṇsu° covered with dust Pv II.3[5] (in Hardy's conjecture for kuṇṭhita, q. v.). Also in cpd. **paliguṇṭhita** obstructed, entangled Sn 131 (mohena) where v. l. BB kuṇṭhita. Cp. o°.

Guṇḍika see guṇṭhika.

Gutta [Sk. gupta, pp. of **gup** in med.-pass. sense, cp. gopeti).— I. as pp. guarded, protected. — (a) lit. nagaraṇ guttaṇ a well-guarded city Dh 315=Th 1, 653, 1005; Devinda° protected by the Lord of gods Vv 30[8]. — (b) fig. (med.) guarded, watchful, constrained; guarded in, watchful as regards . . . (with loc.) S IV.70 (agutta & sugutta, with danta, rakkhita); A III.6 (atta° self-controlled); Sn 250 (sotesu gutto+vijitindriyo), 971 (id.+yatacārin); Dh 36 (cittaṇ). — II. as n. agent (=Sk. goptṛ, cp. kata in kāla-kata=kāḷaṇ kartṛ) one who guards or observes, a guardian, in Dhammassa gutta Dh 257, observer of the Norm (expl. DhA III.282: dhammojapaññāya samannāgata), cp. dhammagutta S I.222.

-indriya one whose senses are guarded; with well-guarded senses Sn 63 (+rakkhita-mānasāno; expl. SnA: chassu indriyesu gopitindriyo); Nd[2] 230; Vv 50[15]; Pv IV.1[32]; **-dvāra** "with guarded doors" always in comb[n] with indriyesu g-d. having the doors of the senses guarded, practising self-control D I.63≈(expl[d] DA I.182 by pihita-dvāro), 70; S II.218; IV.103, 112, 119 sq., 175; Sn 413 (+susaṇvuta); Pug 24. Cp. foll.; **-dvāratā** (f. abstr. to prec.) in indriyesu g° self constraint, control over (the doors of) one's senses, always comb[d] with bhojane mattaññutā (moderation in taking food) D III.213; It 24; Pug 20, 24; Dhs 1347; PvA 163. Opp. **a**° lack of sense-control D III.213; It 23; Dhs 1345.

Gutti (f.) [Vedic gupti] protection, defence, guard; watchfulness. — (a) lit. of a city A IV.106 sq. — (b) fig. of the senses in indriyānaṇ gutti Dh 375; Pug 24 (+gopanā); Dhs 1348; Sdhp 341 (agutti); Vin IV.305; A II.72 (atta°); also in pl.: guttīsu ussuka keen in the practice of watchfulness D III.148.

Guttika [fr. last] a guardian, one who keeps watch over, in **nagara**° the town-watchman, the chief-constable PvA 4; Miln 345.

Gumpha see ogumpheti.

Gumba [Sk. gulma, ***glem** to ***gel**, to be thick, to conglomerate, cp. Lat. glomus (ball), globus, etc. See guḷa] 1. a troop, a heap, cluster, swarm. Of soldiers: Vin I.345; of fish (maccha°) D I.84=M I.279=II.22=A I.9. — 2. a thicket, a bush, jungle; the lair of an animal in a thicket (sayana° J IV.256) S III.6 (eḷagalā°); J III.52 (nivāsa°, vasana°); VvA 301 (gaccha° underwood); J I.149, 167, II.19; III.55; IV.438; VvA 63, 66. Cp. pagumba=gumba, in vana° Sn 233 (see KhA 192). veḷu° Th 1.919.— Acc. **gumbaṇ** (adv.) thickly, in masses balled together Miln 117 (of clouds).

-antara thicket VvA 233.

Gumbiya (adj.) [fr. gumba] one of the troop (of soldiers) Vin I.345.

Guyha [ger. of **guh**=Vedic guhya] 1. adj. to be hidden, hidden in °bhaṇḍaka the hidden part (of the body) DhA IV.197. — 2. (nt.) that which is hidden; lit. in **vattha**° hidden by the dress, i. e. the pudendum D I.106; Sn 1022, etc. (see vattha). fig. a secret Miln 92; guyhaṇ pariguyhati to keep a secret A IV.31; Nd[2] 510.

Guru (adj.-n.) [a younger form of garu (q. v.); Sk. guru] venerable, reverend, a teacher VvA 229, 230 (°dakkhiṇā a teacher's fee); PvA 3 (°janā venerable persons); Sdhp 227 (°ûpadesa), 417.

Guḷa[1] [Sk. guḍa and gulī ball, guṭikā pill, guṇikā tumour; to ***gleu** to make into a ball, to conglomerate. Cp. Sk. glauḷ bali; Gr. γλουτός; Ohg. chliuwa; Ger. kugel, kloss; E. clot, cleat; also ***gel** with same meaning: Sk. gulma tumour, gilāyu glandular swelling; cp. Lat. glomus, globus; Ger. klamm; E. clamp, clump. A root **guḷ** is given by Dhtp 576,77 in meaning of "mokkha"] a ball, in cpds. sutta° a ball of string (=Ohg. chliuwa) D I.54=; M III.95; PvA 145; ayo° an iron globe Dh 308; DA I.84; loha° of copper Dh 371; sela° a rockball, i. e. a heavy stone-ball J I.147.

-kīḷā play at ball DhA I.178; III.455; IV.124. **-parimaṇḍala** the circumference of a ball, or (adj.) round, globular, like a ball PvA 253.

Guḷa[2] (Non-Aryan ?] sugar, molasses Vin I.210, 224 sq., 245. — **saguḷa** sugared, sweet, or "with molasses" J VI.324 (saguḷāni, i. e. saguḷa-pūve pancakes).

-āsava sugar-juice VvA 73. **-odaka** s. -water Vin I 226. **-karaṇa** a sugar factory ibid. 210. **-pūvaka** sweet cake Mhvs 10. 3. **-phāṇita** molasses VvA 179.

Guḷa[3] [for guṇa[2], due to distance dissimilation in maṇiguṇa and mālāguṇa>maṇigula and mālāgula; cp. similarly in meaning and form Ohg. chliuwa>Ger. knäuel] a cluster, a chain (?), in **maṇi**° a cluster of jewels, always in simile with ref. to sparkling eyes "maniguḷa-sadisāni akkhīni" J I.149; III.126, 184 (v. l. BB °guḷika); IV.256 (v. l. id.); **mālā**° a cluster, a chain of flowers, a garland J I.73, 54; **puppha**° id. Dh. 172, 233.

Guḷā (f.) [to guḷa[1]] a swelling, pimple, pustule, blight, in cpd. **guḷā-guṇṭhika-jāta** D II.55, which is also to be read at A II.211 (in spite of Morris, prelim. remarks to A II.4, whose trsln. is otherwise correct)=guḷā-guṇṭhita covered with swellings (i. e. blight); cp. similar expression at DhA III.297 gaṇḍāgaṇḍa (-jāta) "having become covered all over with pustules (i. e. rash)." All readings at corresp. passages are to be corrected accordingly, viz., S II.92 (guḷigandhika°); IV.158 (guṇaguṇika°); the reading at Dpvs XII.32, also v. l. SS at A II.211, is as quoted above and the whole phrase runs: tantākulajātā guḷāguṇṭhikajātā "entangled like a ball of string and covered with blight."

Guḷika (adj.) [to guḷa[3]=guṇa, cp. also guṇaka] like a chain, or having a chain, (nt. & f.) a cluster, a chain in **maṇi**° a string of jewels, a pearl necklace J III.184 (v. l. BB for °guḷa); IV.256; Vism 285 (+muttā-guḷikā).

Guḷikā (f.) [to guḷa[1]; cp. Sk. guṭikā pill, guṇikā tumour] a little ball S V.462 (satta-kolaṭṭhi-mattiyo guḷikā, pl.); Th 2, 498 (kolaṭṭhimatta g° balls of the size of a jujube), cp. ThA 289.

Guhanā (f. abstr. to gūhati) hiding, concealing, keeping secret Vbh 358 (+pariguhanā). Also as **gūhanā**, q. v.

Guhā (f.) [Vedic guhā, **guh,** gūhati to hide (q. v.) Dhtp 337: saṃvaraṇa] a hiding place, a cave, cavern (cp. kandara & see giriguhā); fig. the heart (in °āsaya). According to Bdhgh. (on Vin 1.58, see *Vin. Texts* 1.174) "a hut of bricks, or in a rock, or of wood." Vin 1.58, 96, 107, 239, 284; II.146; III.155; IV.48 (cp. sattapaṇṇi-guhā); Sn 772, 958; J II.418; VI.574; Vv 50[16].

-āsaya hiding in the heart; or the shelter of the heart A IV.98 (maccupāso+); J V.367 (id.); Dh 37 (cittaṃ; see DhA 1.304).

Gū (-°) [fr. **gam**, cp. °ga] going, having gone (through), being skilled or perfected in. See addha°, anta°, chanda°, dhamma°, paṭṭha°, pāra, veda°.

Gūtha [Sk. gūtha; probably to Lat. bubino, see Walde, *Lat. Wtb.* s. v.] excrements, fæces, dung. As food for Petas frequently mentioned in Pv; (cp. Stede, *Peta Vatthu* 24 sq.), as a decoction of dung also used for medicinal purposes (Vin 1.206 e. g.). Often comb[d] with mutta (urine): Pv I.9[1]; PvA 45, 78; DA 1.198.

-kaṭāha an iron pot for defecation Vin IV.265. -kalala dung & mire J III.393; -kīḷana playing with excrements Vism 531. -kūpa a privy (cp. karīsa) M 1.74; Sn 279; Pv II.3[16]; Pug 36; J VI.370; Vism 54. -khādaka living on fæces J II.211 (°pāṇaka) PvA 266; -gata having turned to dung It 90; -gandhin smelling of excrements Pv II.3[15]; -ṭṭhāna a place for excrementation Th 1, 1153; -naraka = foll. Vism 501; -niraya the mire-purgatory VvA 226; Sdhp 194; -pāṇa an insect living on excrement (= °khādakapāṇa) J II.209, 212; -bhakkha feeding on stercus M III.168; PvA 192; DhA II.61; -bhānin of foul speech A 1.128; Pug 29 (Kern, *Toev.* s. v. corrects into kūṭa° ?).

Gūthaka "a sort of gūtha," excretion, secretion, rheum, in **akkhi**° and **kaṇṇa**° (of eye & ear) Sn 197 (cp. SnA 248; Vism 345 sq.).

Gūḷha & **gūḷhaka** (adj.) [pp. of gūhati] hidden, secret Vin II.98 (gūḷha-ko salākagāho).

Gūhati [Sk. gūhati, pp. gūḍha; see guyha, guhā, etc.] to hide, to conceal. See paṭi°, pari°. — Caus. gūhayati Sdhp 189 (gūhayaṃ ppr.). Cp. gūḷha.

Gūhana (nt.) hiding, concealment Sdhp 65 (laddhi°-citta).

Gūhanā (f.) [abstr. fr. gūhati] = gūhanā (q. v.) Pug 19. Cp. pari°.

Geṇḍuka a ball for playing. The SS spelling is in all places **bheṇḍuka,** which has been taken into the text by the editors of J. and DhsA. The misspelling is due to a misreading of Singhalese bh. = g; cp. spelling parābhetvā for parāgetvā. — bheṇḍukena kīḷi J IV.30; bhūmiyaṃ pahata-bheṇḍuka (striking against the ground) J IV.30; Vism 143 (pahaṭa-citra°) = DhsA 116 (where wrongly pahaṭṭha-citta-bhenduka); J V.196 (citra-bh°); DhA III.364.

Gedha[1] [Vedic gṛdhyā, cp. gijjhati] greed. Its connection with craving and worldly attachment is often referred to. Kāmesu g° S 1.73; Sn 152; A III.312 sq. (gedho: pañcann' etaṃ kāmaguṇānaṃ adhivacanaṃ). gedhataṇhā S 1.15 (v. l. kodha°); Sn 65, 945, 1098; Th 2, 352; Nd[2] 231; Dhs 1059 (under lobha), 1136; Nett 18; DhA 1.366; PvA 107. -agedhatā freedom from greed Miln 276. — See also gedhi & paligedha.

Gedha[2] [= geha ? Kern] a cave A 1.154 = III.128 (the latter passage has rodha, cp. v. l. under gedhi).

Gedhi [Sk. gṛdhi, cp. gedha] greed, desire, jealousy, envy: gedhiṃ karoti (c. loc.) to be desirous after M 1.330. -gedhikata in °citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, greed, conceit Nd[2] 585 (v. l. rodhigatā).

Gedhita [pp. of gijjhati] greedy, in gedhita-mano greedy-minded Pv II.8[2]; as nt. greed, in der. **gedhitatta** (syn. of gedhikatā) Nd[2] 585.

Geyya (nt.) [grd. of gāyati, Sk. geya] a certain style of Buddhist literature consisting of mixed prose & verse. It is only found in the ster. enum of the Scriptures in their ninefold division, beginning suttaṃ geyyaṃ veyyākaraṇaṃ. See under **navanga.**

Geruka (nt.) & **gerukā** (f.) [Sk. gairika] yellow ochre (Bdhgh suvaṇṇa° cp. Sk. kañcana° & svarṇa°), red chalk used as colouring Vin 1.203; II.151; A 1.210; Miln 133 (°cuṇṇa). Freq. in °**parikamma** a coating of red chalk, red colouring Vin II.117, 151, 172; °parikammakata "coated with red colouring" Vin 1.48; II.218.

Gelaññā (nt.) [n-abstr. fr. gilāna] sickness, illness D II.99; A 1.219; III.298; IV.333 sq.; Vism 321, 466, 478.

Geha (nt.) [Sk. geha = gṛha, to **grh,** gaṇhāti; cp. gaha, gihin, ghara; see also gedha[2]] a dwelling, hut, house; the household J 1.145, 266, 290; II.18, 103, 110, 155 VI.367; Vism 593; PvA 22, 62, 73, 82; fig. of kāya (body) Th 1, 184 = Dh 154. — Appl[d] to a cowshed at Miln 396.

-angana the open space in front of the house VvA 6; -jana (sg. collective) the members of the household, the servants PvA 16, 62, 93; -jhāpana incendiarism Vism 326. -ṭṭhāna a place for a dwelling DhA III.307; -dvāra the house door PvA 61; -nissita (adj.) concerning the house, connected with (the house and) worldly life Sn 280 (pāpiccha); It 117 (vitakka); cp. °sita; -patana the falling of the house J III.118. -pavesana (-mangala) (the ceremony of) entering a new hut DhA III.307; -piṭṭhi the back of the house PvA 78; -rakkhika keeping (in the) house, staying at home VvA 76 (dārakā); -vigata (nt.) the resources of the house, worldly means, riches Th 2, 327 (= upakaraṇa ThA 234); -sita (*śrita) = °nissita, connected with worldly life (opp. nekkhamma, renunciation). Of chandā & vitakkā (pl.) M 1.123; domanassa & somanassa (grief & pleasure) S IV.232 = Miln 45; Vbh 381; DhsA 194; dhammā, etc. S IV.71; Vbh 380; Nett 53.

Go (m.-f.) [Vedic go, Lat. bos, Gr. *βοῦς*, Ohg. chuo, Ags. cū = E. cow] a cow, an ox, bull, pl. cattle. For f. cp. gāvī; see also gava° for cpds. — Sg. nom. go (Sn 580, also in composition, cp. aja-go-mahisādi PvA 80 = pasū); gen. gavassa (M 1.429); instr. gavena, gāvena; acc. gavaṃ, gāvaṃ; abl. gavamhā, gavā (D 1.201 = A II.95 = Pug 69); loc. gavamhi, gāvimhi (SnA 323), gave (Sn 310). — Pl. nom. gāvo (D 1.141; M 1.225; A 1.205; II.42 sq.; Sn 20, 296, 307; J 1.295); gen. gonaṃ A II.75 (cp. Vedic gonām), gavaṃ (J IV.172, cp. gavaṃ pati), gunnaṃ (A 1.229, II.75; V.271; J 1.194; III.112; IV.223); instr. gohi (Sn 33); acc. gāvo (M 1.225; A 1.205; Sn 304; Dh 19, 135); abl. gohi; loc. gosu, gavesu. — See also gava, gavesati, goṇa.

-kaṇṭaka the hoof of an ox, in °hatā bhūmi, trampled by the feet of cattle Vin 1.195; A 1.136 (cp. *Vin. Texts* II.34); -kaṇṇa a large species of deer J V.406 (= gaṇin), 416 (khagga+); DhsA 331 (gavaya+); cp. next; -kāṇā (f.) = gokaṇṇa D III.38 = 53; -kula (nt.) a cow pen, a station of cattle S IV.289; -gaṇa a herd of cattle M 1.220; A 1.229; J II.127; DhA 1.175; VvA 311; -ghaṃsikā a cow-hide (?) Vin II.117 (cp. *Vin. Texts* III.98); -ghātaka one who kills cows, a butcher D II.294 (in simile); M 1.58, 244, 364 (°sūnā, slaughter-house); S II.255; IV.56; A III.302, 380; J V.270; Vism 348 (in simile). -cara I. *Lit.* **A** (noun-m.) pasture, lit. "a cow's grazing," search after food; fodder, food, subsistence (a) of animals: J 1.221; III.26; Dh 135 (daṇḍena gopālo gāvo pāceti gocaraṃ: with a stick the cowherd drives the cattle to pasture). Sīho gocarāya pakkamati "the lion goes forth for his hunt" A II.33 =

III.121; gocarāya gacchati to go feeding, to graze Sn 39; J I.243; gocare carati to go feeding, to feed J I.242.— (b) metaph. of persons, esp. the bhikkhu: pucchitabba gocara (and agocara) "enquiries have to be made concerning the fitness or otherwise of his pasturage (i. e. the houses in which he begs for food)" Vin II.208; samaṇo gocarato nivatto an ascetic returned from his "grazing" Pv IV.1[42]: Similarly at Vism 127, where a suitable g.-gama ranks as one of the 7 desiderata for one intent on meditation. — **B.** (adj.) (-°) feeding on or in, living in; metaph. dealing with, mixing with. vana° living in the woods Pv II.6[6]; vāri° (in water) Sn 605; jala° (id.) J II.158 (opp. thala°). Vesiyā° (etc.) associating with v. Vin I.70. — II. *Applied.* **A.** (noun -m. or nt.) a "field" (of sense perception, etc.), sphere, object; -° food for, an object of (a) *psychologically*: indriyānaṃ nānāgocarāni various spheres of sense-perception S V.218; sense-object (=ārammaṇaṃ) Ps I.180; II.97; 150 sq.; DhsA 314, 315 (sampatta° physical contact with an object, gandha° smell-contact, i. e. sensation); indriya° Sdhp 365. — (b) *ethically*: ariyānaṃ gocare ratā "finding delight in the pasture of the good," walking in the ways of the good Dh 22; vimokho yesaṃ gocaro "whose pasture is liberty" Dh 92=Th 1, 92. Esp. in phrase ācāra-gocara-sampanna "pasturing in the field of good conduct" D I.63=It 118; M I.33; S V.187; It. 90; analysed as Dvandva cpd. at Vbh 246, 247, but cp. pāpācāra-gocara Sn 280, 282. This phrase (ācāra-gocara) is also discussed in detail at Vism 19, where 3 kinds of gocarā are distinguished, viz. upanissaya°, ārakkha°, upanibandha°. So also in contrast w. **agocara,** an unfit pasture, or an unfit, i. e. bad, sphere of life, in gocare & agocare carati to move in a congenial or uncongenial sphere A III.389; IV.345 sq.; D III.58=77; S V.147; Vbh 246, 247 (expl. w. vesiyā° etc., cp. above=having bad associations). — **B** (adj.) -°: belonging to, dependent on, falling to the share of: eta° dependent on this M I.319; sattasaddhamma°, moving in the sphere of the seven golden rules S III.83; rūpa° to be perceived by sight J I.396; Nibbāna° belonging to N. Sdhp 467. -°*kusala* (adj.) skilled in (finding proper) food; clever in right living -° behaving properly in, exercising properly M I.220=A V.347 (of a cowherd driving out his cattle); S III.266 sq. (samādhi°); A III.311 (do.) V.352 sq. (w. ref. to cattāro satipaṭṭhānā); -°*gahaṇa* the taking of food, feeding J I.242; -°*gāma* a village for the supply of food (for the bhikkhus) PvA 12, 42; -°*ṭṭhāna* pasturage J III.52; -°*pasuta* intent on feeding J III.26; -°*bhūmi* pasturage, a common DhA III.60; -°*visaya* (the sphere of) an object of sense S V.218; Vbh 319; **-caraṇa** pasturing J VI.335; **-ṭṭha** (nt.) [Sk. goṣṭha to **sthā** to stand; cp. Lat. stabulum, stable; super-stes; Goth. awistr] a cow-stable, cow-pen M I.79; J IV.223; **-pa** [Sk. gopa, cp. gopati] a cowherd, herdsman Sn 18; Dh 19; J IV.364 (a robber); Vism 169 (in simile); DhA 157, f. gopī Sn 22, 32; **-pakhuma** (adj.) having eyelashes like a heifer D II.18; III.144, 167 sq.; VvA 162, 279 (=āḷārapamha); **-pada** a cow's footprint, a puddle A III.188; IV.102; Miln 287; also °padaka A III.188 v. l.; DA I.283; **-pariṇāyaka** leader of the cows, Ep. of a bull (gopitā+) M I.220, 225; **-pāla** a cowherd (usually as °ka) Dh 135; **-pālaka**=prec. Vin I.152, 243 sq.; M I.79, 115 sq., 220=A V.347; M I.333; S IV.181; A I.205 (-°uposatha); Miln 18, 48; Vism 279 (in comparison); DhA III.59; **-pitā** "father (protector) of the cows"=gavaṃ pati, Ep. of a bull M I.220 (+°pariṇāyaka); **-pī** f. of gopa, q. v.; **-pura** (nt.) [Sk. gopura] the gate of a city J VI.433; Miln 1, 67, 330; Bdhd 138; **-balivadda** in °nayena; in the expression gobalivadda (black-cattle-bull) i. e. by an accumulation of words VvA 258; **-bhatta** cows' fodder J IV.67; **-maṇḍala** ox-beat, ox-round, cp. III.15[1] (as gā°), quoted J I.47 (cp. assa-m°); SnA 39; also in phrase °paribbūḷha Sn 301 (expl[d] by SnA 320 as goyūthehi parikiṇṇa); J VI.27; at M I.79 however it means the cowherds or peasants (see note M I.536: gopāladārakā or gāmadārakā to v. l. gāmaṇḍala) cp. gāmaṇḍala; **-maya** (m. nt.) cowdung M I.79; A I.209, 295; V.234, 250, 263 sq.; Nett 23; DhA I.377. -°*pāṇaka* a coprophagan, dor beetle J II.156; -°*piṇḍa* a lump of cowdung J I.242; -°*bhakkha* eating cowdung D I.166≈; **-māyu** a jackal Pgdp 49; **-mutta** (and °ka) a precious stone of light red colour VvA III; DhsA 151; **-medaka**=gomuttaka VvA 111.; **-medha** a cow sacrifice, in °yañña SnA 323; **-yūtha** a herd of cows SnA 322; DhA I.323; **-rakkhā** (f.) cow-keeping, tending cattle, usually comb[d] with kasī, agriculturing M I.85; Pv I.5[6]; J I.338; II.128; given as a superior profession (ukkaṭṭha-kamma) Vin IV.6. **-ravaka** the bellowing of a cow M I.225; **-rasa** (usually pl.) produce of the cow, enum[d] in set of five, viz. khīra, dadhi, takka, navanīta, sappi (milk, cream, buttermilk, butter, ghee) Vin I.244; DhA I.158, 323, 397; VvA 147; SnA 322; **-rūpa** (collect.) cattle J I.194; IV.173; Miln 396 (bull); **-lakkhaṇa** fortune telling from cows D I.9≈; **-vaccha** (khīra° & takka°) Vism 23. **-vatika** [Sk. govratin] one who lives after the mode of cows, of bovine practices M I.837; Nett 99 (cp. govata DhsA 355, and *Dhs. trsl.* p. 261); **-vikattana** (and °vikantana; Sk. vikṛntana) a butcher's knife M I.244, 449; A III.380 Sdhp 381 (vikatta only); **-vittaka** one whose wealth is cattle J I.191; **-vinda** the supt. of cowherds A III.373; **-sappi** ghee from cow's milk Vin III.251; DhsA 320; **-sālā** cow-stable A I.188; **-singa** a cow's horn Vism 254. **-sita** mixed with milk VvA 179; **-sīla**=govatika DhsA 355; **-sīsa** (nt.) an excellent kind of sandal wood PvA 215 (cp. Sp. AvS I.67, 68, 109); **-hanuka** the jaw bone of a cow, in °ena koṭṭāpeti (koṭṭh° J) to massage with a cow's jaw bone Vin II.266, J IV.188; V.303.

Goṭaviya (goṭavisa Text) v. l. J VI.225, part of a boat, the poop (expl. ib. p. 226 by nāvāya pacchimabandho).

Goṭhaphala a medicinal seed [Sk. gotravṛkṣa? Kern] Vin I.201.

Goṇa[1] [The Sanskrit goṇa, according to B. R., is derived from the Pali] an ox, a bullock S IV.195 sq.; J I.194; IV.67; Pv I.8[2]; PvA 39, 40; VvA 63 (for ploughing); DA I.163; DhA III.60. **-°sira** wild ox J VI. 538(=arañña-goṇaka).

Goṇa[2]=goṇaka[2], in °**santhata** (of a pallanka), covered with a woollen rug Vv 81[8]; Pv III.1[17]; (text saṇṭhita; v. l. BB goṇakatthata, cp. next).

Goṇaka[1] [goṇa[1]] a kind of ox, a wild bull J VI.538 (arañña°).

Goṇaka[2] [Sk. BSk. goṇika, cp. Pischel, *Beitr.* III.236; also spelled gonaka] a woollen cover with long fleece (DA I.86: dīghalomako mahākojavo; caturangulādhikāni kira tassa lomāni) D I.7≈; S III.144; J V.506; Pv II.12[8]; Th 2, 378 (+tūlika); ThA 253 (=dīgha-lomakāḷako-java). **-°atthata** spread w. a goṇaka-cover A I.137=III.50=IV.394; cp. IV.94, 231 (always of a pallanka). See also goṇa[2].

Goṇisādika an ox-stall Vin I.240; cp. *Vin. Texts* II.121. As gonisādi Vin III.46.

Gotta (nt.) [Vedic gotra, to go] ancestry, lineage. There is no word in English for gotta. It includes all those descended, or supposed to be descended, from a common ancestor. A gotta name is always distinguished from the personal name, the name drawn from place of origin or residence, or from occupation, and lastly from the nick-name. It probably means agnate rather than cognate. About a score of gotta names are known. They are all assigned to the Buddha's time. See also Rh. D. *Dialogues* I.27, 195 sq. —jāti gotta lakkhaṇa Sn 1004; gotta salakkhaṇa Sn 1018; Ādiccā nāma gottena, Sākiyā nāma jātiyā Sn 423; jāti gotta kula

J II.3; jātiyā gottena bhogena sadisa "equal in rank, lineage & wealth" DhA II.218. — evaṃ-gotta (adj.) belonging to such & such an ancestry M I.429; II.20, 33; kathaṃ° of what lineage, or: what is your family name? D I.92; nānā° (pl.) of various families Pv II.9[16]. — With nāma (name & lineage, or nomen et cognomen): nāma-gottaṃ Vin I.93; II.239; D I.92 (expl. at DA I.257: paññatti-vasena nāmaṃ paveṇi-vasena gottaṃ: the name for recognition, the surname for lineage); Sn 648; Vv 84[45] (with nāma & nāmadheyya; expl. at VvA 348-349: nāmadheyya, as Tisso, Phusso, etc.; gotta, as Bhaggavo Bhāradvājo, etc.). — **gottena** by the ancestral name: Vin I.93; D II.154; Sn 1019; Dh 393; **gottato** same J I.56. Examples: Ambaṭṭha Kaṇhāyana-gottena D I.92; Vipassī Koṇḍañño g°; Kakusandho Kassapo g°; Bhagavā Gotamo g° D II.3; Nāgito Kassapo g° DA I.310; Vasudevo Kaṇho g° PvA 94.

-thaddha conceited as regards descent (+jāti° & dhana°) Sn 104; **-pañha** question after one's family name Sn 456; **-paṭisārin** (adj.) relying on lineage D I.99 (cp. *Dialogues* I.122); A V.327 sq.; **-bandhava** connected by family ties (ñāti°+) Nd[2] 455; **-rakkhita** protected by a (good) name Sn 315; VvA 72; **-vāda** talk over lineage, boasting as regards descent D I.99.

Gottā [n. ag. to gopeti = Sk. goptṛ] f. **gottī** protectress J V.329.

Gotrabhū [gotṛ = gottṛ, Sk. goptṛ to **gup** + bhū] "become of the lineage"; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer of the worldlings (puthujjanā), but of the Ariyas, having Nibbāna as his aim. It occurs in a supplementary Sutta in the Majjhima (Vol. III. 256), and in another, found in two versions, at the end of the Anguttara (A IV.373 and V.23). Defined at Pug 12, 13 & Vism 138; amplified at Ps I.66-68, frequent in P (Tikap. 154 sq., 165, 324 etc.), mentioned at VvA 155. On the use of **gotrabhū** in medieval psychology see Aung, in *Compendium*, 66-68. Comp. the use of **upanissaya** at J I.235. — °ñāṇa, PPA 184; Vism 673. Ā° Vism 683.

Godhaka a kind of bird J VI.358.

Godharaṇī (f.-adj.) being able to be paired (of a young cow), or being with calf (?) Sn 26.

Godhā[1] (f.) [Sk. godhā] iguana, a large kind of lizard Vin I.215-16 (°mukha); D I.9≈(°lakkhaṇa, cp. DA I.94); J II.118; III.52; 538; DhA III.420. As **godha** (m.) at J V.489. Dimin. **golikā** at J II.147.

Godhā[2] (f.) string of a lute J VI.580 (cp. RV. 8, 58, 9).

Godhūma wheat (usually mentioned with yava, spelt) Miln 267; DA I.163; SnA 323. See dhañña.

Gopaka a guardian, watchman DA I.148; cp. khetta°.

Gopanā (f.) protecting, protection, care, watchfulness (cp. gutti) Pug 24 (+gutti) Dhs 1348; Miln 8, 243.

Gopānasī (f.) a beam supporting the framework of a roof, shaped ∧; fig. of old people, bent by age (see °vanka). Vin III.65, 81; S II.263; III.156; V.43, 228; M I.80; A I.261; III.364; V.21; Vism 320; DhA II.190; VvA 188.

-gaṇā (pl.) a collection of beams, the rafters Vv 78[4]; **-bhogga** (-sama) bent like a rafter (nārī) J III.395; **-vanka** (gopānasi°) as crooked as a rafter (of old people, cp. BSk. gopānasī-vakra AvŚ II.25[65]) S I.117; M I.88; A I.138.

Gopita (adj.) [pp. of gopeti] protected, guarded, watched (lit. & fig.) J VI.367; Miln 345; SnA 116 (°indriya = guttindriya); Sdhp 398.

Gopeti [Sk. gopayati, **gup**; cp. gutta, gottā] to watch, guard, pot. gopetha Dh 315; — pp. **gopita** (q. v.).

Gopphaka [Dem. of goppha = Sk. gulpha] the ankle Vin IV.112; A IV.102; J V.472; DhA II.80, 214; SnA II.230.

Gomika [Sk. gomin] an owner of cows S I.6 = Sn 33, 34.

Golikā see godhā[1].

Golomika (adj.) [inverted diæretic form fr. Sk. gulma P. gumba: viz. *golmika > *glomika > golomika] like a cluster; in phrase **massuṃ golomikaṃ kārāpeti** "to have the beard trimmed into a ball- or cluster-shape" Vin II.134. Bdhgh's expl[n] "like a goat's beard" (cp. *Vin. Texts* III.138) is based on pop. etym. go + loma + ika "cow-hair-like," the discrepancy being that **go** does *not* mean *goat*.

Goḷaka a ball ThA 255 (kīḷā°).

Gh.

°Gha (adj.-suffix to **ghan**) killing, destroying, see hanati. — iṇagha at Sn 246 is v. l. SS for iṇaghāta. Cp. paṭi° & see also ghana[2] & ghāta.

Ghaṇsati[1] [Sk. gharṣati, ***ghṛṣ** to ***gher** to rub or grind, cp. Gr. χέραδος, χερμάς, χρίω, enlarged in Lat. frendo = Ags. grindan to grind] to rub, crush, grind, S II.238; J I.190 (= ghasituṇ ? to next ?) 216; VI.331. — Caus. **ghaṇsāpeti** to rub against, to allow to be rubbed or crushed Vin II.266. Cp. upani°, pari°, & pahaṇsati Pass. **ghaṇsīyati** (ghaṇsiyati) to rub (intr.), to be rubbed Vin I.204; II.112.

Ghaṇsati[2] [= haṇsati for Sk. haṛsati, see hassati] to be pleased, to rejoice J IV.56 (v. l. ghasati). Cp. pahaṇsati[2].

Ghaṇsana rubbing, in pāda-gh°ī a towel for rubbing the feet Vin II.130.

Ghaṇsikā in go°, cow-hide (?) see go.

Ghaccā (f.) [fr. hanati, **han** and **ghan**] destruction (usually -°) D III.67 (mūla°); J I.176 (sakuṇa°).

Ghañña (adj.-n.) [fr. Sk. ghana to **han**, cp. ghānya & hatya] killing, destroying (-°) see atta°.

Ghaṭa[1] [Non-Aryan ?] a hollow vessel, a bowl, vase, pitcher. Used for holding water, as well as for other purposes, which are given under pānīya° paribhojana° vacca° at Vin I.157 = 352 = M I.207. In the Vinaya freq. comb[d] with kolamba, also a deep vessel: I.209, 213, 225, 286. — As water-pitcher: J I.52, 93 (puṇṇa°), 166; VvA 118, 207, 244 (°satena nhāto viya); PvA 66 (udaka°), 179 (pānīya°), 282. — In general: S IV.196. For holding a light (in formula antoghaṭe padīpo viya upanissayo pajjalati) J I.235 (cp. kuṭa), PvA 38. Used as a drum J VI.277 (= kumbhathūna); as bhadda° Sdhp 319, 329.

-pamāṇa (adj.) of the size of a large pot J II.104; PvA 55.

Ghaṭa[2] (m. & f.) [Sk. ghaṭā; conn. with ganthati to bind together] multitude, heap, crowd, dense mass, i. e. thicket, cluster. itthi° a crowd of women J IV.316; maccha° a swarm of fish J II.227; vana° dense forest J II.385; IV.56; V.502; VI.11, 519, 564; brahma° company of brahmins J VI.99.

Ghaṭaka [Dem. of prec.] 1. a small jar (?) Vin II.129, 130 (comb[d] w. kataka & sammajjanī); cp. *Vin. Texts* III.130. — 2. the capital of a pillar J I.32 (cp. kumbha).

Ghaṭati [Sk. ghaṭate, to **granth**, cp. ganthati. The Dhtp gives two roots **ghaṭ**, of which one is expl[d] by "ghāṭane" (No. 554), the other by "īhāyaṇ," i. e. from exertion (No. 98)] to apply oneself to, to exert oneself, to strive; usually in formula uṭṭhahati gh° vāyamati M I.86; S I.267 (yamati for vāy°); Pug 51; or yuñjati gh° vāy° J IV.131. — Sdhp 426, 450.

Ghaṭana see **Ghaṭṭana**.

Ghaṭikā[1] (f.) [to ghaṭa[1]] a small bowl, used for begging alms Th 2, 422 (= ThA 269: bhikkhā-kapāla).

Ghaṭikā[2] (f.) [to ghaṭa[2], orig. meaning "knot," cp. gantha & gaṇṭhi, also gaṇḍa] 1. a small stick, a piece of a branch, a twig J I.331; IV.87 (khadira°); VI.331; Th 2, 499 (= khaṇḍa ThA 290). upadhānaghaṭikā J III.179 (belonging to the outfit of an executioner); pāsa° J II.253 is a sort of magic stick or die (= pāsaka) — 2. a game of sticks ("tip-cat" sticks *Miln trsl.* II.32). D I.6 ≈ (DA I.85: ghaṭikā ti vuccati dīgha-daṇḍakena rassa daṇḍaka-paharaṇa kīḷā, tip-cat); Vin II.10; III.181; M I.266; A V.203; Miln 229. — 3. a stack of twigs S II.178, 4; (a stick used as) a bolt Vin II.120, 208; III.119; usually as sūci° a needle-shaped stick Vin II.237 (cp. *Vin. Texts* III.106); S IV.290; Ud 52; J I.346. Cp. gaṇḍikādhāna.

Ghaṭita [pp. of ghaṭeti] connected, combined Vism 192.

Ghaṭī (f.) [to ghaṭa[1]] a jar DhA I.426. In cpds. also ghaṭi°.

-odana rice boiled in a jar DhA I.426; **-kaṭāha** a water pot, or rather a bowl for gathering alms (cp. ghaṭikā[1]) Vin II.115 (= ghaṭi-kapāla Bdhgh); **-kāra** a potter DhA I.380; Np. of a kumbhakāra S I.35, 60; M II.45 sq. (= °suttanta, mentioned as such at DhA III.251); J I.43.

Ghaṭīyati [Pass. of ghaṭeti] 1. to be connected or continued DhA I.46 (paveṇī na gh.), 174. — 2. to be obstructed Nd[2] 102 (= virujjhati, paṭihaññati).

Ghaṭeti [Denom. fr. ghaṭa[2], cp. gantheti] to join, to connect, to unite J I.139; freq. in anusandhiṇ ghaṭetvā adding the connection (between one rebirth & another) J I.220, 308.

Ghaṭṭa see araghaṭṭa; meaning "rubbed, knocked against" in phrase ghaṭṭa-pāda-tala SnA 582 (for ugghaṭṭha); also at Vin IV.46 in def. of vehāsa-kuṭī (a cell or hut with air, i. e., spacious, airy) as majjhimassa purisassa a-sīsa-ghaṭṭā "so that a man of medium height does not knock his head (against the ceiling)"; of uncertain meaning ("beating"?) at J I.454 (v. l. for T. ghota).

Ghaṭṭana (nt.) [Sk. ghaṭana, to **granth**, cp. gantha] 1. combiṇing, putting together, combination, composition, J I.220; PA. 312, etc. — 2. striking, fig. insulting (ghaṭṭana = āsajjana) VvA 55. To meaning "strike" cp. saṇghaṭṭana.

Ghaṭṭeti [Sk. ghaṭṭayati] to strike, beat, knock against, touch; fig. to offend, mock, object to. (a) lit.: M II.4 (jannukena; text reads ghatteti, v. l. ghaṭeti); Sn 48 (= saṇ° Nd[2] 233); J I.218; Pv IV.10[9] (= paṭihaṇsati PvA 271); DA I.256 (= khuṇseti); DhA I.251. — (b) fig. A III.343; Sn 847 (cp. Nd[1] 208); Vism 18. — pp. **ghaṭṭita** Pug 30, 36; psychologically **ghaṭṭayati** = **ruppati**. B or S III.86. — Pass. **ghaṭīyati** (q.v.). — Cp. āsajja and ugghāṭeti.

Ghaṇṭā (f.) a small bell (cp. kiṅkaṇikā) J IV.215; VvA 36, 37, 279 (khuddaka°). As **ghaṇṭī** at Vism 181.

Ghata (nt.) [Vedic **ghṛta**, **ghṛ** to sprinkle, moisten] clarified butter VvA 326; Miln 41; Sdhp 201 (**-bindu**). With ref. to the sacrificial fire (fire as eating ghee, or being sprinkled w. ghee) **ghatāsana**; J I.472; V.64, 446; Pv I.8[5] (**ghatasitta**).

Ghana[1] [Vedic ghana, cp. Gr. *εὐθηνής* ?] (a) (adj.) solid, compact, massive; dense, thick; in eka° of one solid mass (of sela, rock) Vin I.185=Dh 81=Th 1, 643=Miln 386; A III.378, cp. ghanasela-pabbata DhA I.74. — gh. paṃsu J I.264, paṭhavī (solid ground) J I.74; PvA 75; palāsa (foliage) PvA 113; buddharasmiyo J I.12; °maṃsa solid, pure flesh DhA I.80; °sāṭaka (thick cloth) J I.292; °sañchanna (thickly covered) PvA 258; °suvaṇṇakoṭṭima DhA IV.135; abbha° a thick cloud Sn 348 (cp. SnA 348). — (b) (m.) the fœtus at a certain stage (the last before birth & the 4th in the enum. of the foll. stages: kalala, abbuda, pesī, gh.) S I.206; J IV.496; Miln 40; Vism 236. The latter meaning is semantically to be explained as "swelling" & to be compared with Gr. *βρύω* to swell and *ἔμβρυον*=embryo (the gravid uterus).

Ghana[2] [Vedic ghana to hanti (ghanti, cp. ghātayati), **gṇhea* "strike," cp. Gr. *θείνω, φόνος*, Lat. of-fendo, Ags. gud, Ohg. gundea] a club, a stick, a hammer; in ayo° an iron club VvA 20. Also coll. term for a musical instrument played by striking, as cymbal, tambourine, etc. VvA 37.

Ghanika [to ghana[1] in meaning of "cloud" (Sk.)] a class of devas (cloud-gods ?) Miln 191.

Ghamma [Vedic gharma=Gr. *θερμός*, Lat. formus, Ohg. etc. warm; to **gṇher* "warm," cp. Sk. ghṛṇoti, hara; Gr. *θέρος*, etc.] heat; hot season, summer. Either in loc. ghamme J IV.172 (=gimha-kāle); Pv IV.5[3] & ghammani ("in summer" or "by the heat") S I.143=J III.360 (sampareta overcome by heat); Sn 353; J IV.239; v. 3. — Or. in cpd. with °abhitatta (ghammābhitatta, overpowered by heat) M I.74; D II.266; A III.187 sq.; Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; PvA 114.

Ghara[1] (nt.; pl. °ā Dh 241, 302) [cp. gaha & geha] a house A II.68; Sn 43 (gahaṭṭhā gharaṃ āvasantā), 337 (abl. gharā), 889 (id. gharamhā); J I.290 (id. gharato); IV.2, 364, 492 (ayo°); Pug 57; Miln 47. Comb[d] with vatthu PvA 3, 17. — sūcigharā a needle-case VvA 251.

-ājira house-yard Vism 144 (where Dhs A 116 in id. passage reads gharadvārā). **-āvāsa** the household life (as contrasted with the life of a mendicant) Vin II.180 (gharāvāsatthaṃ); A II.208; M I.179, 240, 267, 344; Sn 406 (cp. S V.350); J I.61; PvA 61; **-kapoṭa** [Sk. gṛhakapota] the house-pigeon Miln 364, 403; **-golikā** house or domestic lizard J II.147. **-dāsī** a female house-slave Pv II.3[21]; **-dvāra** a house-door J IV.142; Dhs A 116; PvA 93; **-bandhana** the bonds of the house, i. e. the establishing of marriage DhA I.4; **-mukha** an opening in the house, the front of the house Nd[2] 177; **-mesin** one who looks after the house, a pater familias, householder Sn 188; It 112 (gahaṭṭha+); J VI.575; **-sandhi** a cleft or crevice in the house PvA 24; **-sūkara** a tame, domestic pig DhA IV.16.

Ghara[2] [a drink (cp. gala) & garala poison] (°-); in **-°dinnakābādha** sickness in consequence of a poisonous drink (expl. as suffering fr. the results of sorcery) Vin I.206 (cp. *Vin. Texts* II.60); **-visa** poison Pug 48; DhA II.38; **-sappa** a poisonous snake DhA II.256.

Gharaṇī (f.) [fr. ghara[1]] a house-wife Vin I.271; S I.201; Pv III.1[9] (=ghara-sāminī PvA 174); DhA III.209.

Ghasa (adj.-n.) eating, an eater; in **mahagghasa** a big eater A V.149 (of the crow); Dh 325; Miln 288.

Ghasati [Vedic grasati & **ghasti*, pp. grasta, cp. Gr. *γράω* to gnaw, *γράστις* fodder, Lat. gramen grass] to eat J III.210; ppr. **ghasamāna** Vin II.201; Th 1, 749. — Cp. **ghasa, ghasta & ghāsa.** See also jaddhu. Desid. **jighacchati.**

Ghasta [pp. of ghasati=Sk. grasta] only in **vanka° having eaten or swallowed the hook (cp. grasta-vanka)** D II.266 (v-g° va ambujo); J VI.113.

Ghāṭa see saṃ°; **ghāṭana** see ghaṭati.

Ghāta (usually -°) [Sk. ghāta & ghātana; to **han** (ghan), strike, kill; see etym. under ghana[2] & hanti] killing, murdering; slaughter, destruction, robbery D I.135 (gāma°, etc. village robbery); setu° the pulling down of a bridge (fig.) Vin I.59, etc. (see setu); pantha° highway robbery, brigandage, "waylaying" J I.253. — Th 2, 474, 493 (=samugghāta Com.); Sn 246 (iṇa°); VvA 72 (pāṇa°+pāṇa-vadha & °atipāta). Cp. next & vi°; saṃ°.

Ghātaka (adj.-°) murdering, destroying, slaughtering Vin I.89 (arahanta°), 136 (id.), 168 (id.); II.194 (manussa°); IV.260 (tala°) J IV.366 (gāma° corā robbers infesting the village); V.397 (thī°=itthi°); Pug 56 (maccha°). — As noun: (m.) one who slays, an executioner: go° a bull-slaughterer M I.244, etc. (see go); cora° an executioner or hangman J III.41; Pug 56; PvA 5. — (nt.) brigandage, robbery, slaughtering: gāmaghātakaṃ karoti J I.200.

Ghātikā (f. abstr. to ghātaka) murder J I.176 sq.

Ghātita (adj.) [pp. of ghāteti] killed, destroyed ThA 289; also in Der. **ghātitatta** (nt.) the fact of having killed J I.167. Cp. ugghātita.

Ghātin (adj.-n.) killing; a murderer J I.168 (pāṇa°); VI.67 (ghātimhi=ghātake).

Ghātimant (adj.) able to strike, able to pierce (of a needle), in ghana° going through hard material easily J III.282.

Ghāteti [Denom. fr. ghāta, cp. Sk. ghātayati to **han**] to kill, slay, slaughter It 22 (yo na hanti na ghāteti); Dh 129, 405; J I.255; Mhvs VII.35, 36. — aor. aghātayi J I.254; ger. ghātetvā J I.106. — Caus. ghātāpeti to have somebody killed J IV.124. — Cp. ghacca, ghātita, āghāteti.

Ghāna (nt.) [Sk. ghrāṇa to **ghrā**, see ghāyati. On ṇ for ṇ cp. Trenckner, *Notes*, p. 81] the nose; usually in its function as organ of smell=sense of smell (either in phrase ghānena gandhaṃ ghāyati: to smell an odour by means of the nose; or in ghana-viññeyyā gandhā: odours which are sensed by the nose). In the enum. of the senses gh. is always mentioned in the 3rd place (after cakkhu & sota, eye & ear); see under rūpa. In this connection: Vin I.34; D I.21, 245; III.102, 244 sq.; S I.115; M I.111, 191; II.42; Dh 360; Pug 20; Miln 270; Vism 444 sq. (with def[n]). — In other connections: Pv II.2[4] (ghāṇa-chinna, one whose nose is cut off).

-āyatana the organ of smell D III.243, 280; Dhs 585, 605, 608; **-indriya** the sense of smell D III.239; Dhs 585 etc. (as above); **-dhātu** the element of smell Dhs, as above; **-viññāṇa** perception of smell Dhs 443, 608, 628; **-samphassa** contact with the sense of smell S I.115; D III. & Dhs as above.

Ghāyati[1] [Sk. ghrāti & jighrati, to **ghrā**, cp. gandha] to smell, always with gandhaṃ; ger. ghāyitvā S IV.71, 74 or ghāyitvā J I.210 (jālagandhaṃ); III.52 (macchagandhaṃ); Miln 347. Cp. sāyati & upagghāyati.

Ghāyati[2] [a variant of jhāyati] to be consumed, to be tormented by thirst Pv I.11[10] (ghāyire=ghāyanti PvA 60; v. l. BB jhāyire & jhāynati) Miln 397.

Ghāsa [Vedic ghāsa, fr. ghasati, q. v. cp. Lat. gramen=grass] grass for fodder, pasturing: food J I.511 (°ṇ kurute); PvA 173 (°atthāya gacchati "go feeding"). Mostly in: **-esana** search for food (=gocara) S I.141; Sn 711. — Cp. vi°.

-chada (chāda & chādana) food & clothing, i. e. tending, fostering, good care (=posana) (act.) or being well looked after, well provided (pass.); chada: Pug 51; chāda: J I.94; A I.107; II.85; III.385; **chādana**: D I.60; M I.360; VvA 23, 137; **-hāraka** one who fetches the fodder (food) Th 1, 910.

Ghāsana (nt.)=**ghāsa**; in -°**ṭṭhāna** pasture (=gocara) VvA 218.

Ghuṭṭha [Sk. ghuṣṭha, pp. **ghuṣ**, see ghoseti & cp. saṅ°] proclaimed, announced; renowned J 1.50 (of festival); 425 (nakkhattaṇ); II.248 (ussava); Pv II.8[2] (dūra° of wide renown, world-famed of Bārāṇasī); DhA III.100 (chaṇe ghuṭṭhe when the fair was opened).

Ghuru-ghuru onomat. expression of snoring & grunting noise [gṛ-gṛ to ***gel** or ***ger**, see note on gala] in **-passāsa** (& °in) snoring & breathing heavily, panting, snorting & puffing S I.115 (of Māra); J I.160 (of sleeping bhikkhus, gh° kākacchamānā breathing loud & snoring). Cp. next.

Ghurughurāyati [Denom. fr. prec.] to snore J III.538; DhA I.307. Cp. Prk. ghurughuranti varāhā (grunting hogs) & ghurukkanti vagghā (roaring tigers).

Ghoṭaka [cp. Sk. ghoṭaka, Halāyudha 2, 281] a (bad) horse J VI.452.

Ghota is read at J I.454, probably for ghaṭṭa; meaning is "striking, stroke," comb[d] with kasā, whip.

Ghora (adj.) [Vedic ghora, orig. meaning, wailing, howling, lamenting, to ***gher**, ***ger**, see note on gala & cp. ghuru. A root **ghur** is given by Dhtp 487 in meaning of "bhīma," i. e. horrible. — Rel. to Goth. gaurs, sad; Ohg. gōrag, miserable; & perhaps Lat. funus, funeral. See Walde, *Lat. Wtb.* s. v.] terrible, frightful, awful Vin II.147. Freq. as attr. of niraya (syn. with dāruṇa; PvA 87, 159, 206) Pv I.10[12]; IV.1[8]. Of an oath (sapatha) Pv I.6[8]; II.12[16]. — **ghorassara** of a terrible cry (Ep. of an ass) Miln 363, 365.

Ghosa [Vedic ghoṣa to **ghus**] 1. shout, sound, utterance Vin II.115 ("Buddha" -ghosa); M I.294; A I.87, 228; Sn p. 106; Sn 696, 698; Dhs 637, 720 (+ghosa-kamma). — 2. shouting, howling, wailing (of Petas) Pv III.3[4]; IV.3[6], 3[38]

-**pamāṇa** to be measured (or judged) by one's reputation A II.71=Pug 53; also as **pamāṇika** DhA III.114 (in same context).

Ghosaka (adj.) sounding, proclaiming, shouting out (-°), in dhamma° praising the Law J II.286; Satthu guṇa° sounding the praise of the Master DhA III.114. As n. Name of a deva (Gh. devaputta) DhA I.173.

Ghosanā (f.) fame, renown, praise, in Māra° J I.71.

Ghosavant (adj.) full of sound, roaring J III.189.

Ghosita 1. [pp. of ghoseti] proclaimed, renowned, PvA 107 (=ghuṭṭha); VvA 31 (nakkhattaṇ). As Npl. Ghositārāma DhA I.53, 161, 208. — 2. [n. ag.=ghositṛ, cp. ghosaka] one who proclaims, advocates, or heralds; in Np. Ghositaseṭṭhi DhA I.187.

Ghoseti [Denom. of ghosa, cp. Sk. ghoṣayati, caus. to **ghus**] to proclaim, announce; cry aloud, wail, shout J II.112; III.52; Pv II.9[37] (=uggh°); IV.6[3]; pp. ghosita & ghuṭṭha (q. v.). — Caus. **ghosāpeti** to have proclaimed J I.71.

C.

Ca (indef. enclitic particle) [Vedic ca adv. to rel. pron. *quo, idg. *que = Gr. τε, Lat. que, Goth. h. Cp. ka, ki, ku] 1. *Indefinite* (after demonstr. pron. in the sense of kiṃ = what about ? or how is it ? cp kiṃ) = ever, whoever, what-ever, etc. [Sk. kaśca, Gr. ὅς τε, Lat. quisque, Goth. hvazuh] so ca whoever (see below 3), taṁ ca pan' amhākaṃ ruccati tena c' amhā attamanā M I.93; yaṁ ca kho . . . ceteti yaṁ ca pakappeti . . . whatever he thinks, whatever he intends . . . S II.65. As a rule the Pali form corresp. to Sk. kaśca is *kaścid = koci, & ci (cid) is the regular P. representative of the indefinite ca (cp. cana & api). — 2. *Copulative or disjunctive* according to the general context being positive or negative. (a) copulative: and, then, now; tadā ca now then, and then (in historical exposition) J III.188. Most frequent in connecting two or three words, usually placed after the second, but also after the third: atthaṃ anatthañ ca Dh 256; pubbāparāni ca Dh 352; alaṃ etehi ambehi jambūhi panasehi ca J II.100. In the same sense added to each link of the chain as ca-ca (cp. Sk. ca-ca, Gr. τε τε, Lat. que que; also mixed with constituents of similar pairs as api-ca, cp. τε-καί): tuyhañ ca tassā ca to you and her (orig. this or whatever to you, whatever to her) = to you as well as to her J I.151. Often with the first member emphasized by eva: c' eva, as well as: hasi c' eva rodi ca he laughed as well as cried J I.107; maṅsena c' eva phalāphalena ca with flesh as well as with all kinds of fruit J III.127; subhaddako c' eva supesalo ca J III.82; c' eva apace padūse pi ca waste and even defile ThA 72 (Ap v.40). — (b) disjunctive: but (esp. after a negation): yo ca but who Th I, 401; yadā ca but when (cp. tadā ca) J III.128. In conditional clauses (cp. 3) combd with sace = but if, on the other hand: sace agāraṃ ajjhāvasati . . . sace ca pabbajati agārā Sn 1003. With neg, na ca = but not: mahatī vata te bondi, na ca paññā tadūpikā (but your wisdom is not in the same proportion) J II.160. — 3. *Conditional:* if [= Vedic ced, Lat. absque] D I.186, 207; II.36, 57 (jāti ca not va); M I.91; S III.60 (rūpañ ca attā abhavissa); A I.58; V.87; J II.110 (ciram pi kho khadeyya yavaṃ . . . ravamāno ca dūsayi: "he might have eaten a long time, if he had not come to harm by his cry," or "but"); IV.487; V.185, 216 (Sakko ca me varaṃ dajjā so ca labbhetha me varo: "if S. will give me a wish, that wish will be granted," or: "whatever wish he will allow, that one will be fulfilled"); VI.206, 208. — na ca (at the beginning of an interrog. phrase) = if not S I.190 (ahaṃ ca kho . . . pavāremi, na ca me Bhagavā kiñci garahati: if the Bh. will not blame me). For BSk. ca = ced see AvŚ II.189, n. 9.

Cakita (adj.) [Sk. cakita, **cak**] disturbed; afraid, timid Dāvs IV.35, 46.

Cakora [Sk. cakora to **kol** (kor), see note on gala] the francolin partridge (Perdix rufa) J V.416; Vv 35[8]; VvA 163. See also caṅkora.

Cakka (nt.) [Vedic cakra, redupl. formation fr. *quel to turn round (cp. P. kaṇṭha > Lat. collus & see also note on gala) = that which is (continuously) turning, i. e. wheel, or abstr. the shape or periphery of it, i. e. circle. Cakra = Gr. κύκλος, Ags. hweohl, hweol = wheel.' The unredupl. form in Sk. carati (versatur), Gr. πέλομαι, πολέω, πόλος (pole); Lat. colo, incolo; Obulg. kolo wheel, Oisl. hvel] I. *Crude meaning:* 1. a wheel (of a carriage) Dh 1; PvA 65 (ratha°); Miln 27. — 2. a discus used as a missile weapon J I.74; Pgdp 36; cp. khura° a razor as an instr. of torture. — 3. a disc, a circle: heṭṭhāpādatalesu cakkāni jātāni, forming the 2nd characteristic mark of a Mahāpurisa D II.17 = III.143; D III.149. — J II.331; Miln 51. — 4. an array of troops (under tayo vyūhā: paduma° cakka° sakaṭa°) J II.404 = IV.343. — II. *Applied meaning:* 1. (a wheel as component part of a carriage, or one of a duad or tetrad =) collection, set, part; succession; sphere, region, cycle Vin I.330 (cp. *Vin. Texts* II.281); III.96; iriyāpatha° the 4 ways of behaviour, the various positions (standing, walking, sitting, lying down) DA I.249; Sdhp 604. sā°, miga° the sphere or region of dogs & wild animals Miln 178; cakkena (instr.) in succession PvA 111. **cakkaṃ kātabbaṃ, or bandhitabbaṃ** freq. in Vam. and Paṭṭh, "The cycle of formulated words is to be here repeated." — 2. (like the four wheels constituting the moving power of a carriage =) a vehicle, instrument, means & ways; attribute, quality; state, condition, esp. good condition (fit instrumentality), catucakka an instr. of four, a lucky tetrad, a four-wheeler of the body as expressing itself in the four kinds of deportment, iriyāpathas A II.32; S I.10, 63 (catucakkaṃ). In this sense generalized as a happy state, consisting of "4 blessings": paṭirūpadesa-vāsa, sappurisûpassaya, atta sammāpaṇidhi, pubbe-kata-puññatā A II.32; J V.114; mentioned at Ps I.84. Cp. also Sn 554 sq.; 684. Esp. pronounced in the two phrases **dhamma-cakka** (the wheel of the Doctrine, i. e. the symbol of conquering efficacy, or happiness implicated in the D.) and **brahma-c°** the best wheel, the supreme instrument, the noblest quality. Both with **pavatteti** to start & keep up (like starting & guiding a carriage), to set rolling, to originate, to make universally known. **dhamma°** e. g. S I.191; A I.23, 101; II.34, 129; III.151; IV.313; Sn 556 sq.; 693; J III.412; Ps II.159 sq.; PvA 67 (see dhamma). **brahma°** M I.71; S II.27; A II.9, 24; III.9, 417; V.33; Vbh 317 sq.; 344 (see brahma). Cp. cakkavattin (below). — Cp. vi°.

-chinna (udaka) (water of a well) the wheel of which is broken Ud 83; **-bhañjanin** one who destroys a state of welfare & good J V.112 (paṭirūpadesavāsādino kusala-cakkassa bhañjanī C.); **-bheda** breaking peace or concord, sowing discord Vin II.198; III.171; **-yuga** a pair of wheels Vv 83[2]; **-ratana** the treasure of the wheel, that is of the sun (cp. Rh. D. *Buddh. Suttas* p. 252; *Dialogues* II.197, 102) D II.172; III.59 sq., 75; J I.63; II.311; DA I.249. See also cakkavattin; **-vaṭṭaka** (nt.) a scoop-wheel (a wheel revolving over a well with a string of earthen pots going down empty & coming up full, after dredger fashion) Vin II.122; **-vattin** (cp. dhammacakkaṃ pavatteti above) he who sets rolling the Wheel, a just & faithful king (rājā hoti c. dhammiko dhammarājā cāturanto Sn p. 106, in corresp. pass. v. 1002 as vijeyya paṭhaviṃ imaṃ adaṇḍena asatthena dhammena-m-anusāsati). A definition is given by

Bdhgh. at DA 1.249. — Three sorts of c. are later distinguished: a cakkavāḷa-c° a universal king, or cāturanta-c° (ruling over four great continents Sn p. 106; KhA 227), a dīpa-c° (ruling over one), a padesa-c° (ruling over part of one) Usually in phrase rājā cakkavattin: D 1.88; III.156; IV.302; V.44, 99, 342; D II.16, 172; III.59 sq., 75, 142 sq.; M III.65; A I.76, 109 sq.; II.37, 133, 245; III.147 sq., 365; IV.89, 105; V.22; Kh VIII.12 (°sukha); J I.51; II.395; IV.119; Vbh 336; PvA 117; VvA 18; Sdhp 238, 453; DhA II.135 (°sirī). -°gabbha Vism 126; -°rajjaṃ kāresi J II.311; **-viddha** (nt.) a particular form of shooting J V.130; **-samārūḷha** (adj.) having mounted the wheels, i. e. their carts (of janapadā) A I.178; III.66, 104.

Cakkalaka [fr. cakka] a disc or tuft (?) Vism 255 (kaḷīra°, where KhA 50 reads in same context kaḷīra-daṇḍa).

Cakkali (f.) drapery Vin II.174.

Cakkalikā a window blind, curtain Vin II.148.

Cakkavāka [Vedic cakravāka, cp. kṛkavāku, to sound root kṛ, see note on gala] the ruddy goose (Anas Casarca) J III.520; IV.70 sq. (N. of J No. 451); Pv II.12[3]; Miln 364, 401; — f. **cakkavākī** J III.524; VI.189=501.

Cakkavāḷa (m. & nt.) a circle, a sphere, esp. a mythical range of mountains supposed to encircle the world; pl. worlds or spheres J I.53, 203; VI.330; Vism 205 (its extent), 207, 367, 421; DhsA 297; DhA II. 15; III.438; in the trope "cakkavāḷaṃ atisambādhaṃ brahmaloko atinīco" (=the whole world cannot hold it) to express immensity DhA I.310; VvA 68.

-gabbha the interior of the C. sphere J IV.119; DA I.284; **-pabbata** (nt.) the C. mountains, "world's end" J III.32; VI.272; **-rajja** (nt.) the whole world, strictly speaking the whole region of a sphere J II.392.

Cakkhu (nt.) [Vedic cakṣuḥ, etym. not clear, as redupl. perhaps to **ikṣ**, akṣa eye, kṣaṇa moment, or as intens. to **cit**, cp. cinteti, & see Walde, *Lat. Wtb.* under inquam] the eye (nom. sg. cakkhuṃ Vin I.34; S I.115; M III.136, etc.). — I. *The eye as organ of sense*—(a) psychologically: cakkhunā rūpaṃ disvā "seeing visible object (shape) with the eye" (Nd[2] on rūpa q. v.) is the defin. of this first & most important of the senses (cp. Pv II.6[1] dakkhiṇa c.=the most valuable thing): the psychology of sight is discussed at DA I.194 sq., and more fully at Dhs 597 sq. (see DhsA 306 sq; *Dhs trsl.* 173 sq.); cp. cakkhunā puriso ālokati rūpagatāni Nd[2] 234. In any enumeration of the senses cakkhu heads the list, e. g. Vin I.34; D I.21; II.308, 336 sq.; III.102, 225, 244 sq.; 269; Nett 28. — See rūpa. Also combd. with sota: M I.318; III.264; A I.281. — cakkhusmiṃ haññati rūpehi S IV.201; hata° A I.129. passāmi naṃ manasā cakkhunā va "I see him with my mind as with my eye" Sn 1142. — Vin I.184; S I.32, 199; IV.123; Dh 360; J IV.137; DA I.183; Nett 191. Vism 444 sq. As adj. (-°) seeing, having or catching sight of: eka° (dvi°) one-eyed (two°) A I.128 sq.; āmisa° seeing an object of sensual enjoyment S II.226; IV.159; J V.91 (=kilesalola). acakkhu blind A III.250, 256; Ps I.129. — (b) ethically: as a "sense" belonging to what is called "body" (kāya) it shares all the qualities of the latter (see kāya), & is to be regarded as an instr. only, i. e. the person must not value it by itself or identify himself with it. Subduing the senses means in the first place acquiring control over one's eyes (cp. okkhitta cakkhu, with down-cast eyes Sn 63, 411, 972; Pv IV.3[44]; & indriyesu guttadvāra; °indriya). In this connection the foll. passages may be mentioned: Vin I.34; D I.70; S IV.123; II.244 (aniccaṃ, etc.); III.255 (do.) IV.81, 128 (na tumhākaṃ); Ps I.132 (aniccaṭṭhaṃ). Numerous others see under rūpa. — II. *The eye as the most important channel of mental acquiring*, as faculty of perception & apperception; insight, knowledge (cp. veda, *oîδa* to **vid**, to see). In connection with ñāṇa (*γνῶσις*) it refers to the apperception of the truth (see dhamma-cakkhu): intuition and recognition, which means perfect understanding (cp. the use of the phrase jānāti passati "to know and to see"=to understand clearly). See e. g. S II.7-11, 105; IV.233; V.179; 258; 422 sq. Most frequently as **dhamma°** "the eye of the truth," said of the attainment of that right knowledge which leads to Arahantship, in phrase virajaṃ vītamalaṃ dh-cakkhuṃ uppajjati Vin I.16; D I.86, 110; S II.134 sq.; IV.47; 107; V.467; A IV.186; Ps II.150 sq.; 162; Miln 16. Similarly paññā°, It 52; ariya° M I.510. — III. *The eye as the instr. of supersensuous perception*, "clear" sight, clairvoyance. This is the gift of favoured beings whose senses are more highly developed than those of others, and who through right cognition have acquired the two "eyes" or visionary faculties, termed **dibba-cakkhu** & **buddha-cakkhu** It 52; D II.38 resp. They are most completely described at Nd[2] 235 (under cakkhumā), & the foll. categories of the range of application of cakkhu are set forth: 1. **maṃsa-cakkhu**: the physical eye which is said to be exceptionally powerful & sensitive. See Kv III.7 (trans. p. 149 ff.). Vism 428 (maṃsa° 2 ñāṇa°).—2. **dibba-°**: the deva-eye, the eye of a seer, all-pervading, & seeing all that proceeds in hidden worlds.—3. **paññā°**: the eye of wisdom; he who knows all that can be known (jānaṃ passaṃ recognizing & seeing, i. e. of perfect understanding; cakkhubhūta ñāṇa° dhamma° brahma°). — 4. **buddha°**: the eye of a Buddha or of complete intuition, i. e. of a person who "sees the heart of man," of a being realizing the moral state of other beings and determined to help them on the Path to Right Knowledge. — 5. **samanta°**: (a summary account of Nos. 1-4, & in all Scripture-passages a standing Ep. of Gotama Buddha, see below), the eye of all-round knowledge, the eye of a Tathāgata, of a being perfected in all wisdom. — Out of these are mentioned & discussed singly or in sets: (Nos. 1-5): DhsA 306; SnA 351; (Nos. 1-3:) It 52=Kvu 251 sg. (It 52=Kvu 254); (dibba:) Vin I.8, 288; II.183; III.5; D I.82, 162; III. 52, 111, 281; M I.213; S I.144, 196; II.122, 213, 276; IV.240; V.266, 305; A I.165, 256, 281 sq.; III.19, 29, 418; IV.85, 141, 178, 291; V.13, 35, 68, 200, 211, 340; J III.346; Ps I.114; II.175; Vbh 344; PvA 5. — (paññā°:) S IV.292; V.467; A I.35; DhA III.174, 175. — (buddha°:) Vin I.6; S I.138; Ps II.33; PvA 61. — (samanta°:) S I.137=Nd[2] 235[4]; Sn 345, 378, 1063, 1069, 1090, 1133; Ps II.31=Nd[2] 235[5].

-āyatana (either cakkh' or cakkhv°) the organ or sense of sight D III.243, 280, 290; Dhs 585, 653; **-indriya** (cakkhundriya) the organ of eye, faculty of vision D I.70; III.225, 239; A I.113; Dhs 585, 597, 661, 830, 971; Vism 7; **-karaṇa** (always in comb[n] w. ñāṇa-karaṇa) producing (right) insight (and knowledge) It 82 (of kusalavitakkā); f. °ī S IV.331 (of majjhimā paṭipadā); Ps II.147; **-dada** one who gives the eye (of understanding) Th 1, 3; **-dhātu** the element of vision Dhs 597, 703, 817. **-patha** the range of vision; sight J I.65=DhA I.173; J I.146; IV.189, 378, 403 (=cakkhūnaṃ etaṃ nāmaṃ C.); VvA 119; **-bhūta** (+ñāṇa°) (adj.) one who has become the possessor of right understanding S II.255; IV.94; A V.226 sq. **-lola** greed (or greedy) with the eye Nd[2] 177; **-viññāṇa** consciousness by means of visual perception, visual cognition Vin I.34; D II.308, 310; III.243; Dhs 433, 556, 585, 589, 620; cp. Mrs. Rh. D. *Buddh. Psych. Eth.* p. 177; *Miln trsl.* 180, 89; **-viññeyya** (adj.) (i. e. rūpā) to be apperceived by the sense of sight Vin I.184; D II.281; III.234; Dhs 589, 967, 1095; **-samphassa** contact with the sense of vision (usually with °ja: sprung from visual contact) (of vedanā, feelings) Vin I.34; D II.308 sq.; III.243; Ps I.5, 40, 136.

Cakkhuka (adj.) having eyes, seeing (-°), in **dibba°** A I.23, 148 (see cakkhu III.[2]) and **a°** blind D I.191; S III.140; Nd 67.

Cakkhumant (adj.) [cakkhu+mant] having eyes, being gifted with sight; of clear sight, intuition or wisdom; possessing knowledge (cp. samantacakkhu) D I.76 (one who knows, i. e. a connoisseur); **cakkhumanto rūpāni**

dakkhinti " those who have eyes to see shall see " (of the Buddha) D 1.85, 110, etc. — Vin 1.16; S 1.27; A 1.116, 124; IV.106; Dh 273; It 108, 115; DA 1.221; DhA III.403; IV.85. — 1:sp. as Ep. of the Buddha: the All-wise S 1.121, 134, 159, 210; Sn 31, 160, 992, 1028, 1116, 1128; Vv 12[5] (=pañcahi cakkhūhi cakkhumā Buddh Bhagavā VvA 60, cp. cakkhu III.); Vv 81[27].

Cakkhula (adj.) [=cakkhuka] in visama° squint-eyed, squinting J 1.353; VI.548.

Cakkhussa (adj.) [Vedic cakṣuṣya] pleasing to or good for the eyes (opp. a°) Vin II.137, 148.

Cankama [Sk. cankrama & cankramā, fr. cankamati] (a) walking up & down S IV.104. — (b) the place where one is walking, esp. a terraced walk, cloister Vin 1.15, 182; II.220; D 1.105; S 1.212; A 1.114; 183; III.29; IV.87; J 1.17; II.273; V.132 (cp. kattaradaṇḍa-passages).

Cankamati [Intens. of kamati, to **kram**=Sk. cankramīti; cp. kamati] to walk about, to walk up & down Vin 1.15, 182; II.193, 220; IV.18; S 1.107, 212; PvA 105. — Caus. cankamāpeti J III.9.

Cankamana (nt.) [fr. cankamati] 1. walking up & down S II.282; DhA 1.10. — 2. a cloister walk (=cankama) VvA 188. Usually °-: Vin 1.139 (°sālā); J III.85; IV.329; PvA 79 (°koṭi the far end of the cloister).

Cankamika (adj.) [fr. cankama] one who has the habit of walking about Miln 216 (ṭhāna° standing & walking).

Cankora [cp. cakora] the Greek partridge Vv 35[8] (cp. VvA 163); J VI.538.

Cangavāra [cp. Tamil canguvaḍa a dhoney, Anglo-Ind. ḍoni, a canoe hollowed from a log, see also doṇi] a hollow vessel, a bowl, cask M 1.142; J V.186 (in similes). As °**ka** Miln 365 (trsl. Miln II.278 by " straining cloth "). — Cp. cañcu " a box " Divy 131.

Cangoṭaka [cp. cangavāra] a casket, a box J 1.65; IV.257; V.110, 303; VI.369, 534; DhA II.110; III.101; VvA 33, 158; Mhvs IV.106; Anvs p. 35 Vism 173.

Caccara (nt.) [Sk. catvara, cp. Trenckner, *Notes*, p. 50] a quadrangular place, a square, courtyard; a place where four roads meet, a cross road Vin III.151; IV.271; Miln 1 (+catukkasinghāṭaka), 330 (do.); J 1.425 (°raccha).

Caja (adj.) giving up, to be given up; in cpd. **duc°** hard to give up A III.50; J V.8. Cp. cāga.

Cajati [Sk.tyajate, **tyaj**=Gr. *σοβέω* to scare away] 1. to let loose, to emit, to discharge A II.33; J II.342 (mutta karīsaṇ) fig. to utter (a speech) J V.362. — 2. to abandon, to give up, sacrifice (with loc. of person to whom: Asuresu pāṇaṇ S 1.224=J 1.263) Dh 290; J II.205; III.211; V.464; VI.570. — pp. **catta**, q. v. — grd. **caja** [Sk. tyajya] q. v.

Cañcala (adj.) [Intens. of **cal**=car, to move, with n instead of r in reduplication, cp. Sk. cañcūryate=carcarīti, cañcala (=*carcara), Gr. *γαργαλίζω* & *γαγγαλίζω* to tickle; see also note on gala & cp. cankamati] moving to & fro, trembling, unsteady J IV.498 (=calācala); Sdhp 317, 598.

Caṭula (adj.) [Sk. catura] clever, skilled Mhbv 148. See catura.

Caṇḍa (adj.) [Sk. caṇḍa] fierce, violent; quick-tempered, uncontrolled, passionate Vin II.194 (hatthī); D. 1.90 (=māṇa-nissita-kopa-yutta DA 1.256); S 1.176; II.242; A II.109=Pug 47 (sakagava°); J 1.450; II.210, 349; Vism 343, 279 (°sota, fierce current), (°hatthi); DhA IV.9 (goṇa) 104; Sdhp 41, 590, 598. — f. **caṇḍī** M 1.126; J II.443; III.259; Pv II.3[4] (=kodhanā PvA 83). — Compar. **caṇḍatara** S II.242. — In cpds. **caṇḍi°**, see **caṇḍikata** & **caṇḍitta**.

Caṇḍaka (adj.)=caṇḍa; f. caṇḍikā Pv II.3[5], & caṇḍiyā J III.259 (=kodhaṇā).

Caṇḍikata (adj.) [cp. caṇḍa] angry Vin IV.310.

Caṇḍikka (nt.) [*caṇḍikya, of caṇḍika>caṇḍaka] ferocity, anger, churlishness Nd[2] 313, 570, Dhs 418, 1060, 1115, 1231; Vbh 357; DhA II.227. Cp. caṇḍitta.

Caṇḍitta (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka.

Caṇḍāla [Vedic caṇḍāla] a man of a certain low tribe, one of the low classes, an outcaste; grouped with others under nīcā kulā (low born clans) as caṇḍālā nesādā veṇā rathakārā pukkusā at A 1.107=II.85=Pug 51. As **caṇḍāla-pukkusā** with the four recognized grades of society (see jāti & khattiya) at A 1.162. — Vin IV.6; M II.152; S V.168 sq. (°vaṇsa); A III.214, 228 (brāhmaṇa°); IV.370; J IV.303; PvA 175; Miln 200. — f. **caṇḍālī** A III.220; Pv III.1[13]; DhA II.25. See also pukkusa.

Caṇḍāla (nt.) a kind of amusement or trick D 1.6≈(=ayo-gulakīḷā play with an iron ball DA 1.84).

Catukka[1] (nt.) [fr. catu=*catuka>*catukyaṇ] 1. a tetrad, a set of four, consisting of four parts: °pañcaka-jjhānā (pl.) the fourfold & the fivefold system of meditation DhsA 168; see cpds. — 2. a place where four roads meet J VI.389; Miln 330 (see also below); esp. in phrase catukke catukke kasāhi tāḷeti (or is it " in sets of four "? See Morris, *J.P.T.S.* 1884, 79) J 1.326; II.123; DhA IV.52. — 3. a square (in a village) Miln 1, 365; J II.194; V.459; DhA 317.

-bhatta a meal for four bhikkhus Vin II.77; III.160; **-magga** the 4 fold path Nett 113; **-yañña** (usually sabba catukka°) a sacrifice consisting of (all) the four parts J III.44, 45; PvA 280; cp. J 1.335. (Or is it the " cross-road sacrifice "?)

Catukka[2] [origin. " consisting only of one quarter "?] empty, shallow, little Nd[2] 415 (°paññā, with omaka-paññā, lāmaka-p°); J IV.441 (nadī=tuccha Com.).

Catuttha (num. ord.) [Vedic caturthá, Idg. ***queturtó**=Gr. *τέτρατος*, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, 450; J III.55; VI.367; °**ṇ** (adv.) for the fourth time DhA III.174. — f. **catutthī** Sn 436; Vism 338.—See also (*s.v.* Aḍḍha) aḍḍhuḍḍha.

-bhatta food eaten only every fourth day J V.424. **-magga** " the fourth Path," of Arahantship DhA 1.309; **-mana** (?) (nt.) name of the tongue, in so far as it forms the fourth vatthu (beside eyes, ears, nose) according to the gloss: J V.155; extremely doubtful.

Catur, catu° in composition [Vedic catvārah (m.) catvāri (nt.) fr. *quetuor, *quetur=Gr. *τέτταρες* (hom. *πίσυρες*), Lat. quattuor, Goth. fidwōr, Ohg. fior, Ags fēower, E. four; catasras (f.) fr. *qu(e)tru, cp. tisrás. Also as adv. catur fr. *quetrus=Lat. quater & quadru°] base of numeral four; 1. As *num. adj.* nom. & acc. m. cattāro (Dh 109; J III.51) and caturo (Sn 84, 188), f. catasso (Sn 1122), nt. cattāri (Sn. 227); gen. m. catunnaṇ (Sn p. 102), [f. catassannaṇ]; instr. catubbhi (Sn 229), catūhi (Sn 231) & catuhi; loc. catūsu (J 1.262) & catusu. — 2. As *num. adv.*, catu° catur° in cpds. catuddasa (14), also through elision & reduction cuddasa PvA 55, 283, etc., cp. also cātuddasī. Catuvīsati (24) Sn 457; catusaṭṭhi (64) J 1.50; II.193; PvA 74; caturāsīti (84) usually with vassa-sahassāni J 1.137; II.311; Pv IV.7[7]; DhA II.58; PvA 9, 31, 254, etc. See also cattārīsa (40).

-(r)aṇsa (=caturassa, having four edges, four-edged Dhs 617; PvA 189 (read °sobhitāya); **-(r)anga** (consisting of) four limbs or divisions, fourfold M 1.77; J 1.390; II.190, 192; VI.169 (uposatha, cp. aṭṭhanga); Dpvs 1.6; Sdhp 64; **-(r)angika**=prec. Dhs 147, 157, 397; KhA 85; Sdhp 58; **-(r)angin** (adj.) comprising four parts, f. °**inī**, of an army consisting of elephants, chariots, cavalry & infantry D II.190; J II.102, 104; Vism 146;

SnA 225, 353; DhA IV.144; cp. J VI.275; **-(r)angula** (adj.) measuring 4 fingers, 4 fingers broad or wide, Vin I.46; S II.178; J VI.534; Th 1, 1137; Vism 124. **-(r)angulika** = prec. Th 2, 498 (= ThA, 290); **-(r)anta** see cātur°; **-(r)assa** [catur + assa²] four-cornered, quadrangular, regular Vin II.316 (Bdhgh); J IV.40 (āvāṭa) 492 (sālā); V.49; Pv II.1¹⁹. Cp. caturaṇsa & next; **-(r)assara** (see last) with 4 sharp sides (of a hammer; °muggara) DhA I.126; **-(r)âdhiṭṭhāna** (adj.) one who has taken the four resolutions (see adhiṭṭhāna) M III.239; **-(r)âpassena** (adj.) endowed with the four apassena: lit.: reclining on four A V.29, 30; D III.269, 270; **-ussada** (catussada) full of four, endowed with 4 things, rich in four attributes J IV.309 (expld. p. 311 as having plenty of people, grain, wood & water); IV.422–461 "with four pillows" (p. 422 has caturassada for caturussada, which latter is also to be preferred to catussada, unless this is a haplology). In the same connection occurs **satt-ussada** (full of people) D I.111 e. g. & Pv IV.1⁸ (see satta). The formation "cattussada" has probably been influenced by "sattussada"; **-(k)kaṇṇa** (& °ka) (a) with 4 corners Vin II.137; J III.255. — (b) "between four ears," i. e. secret, of manta (counsel) J VI.391 **-(k)kama** walking with four (feet), quadruped Vv 64⁸ Pv I.11³; **-kuṇḍika** on all fours M I.79; A III.188 D III.6; Pv III.2⁷ (cp. PvA 181); **-koṇa** four cornered, crossed, in °*raccha* cross road PvA 24; **-(k)khandha** the four khandhas, viz. feeling, perception, synthesis & intellect (see khandha) DhsA 345; **-(g)guṇa** fourfold, quadruple D II.135; S I.27; J I.213; VvA 186; Sdhp 240; **-cakka** with four wheels S I.106–63 (said of the human body, see under cakka); **-jāta** of four sorts, viz. gandha (perfume) having four ingredients ThA 72 (see next) **-jāti** of four kinds J I.265, V.79; (gandha). These 4 ingredients of perfume are saffron, jasmine, Turkish (tarukkha) & Greek incense (yavana); **-jātiya** (& °jāṭika) in °gandha prec. J III.291; IV.377; PvA 127; Miln 354; J I.178 (°ka); **-(d)disā** (pl.) the 4 quarters of the globe S I.167 = Sn p. 79; D I.251; may also be taken for abl. sg. as adv.: in the 4 quarters Vin I.16, cp. acc. catuddisaṃ D II.12; **-(d)dīpika** covering the 4 continents, of megha (a cloud) DhA II.95; **-dvāra** with 4 gates, of a house D I.102 (= DA I.270); of Avīciniraya It 86; J IV.3; Pv I.10¹³; cp. Catudvāra Jātaka (No. 439; J IV.1 sq.); **-nahuta** ninety four J I.25; VI.486; **-paccaya** the four requisites (see paccaya) J III.273, °*santosa* contentment with °DhA IV.111; **-paṇṇasa** fifty-four DhA I.4; **-(p)patha** a fourways J IV.460; **-(p)pada** [Sk. caturpād, Gr. τετράπους, Lat. quadrupes] a quadruped Vin II.110; S I.6; A V.21; Sn 603, 964; It 87; J I.152; III.82; **-parivaṭṭa** (cp. aṭṭha °adhideva-ñāṇadassana A IV.304) fourfold circle S III.59 sq. (pañcupādānakkhandhe). **-parisā** (f.) the fourfold assembly, scil. of male & female bhikkhus & upāsakas (cp. parisā) PvA 11; **-pala** fourfold Vism 339. **-(p)pādaka** (adj.) consisting of 4 padas, i. e. a sloka; f. °ikā (gāthā) a complete stanza or sloka Anvs p. 35; **-pārisuddhasīla** (nt.) the four precepts of purity J III.291; DhA IV.111; **-(b)bidha** (catur + vidha) fourfold ThA, 74; **-(b)bipallāsa** (catur + vipallāsa) the fourfold change (cp. Nett 85) Th+ 1, 1143; SnA 46; **-byūha** (catur + vyūha) arranged in 4 arrays (of hāra) Nett 3, 105; **-bhāga** the 4th part, a quarter Dh 108; **-bhūmika** having 4 stories or stages (of citta or dhamma) DhA I.21; IV.72; DhsA 344, 345; cp. Vism 493 (of indriya); **-madhura** (nt.) sweetness (syrup) of 4 (ingredients) DA I.136; ThA 68; **-mahāpatha** a crossing on a high-road Vism 235. **-mahābhūtika** consisting of the four great elements DhsA 403; **-(m)mahārājika**: see cātum°; **-māsa** 4 months, a season PvA 96; Dpvs I.24, 37 (cā°); see under māsa; **-sacca** the four truths or facts (see ariyasacca) DhA III.386; Miln 334; **(s)sāla** (nt.) [catur + sāla] a square formed by 4 houses, in phrase catuhi gabbhehi paṭimaṇḍitaṃ catussālaṃ kāretvā VvA 220; DhA III.291; **-'ha** (catuha & catūha) 4 days; catuhena within 4 days S II.191; catūhapañcāha 4 or 5 days Vin IV.280. — See also cpds. with cātu°.

Catura [Deriv. uncertain. Perhaps from **tvar** to move, that is quickly. Sk. catura] clever, skilled, shrewd J III.266; VI.25. — Der. f. abstr. **caturatā** cleverness Vbh 351 (= cāturiya).

Caturiya at Vv 41² is to be read ca turiya, etc. Otherwise see cāturiya.

Catta [pp. of cajati] given up, sacrificed A II.41; III.50; Th 1, 209 (°vaṇṇa who has lost fame); J II.336; IV.195; V.41 (°jīvita).

Cattatta (nt.) [fr. catta] the fact of giving up, abandonment, resignation Vbh 254 sq.; DhsA 381.

Cattārīsa (& cattāḷīsa) [Sk. catvāriṃśat] forty S II.85; Sn p. 87; It 99≈. Usually cattāḷīsa J I.58; V.433; DhA I.41; II.9, 93.

-danta having 40 teeth (one of the characteristics of a Mahāpurisa) D II.18; III.144, 172.

Cattārīsaka (adj.) having forty M III.77.

Cadika at Miln 197 (ūmikavankacadika) prob. for °madika.

Cana (-°) [Vedic cana fr. rel. pron. *qu̯o + demonstr. pron. *no, cp. anā, nānā; Gr. πη; Lat. -ne in quandone = P. kudācana. cana = Goth. hun, Ohg. gin, Ger. ir-gen-d. Cp. ci] indef. particle "like, as if," added to rel. or interrog. pronouns, as kiñcana anything, kudācana at any time, etc. Cp. ca & ci.

Canaṃ = cana; and then, if Vin III.121 (cp. ca 3); or should it be separated at this passage into ca naṃ?

Canda [Vedic candra from ***(s)quend** to be light or glowing, cp. candana sandal (incense) wood, Gr. κάνδαρος cinder; Lat. candeo, candidus, incendo; Cymr. cann white; E. candid, candle, incense, cinder] the moon (i. e. the shiner) S I.196; II.26; M II.104; A I.227; II.139 sq.; III.34; Dh 413; Sn 465, 569, 1016; J III.52; VI.232; Pv I.12⁷; II.6⁶; Vv 64⁷ (maṇi° a shiny jewel, or a moonlike jewel, see VvA 278, v. l. °sanda). **-puṇṇa**° the full moon J I.149, 267; V.215; °*mukha* with a face like a full moon (of the Buddha) DhA III.171. Canda is extremely frequent in similes & comparisons: see list in *J.P.T.S.* 1907, 85 sq. In enumerations of heavenly bodies or divine beings Canda always precedes Suriya (the Sun), e. g. D II.259; A I.215; II.139; Nd² 308 (under Devatā). Cp. candimant. On quâsi mythol. etym. see Vism 418.

-kanta a gem Miln 118; **-(g)gāha** a moon-eclipse (lit. seizure, i. e. by Rāhu) D I.10 (cp. DA I.95); **-maṇḍala** the moon's disc, the shiny disc, i. e. the moon A I.283; J I.253; III.55; IV.378; V.123; Dhs 617; Vism 216 (in compar.); PvA 65; **-suriyā** (pl.) sun & moon J IV.61.

Candaka = canda VvA 278 (maṇi°); Sdhp 92 (mayūra°: the eye in a peacock's tail).

Candatta (nt.) [abstr. fr. canda] in cpd. **paripuṇṇa**° state or condition of the full moon SnA 502.

Candana (m. & nt.) [Deriv. unknown. Possibly non-Aryan; but see under canda, Sk. candana] sandal (tree, wood or unguent, also perfume) Vin I.203; A I.9, 145, 226; III.237; Dh 54; J V.420 (tree, m.); Miln 382; DhA I.422; IV.189 (°pūjā); VvA 158 (agalu° with aloe & sandal); PvA 76. — **Kāsika**° sandal from Kāsī A III.391; IV.281; Miln 243, 348; **ratta**° red s. J IV.442; **lohita**° id. A V.22; J I.37; **hari**° yellow s. J I.146.

-ussada covered with sandal perfumes Th 1, 267; Pv III.9¹ (= candanasārānulitto PvA 211); **-gaṇṭhi** (or better gaṇḍi; see the latter) a block of sandal wood Vin II.110; **-gandhin** having a scent of sandal J III.190; **-vilepana** sandal unguent J IV.3. **-sāra** choice sandal (wood or perfume) Vv 52³, J I.53, 340.

Candanikā (f.) a pool at the entrance of a village (usually, but not necessarily dirty: see Vin II.122 & cp. candanapanka Av.Ś I.221, see also PW sub candana³) S V.361; M I.11, 73, 448; A I.161; Th 1, 567; J V.15; Miln 220; Vism 264, 343, 359; Sdhp 132.

Candimā (m. or f. ?) [Sk. candramas m. & candrimā f., cp. pūrṇimā; a cpd. of canda + mā, cp. māsa. The Pāli form, however, is based on a supposed derivation fr. canda+ mant, like bhagavā, and is most likely m. On this formation cp. Lat. lumen = Sk. rukmān luminous, shiny] the moon. By itself only in similes at Dh 208, 387 (at end of pada) & in " abbhā mutto va candimā " M II.104 = Dh 172 = Th 1, 871; Dh 382 = Th 1, 873; Ps I.175. — Otherwise only in comb^{n} with **suriya**, moon & sun, D I.240; II.12; III.85 sq., 90, 112; S III.266; V.264 sq.; D I.227; II.53, 130; V.59; Vv 30; J II.213; Miln 191; Vism 153. Also in cpd. **candimāpabhā** the light of the moon (thus BB, whereas SS read at all passages candiyā° or candiya-pabhā) S III.156 = V.44 = It 20.

Capala (adj.) [Sk. capala cp. cāpa bow; from *√cep to shake or quiver, see Walde *Lat. Wtb.* under caperro] moving to & fro, wavering, trembling, unsteady, fickle S I.204; V.269; M I.470 (and a° steady); A III.199, 355, 391 Dh 33; Pug 35; J I.295; II.360. At J VI.548 it means one who lets the saliva flow out of his mouth (expl^{d} by paggharita-lāla " trickle-spit ").

Capalatā (f.) [fr. last] fickleness, unsteadiness Miln 93, 251; Pgdp 47, 64. At Nd^{2} 585 as capalanā + cāpalyaṃ with gedhikatā, meaning greed, desire (cp. capala at J VI.548).

Capu (or capucapu) a sound made when smacking one's lips Vin II.214 (capucapukāraka adj.), 221; IV.197.

Cappeti [Sk. carvayati Dhtp 295 gives root **cabb** in meaning " adana "] to chew Bdhgh on Vin II.115. Cp. jappati.

Camati (& cameti) [**cam**, to sip; but given at Dhtm 552 in meaning " adana," eating] to rinse, only in cpd. **ācamati** (ācameti).

Camara [Deriv. unknown, probably non-Aryan. Sk. camara] 1. the Yak ox (Bos grunniens) J I.149; III.18, 375; V.416; Miln 365. — f. **-ī** J I.20; Sdhp 621. — In cpds. camari° J IV.256. — 2. a kind of antelope (-ī) J VI.537.

-vījanī (f.) a chowry (the bushy tail of the Yak made into a brush to drive away flies) Vin II.130. This is one of the royal ensigns (see kakudhabhaṇḍa & cp. vāla-vījanī).

Camasa [Vedic camasa, a cup] a ladle or spoon for sacrificing into the sacred fire J VI.528^{24} = 529^{4} (unite ca with masa, cp. 529^{9} and n. 4: aggijuhana-kaṭacchu-sankhātimasañca [for camasañ ca] v. l. B^{1}). Cp. Kern, *Toevoegselen* s. v.

Camu (f.) [Both derivation and exact meaning uncertain. The Vedic camū is a peculiar vessel into wh. the Soma flows from the press. In late Pali & Sk. it means a kind of small army, perhaps a division drawn up more or less in the shape of the Vedic vessel] an army J II.22; °**nātha** a general Mhvs °pati id. Dāvs I.3.

Campa = campaka J VI.151.

Campaka the Champaka tree (Michelia champaka) having fragrant white & yellow flowers J V.420; VI.269; Miln 338; DA I.280; Vism 514 (°rukkha, in simile); DhA I.384; VvA 194.

Campā (f.) N. of a town (Bhagulpore) & a river D I.111 DA I.279; J IV.454.

Campeyya N. of a Nāgarāja J IV.454 (= °jātaka, No. 506); Vism 304.

Campeyyaka (adj.) belonging to Campā Vin V.114; J VI.269 (here: a Champaka-like tree).

Camma (nt.) [Vedic carman, cp. Lat. corium hide or leather, cortex bark, scortum hide; Ohg. herdo; Ags. heorða = E. hide; also Sk. krtti; Ohg. scirm (shield); E. skin; from *√sqer to cut, skin (cp. kaṭu) = the cut-off hide, cp. Gr. δέρω : δέρμα] 1. skin, hide, leather Vin I.192 (sīha° vyaggha° dīpi°), 196 (eḷaka° aja° miga°); A IV.393 (sīha° dīpi°); PvA 157 (kadalimiga° as rug); J II.110 (sīha°); III.82, 184; Miln 53; Sdhp 140. It is supposed to be subcutaneous (under chavi as tegument), & next to the bone: chaviṃ chindetvā cammaṃ chindati S II.238 - A IV.129; freq. in expr. like aṭṭhi-cammanahāru-matta (skin & bones) PvA 68, see under nahāru; camma-maṃsa-nahāru PvA 80. — 2. a shield Vin II.192 (asi° sword & shield); M I.86; A III.93; J V.373; VI.580.

-aṇḍa a water-skin J I.250; **-kāra** a worker in leather, a tanner Vin IV.7; Miln 331; a harness-maker J V.45; a waggon-builder and general artisan J IV.174 (rathakāra); also as **-kārin** PvA 175 (= rathakārin); **-khaṇḍa** an animal's skin, used as a rug Miln 366; Vism 99; skin used as a water-vessel (see khaṇḍa) Vin II.122; Ps I.176; **-ghaṭaka** a water-skin J II.345; **-naddha** (nt.) a drum Bu I.31; **-pasibbaka** a sack, made of skin or leather ThA 283; J VI.431, 432 (as v. l.); **-bandha** a leather strap Vin I.194; **-bhastā** (f.) a sack J V.45; **-māluka** a leather bag J VI.431, 432; **-yodhin** a soldier in cuirass D I.51≈(in list of var. occupations; DA I.157: cammakañcukaṃ pavisitvā); A IV.107, 110; **-varatta** (f.) a leather thong J II.153; **-vāsin** one who wears the skin (of a black antelope), i. e. a hermit J VI.528; **-sāṭaka** an ascetic wearing clothes of skin J III.82 (nāma paribbājaka).

Cammaka a skin Bu II.52.

Caya [from cināti] piling, heaping; collection, mass Vin II.117; DhsA 44; in building: a layer Vin II.122, 152. As -° one who heaps up, a collector, hoarder M I.452 (nikkha°, khetta°, etc.). See also ā°, apa°, upa°

Cara (n-adj.) [from **car**, carati] 1. the act of going about, walking; one who walks or lives (usually -°): oka° living in water M I.117; J VI.416; antara° S IV.173; eka° solitary Sn 166; saddhiṃ° a companion Sn 45; anattha° J V.433; jala° Dāvs IV.38. See also cāreti & gocara. — Instr. carasā (adv.) walking M I.449. — cara-vāda " going about talk," gossip, idle talk S III.12; V.419. — sucara easy, duccara difficult Vin III.26. — 2. one who is sent on a message, a secret emissary, a spy S I.79. Also as carapurisa J II.404; IV.343; VI.469; DhA I.193. — *Note.* — cara-purāya at A V.133 should be changed into v. l. SS paramparāya.

Caraka 1. = cara^{2} (a messenger) J VI.369 (attha°); adj. walking through: sabbalokaṃ° J V.395. — 2. any animal S I.106; PvA 153 (vana°).

Caraṇa (nt.) [of a deer, called pañca-hattha " having 5 hands," i. e. the mouth and the 4 feet] 1. walking about, grazing, feeding VvA 308 (°ṭṭhāna). — 2. the foot Vin IV.212; J V.431. — 3. acting, behaviour, good conduct, freq. in comb^{n} with vijjā, e. g. A II.163; V.327; Dh 144; Vism 202 (in detail); PvA 1, etc. — D III.97, 156; Sn 410, 462, 536; Miln 24. **sampanna-caraṇa** (adj.) accomplished in right behaviour S I.153, 166; Sn 1126; Pv II.13^{3}. — Cp. sañ°.

Caraṇavant (adj.) one of good conduct (= sampanna-caraṇa) Sn 533, 536.

Carati [Vedic carati, ***√quel** to move, turn, turn round (cp. kaṇṭha & kula) = Lat. colo (incolo), Gr. πέλομαι, πόλος (also αἰπόλος goat-herd & βουκόλος cowherd = gocara); also P. cakka, q. v. A doublet of **car** is **cal**, see calati· Dhtp 243 expl^{d} **car** by " gati-bhakkhanesu "] to move about, to " live and move," to behave, to be. — *Imper.* act. cara (J I.152), carā (metri causa, J III.393); — imper. med. carassu (Sn 696), pl. carāmase (= exhortative, Sn 32); — *ppr.* caranto (J I.152; PvA 14) & caraṃ (Sn 151; Dh 61, 305; It 117); med. **caramāna** (Vin I.83; Pv I.10^{10}; PvA 160); — *pot.* **careyya** (Sn 45, 386, 1065; Dh 142, 328) & **care** (Sn 35; Dh 49, 168, 329; It 120); — *fut.* **carissati** (M I.428); — *aor.* **sg. 1st**

acariṇ (S III.29), **acārisaṇ** (Pv III.9[5]), 3rd acari (Sn 344), acāri (Sn 354; Dh 326); cari (J II.133). — pl. 3rd acariṇsu (Sn 809), acārisuṇ (Sn 284); cariṇsu (Sn 289), acaruṇ (Sn 289), acāruṇ (J VI.114); — *inf.* carituṇ (caritu-kāma J II.103); — *ger.* caritvā (J I.50) & caritvāna (Sn 816); — *pp.* ciṇṇa (q. v.) — *Caus.* cāreti (= Denom. of cara), pp. carita. 2nd caus. carāpeti (q. v.). — See also cara, caraṇa, cariyā, cāraka, cārikā, cārin.

Meaning: 1. Lit. (a) to move about, to walk, travel, etc.; almost synon. with gacchati in contrast to tiṭṭhati to stand still; cp. phrase carañ vā yadi vā tiṭṭhaṇ nisinno udāhu sayaṇ It 117 (walking, standing, sitting, reclining; the four iriyāpathā); care tiṭṭhe acche saye It 120; tiṭṭhaṇ caraṇ nisinno vā sayāno vā Sn 151. — Defined as "catūhi iriyāpathehi vicarati" (i. e. more generally applied as "behaviour," irrespective of position) DhA II.36. Expl. constantly by series viharati iriyati vattati pāleti yapeti yāpeti Nd[2] 237. — carāmi loke I move about (= I live) in the world Sn 25, 455; agiho c. I lead a homeless life Sn 456, 464; eko c. he keeps to himself Sn 35, 956; Dh 305, 329; sato c. he is mindful Sn 1054, 1085; gocaraṇ gaṇhanto c. to walk about grazing (see below) J III.275; gavesanto c. to look for J I.61. — (b) With definition of a purpose: piṇḍāya c. to go for alms (gāmaṇ to the village) Sn 386; bhikkhāya c. id. J III.82. — With acc. (in etymol. constr.) to undertake, set out for, undergo, or simply to perform, to do. Either with c. **cārikaṇ** to wander about, to travel: Vin I.83; S I.305 (applied: "walk ye a walk"); Sn 92; Dh 326; PvA 14 (janapada-cārikaṇ), 160 (pabbata-c° wandering over the mountains); or with **cāraṇ**: piṇḍa-c.° carati to perform the begging round Sn 414; or with **caritaṇ**: duccaritaṇ c. to lead a bad life Sn 665 (see carita). Also with acc. of similar meaning, as esanaṇ c. to beg Th 1, 123; vadhaṇ c. to kill Th 1, 138; dukkhaṇ c. to undergo pain S I.21

(c) In pregnant sense: to go out for food, to graze (as gocaraṇ c. to pasture, see gocara). Appl. to cows: caranti gāvo Sn 20; J III.479; or to the bhikkhu: Pv I.10[10] (bh. caramāno = bhikkhāya c. PvA 51); Sn 386 (vikāle na c. buddhā: the Buddhas do not graze at the wrong time). — 2. Appl[d] meaning: (a) abs. to behave, conduct oneself Sn 1080; J VI.114; Miln 25 (kāmesu micchā c. to commit immorality). — (b) with obj. to practise, exercise, lead a life: brahmacariyaṇ c. to lead a life of purity Vin I.17; Sn 289, 560, 1128; dhammañ c. to walk in righteousness J I.152; sucaritaṇ c. to act rightly, duccaritaṇ c. to act perversely S I.94; Dh 231.

Carahi (adv.) [Sk. tarhi; with change t > c due to analogy with °ci (°cid) in comb[n] with interr.] then, therefore, now, esp. after interr. pron.: ko carahi jānāti who then knows? Sn 990; kathañ carahi jānemu how then shall we know? Sn 999; kiñ c. A V.194. — Vin I.36; II.292; Sn 988; J III.312; Miln 25; DA I.289.

Carāpeti [Caus. II. of carati] to cause to move, to make go J I.267 (bheriṇ c. to have the drum beaten); PvA 75 (do.); DhA I.398 (to circulate). As **cārāpeti** J V.510 (bheriṇ).

Carita [pp. of cāreti, see cara & carati] 1. (adj.) going, moving, being like, behaving (-°) J VI.313; Miln 92 (rāgac° = ratta); Vism 105, 114 (rāga°, dosa°, moha°, etc.). — 2. (nt.) action, behaviour, living Dh 330 (ekassa c. living alone); Ps I.124; Miln 178. See also carati 1[b], 2[b]. Esp. freq. with su° and duc°: good, right, proper or (nt.) good action, right conduct & the opposite; e. g. **sucarita** Dh 168, 231; PvA 12, 71, 120; **duccarita** A I.146; II.85, 141; III.267, 352; D III.111, 214; Dh 169, Sn 665; Pv I.9[4] (°ṇ caritvā), etc. See also kāya° vacī° mano° under kāya.

Caritaka (nt.) conduct (= carita[2]) Th 1, 36.

Caritar [n. agent to cāreti, cp. carita] walking, performing (c. acc.) M I.77.

Carima (adj.) [Vedic carama, Gr. τέλος end, πάλαι a long time (ago)] subsequent, last (opp. pubba) Th 2, 203; It 18; J V.120. — **acarima** not later (apubba ac° simultaneously) D I.185; M III.65; Pug. 13.

-bhava the last rebirth (in Saṇsāra, with ref. to Arahantship) ThA 260, cp. caramabhavika in Divy (freq.) & next.

Carimaka (adj.) last (= carima) M I.426; Nd[2] 569[b] (°viññāṇassa nirodha, the destruction of the last conscious state, of the death of an Arahant); Vism 291.

Cariya (nt.) & **cariyā** (f.) [from **car**, carati] (mostly -°) conduct, behaviour, state of, life of. Three cariyās at Ps I.79; six at Vism 101; eight at Ps II.19 sq., 225 & four sets of eight in detail at Nd[2] 237[b]. Very freq. in dhamma° & brahma°, a good walk of life, proper conduct, chastity — eka° living alone Sn 820; uncha° begging J II.272; III.37; bhikkhā° a life of begging Sn 700; nagga° nakedness Dh 141. — See also carati 2[b]. In cpds. cariyā°.

-piṭaka the last book in the Khuddaka-nikāya; **-manussa** a spy, an outpost J III.361 (v. l. cārika°).

Cala (adj.) [see calati] moving, quivering; unsteady, fickle, transient S IV.68 (dhammā calā c' eva vyayā ca aniccā, etc.); J II.299; III.381; V.345; Miln 93, 418; Sdhp 430, 494. **-acala** steadfast, immovable S I.232; J I.71 (ṭṭhāna); Vv 51[4] (°ṭṭhāna = Ep. of Nibbāna); acalaṇ sukhaṇ (= Nibbāna) Th 2, 350; cp. **niccala** motionless DhA III.38.

-âcala [intens. redupl.] moving to & fro, in constant motion, unsteady J IV.494, 498 (= cañcala); Miln 92, (cp. Divy 180, 281); **-kkaku** having a quivering hump J III.380 IV.330 (= calamānakakudha or calakakudha).

Calaka[1] (m.) a camp marshal, adjutant D I.51≈(in list of various occupations); A IV.107 sq.

Calaka[2] (nt.) [perhaps from **carv** to chew; but Sk. carvaṇa, chewing, is not found in the specific sense of P. calaka. Cp. ucchiṭṭha and cuṇṇa] a piece of meat thrown away after having been chewed Vin II.115; IV.266 (= vighāsa); VvA 222 (°aṭṭhikāni meat-remnants & bones).

Calati [Dhtp 251 kampana, to shake. Perhaps connected with **car**, carati] to move, stir, be agitated, tremble, be confused, waver S I.107; Sn 752; J I.303 (kileso cali); III.188 (macchā c.) Miln 260. — ppr. med. calamāna J IV.331. — Esp. freq. in expression kammaja-vātā caliṇsu the labour-pains began to stir J I.52; VI.485. pp. calita (q. v.). — caus. **caleti** to shake S I.109.

Calana (adj. & nt.) shaking, trembling, vibrating; excitement J III.188; DhsA 72. — f. **calanī** (quick, + langhī) a kind of antelope J VI.537.

Calita (adj.) [pp. of calati] wavering, unsteady Miln 93, 251; Vism 113; VvA 177. — (nt.) Sn p. 146.

Cavati [Vedic cyavate from **cyu** = Gr. σεύω; cp. Lat. cieo, cio, sollicitus, Gr. κίω, κινέω, Goth. haitan = Ohg. heizan] to move, get into motion, shift, to fall away, decease, esp. to pass from one state of existence into another D I.14 (saṅsaranti c° upapajjanti, cp. DA I.105); Kh VIII.4 (= KhA 220: apeti vigacchati acetano pi samāno puññakkhaya-vasena aññaṇ ṭhānaṇ gacchati); It 99 = Nd[2] 235[2] (satte cavamāne upapajjamāne); It 77 (devo deva-kāyā c. "the god falls from the assembly of gods"), Sn 1073 for bhavetha (= Nd[2] 238;) PvA 10. Caus. **cāveti**; inf. cāvetuṇ S I.128 sq., 134 (°kāma.) — pp. **cuta** (q. v.), see also cuti.

Cavana (nt.) [from cavati] shifting, moving, passing away, only in °**dhamma** doomed to fall, destined to decease D I.18, 19; III.31, 33; M I.326; It 76; J IV.484; VI.482 (°dhammatā).

Cavanatā (f.) state of shifting, removal S II.3≈(cuti +); M I.49 (id.).

Cāga [from cajati, to give up, Vedic **tyaj.** Cp. Sk. tyāga] (a) abandoning, giving up, renunciation Vin I.10; S III.13, 26, 158; M I.486; A I.299. More freq. as: (b) liberality, generosity, munificence (n.) generous, munificent (adj.): sīlasampanno saddho purisapuggalo sabbe maccharino loke cāgena atirocati "he who is virtuous & religious excels all stingy people in generosity" A III.34. In freq. combⁿˢ e. g. sacca dama dhiti c. Sn 188=S I.215; sacca dama c. khanti Sn 189=S I.215; mutta° (adj.) liberal, munificent, S V.351=392. °paribhāvita citta "a heart bent on giving" S V.369. In this sense cāga forms one of the (3, 4, 5 or 7) noble treasures of a man (cp. the Catholic treasure of grace & see °dhana below), viz. (as 5) saddhā, sīla, suta, cāga, paññā (faith, virtue, right knowledge, liberality, wisdom) S I.232; A I.210; III.80=S IV.250; M III.99; D III.164, 165; cp. A I.152=III.44; (as 4: the last minus suta) S V.395; A II.62 (sama°); (as 3) saddhā, sīla, cāga J II.112; (as 7) ajjhesanā, tapo, sīla, sacca, cāga, sati, mati J II.327; cp. sīla-śruta-tyāga Itm 31[1]. — PvA 30, 120; Sdhp 214, 323. See also anussati & anussarati.

-ādhiṭṭhāna the resolution of generosity, as one of the 4: paññā°, sacca°, c°., upasama° D III.229; **-ānussati** generosity A I.30; V.331; D III.250, 280; Vism 197; **-kathā** talk about munificence A III.181; **-dhana** the treasure of the good gift, as one of the 7 riches or blessings, the ariya-dhanāni, viz. saddhā, sīla, hiri, ottappa, suta, c., paññā D III.163, 251,; A IV.5; VvA 113; as one of 5 (see above) A III.53; **-sampadā** (& sampanna) the blessing of (or blessed with) the virtue of munificence A I.62; II.66; III.53; IV.221, etc.

Cāgavant (adj.) generous A III.183; IV.217, 220; Pug 24.

Cāgin (adj.) giving up, sacrificing, resigning Sn 719 (kāma°).

Cāṭi (f.) [cp. Hindī cāṭā] 1. a jar, vessel, pot J I.199; 302 (pāniya°); III.277 (madhu° honey jar); DhA I.394 (tela° oil tank); VvA 76 (sālibhatta° holding a meal of rice). — 2. a measure of capacity J II.404; IV.343. — 3. a large vessel of the tank type used for living in Vin I.153.

-pañjara a cage made of, or of the form of a large earthen jar, wherein a man could lie in ambush J V.372, 385; **-pāla** (nt.) an earthenware shield (?) J V.373 (=kīṭa).

Cāṭu [cp. cāru] pleasant, polite in °**kammatā** politeness, flattery Miln 370 (cp. Sk. cāṭukāra); cāṭu-kamyatā Vbh 246; Vism 17, 23, 27; KhA 236.

Cātur° (and cātu°) [see catur] consisting of four. Only in cpds. viz.

-(r)anta (adj.) "of our ends," i. e. covering or belonging to the 4 points of the compass, all-encircling, Ep. of the earth: J II.343 (paṭhavī); IV.309 (mahī) -(n-m.) one who rules over the 4 points; i. e. over the whole world (of a Cakkavattin) D I.88 (cp. DA I.249); II.16; Sn 552. See also Sp. AvS II.111, n. 2; **-kummāsa** sour gruel with four ingredients VvA 308; **-(d)dasī** (f.) [to catuddasa fourteen] the 14th day of the lunar half month A I.144. PvA 55; VvA 71, 99, 129. With pañcadasī, aṭṭhamī & pāṭihāriyapakkha at Sn 402; Vv 15[5]. °**dasika** belonging to the 14th day at Vin IV.315; **-(d)disa** (adj.) belonging to, or comprising the four quarters, applᵈ to a man of humanitarian mind Sn 42 ("showing universal love," see Nd[2] 239); cp. RV X.136. Esp. applᵈ to the bhikkhu-sangha "the universal congregation of bhikkhus" Vin I.305; II.147; D I.145; J I.93; Pv II.2[8]; III.2[14] (explᵈ PvA 185 by **catūhi disāhi āgata-bhikkhu-sangha**). Cp. AvŚ I.266; II.109; **-(d)dīpa** of four continents: rājā Th 2, 486; cp. M Vastu I.108, 114; **-(d)dīpaka** sweeping over the whole earth (of a storm) Vin I.290; cp. J IV.314 & AvŚ I.258; **-(b)bedā** (pl.) the four Vedas Miln 3; **-māsin** of 4 months; f. **-inī** Vin I.155; D I.47; M III.79; DA I.139, cp. **komudī**; **-(m)mahāpatha** the place where 4 roads cross, a cross-road D I.102, 194=243; M I.124; III.91; cp. **catu°**. **-(m)mahābhūtika** consisting of the 4 great elements (of kāya) D I.34, 55, 186, 195; S II.94 sq.; Miln 379; cp. Av.Ś II.191 & Sk. cāturbhautika; **-(m)mahārājikā** (pl.) (sc. devā) the retinue of the Four Kings, inhabiting the lowest of the 6 devalokas Vin I.12; III.18; D I.215; Nd[2] 307 (under devā); J II.311 (deva-loka); **-yāma** (saṃvara) fourfold restraint (see yāma) D I.57, 58 (cp. DA I.167); III.48 sq.; S I.66; M I.377; Vism 416. Cp. *Dial.* I.75 n[1].

Cāturiya (nt.) [cp. catura+iya] skill, cleverness, shrewdness J III.267; VI.410; ThA, 227; Vbh 551; Vism 104; Dāvs V.30.

Cāpa (m. nt.) [Sk. cāpa, from ***qēp** tremble, cp. capala wavering, quivering] a bow M I.429 (opposed to kodaṇḍa); Dh 150 (°ātikhīṇa shot from the bow, cp. DhA III.132), 320 (abl. cāpāto metri causa); J IV.272; V.400; Miln 105 (daḷha°), 352.

-koṭi the end of a bow VvA 261; **nāḷi** (f.) a bow-case J II.88; **-lasuṇa** (nt.) a kind of garlic Vin IV.259.

Cāpalla (nt.) [Der. fr. capala, Sk. cāpalya] fickleness D I.115 (=DA I.286). Also as **cāpalya** M I.470; Vbh 351; Vism 106.

Cāmara (nt.) [from camara] a chowrie, the tail of bos grunniens used as a whisk Sn 688; Vv 64[3]; J VI.510; VvA 271, 276. Cpd. cāmarī-gāhaka J VI.218 (**anka**) a hook holding the whisk.

Cāmikara (nt.). [Deriv. unknown. Sk. cāmīkara] gold VvA 12, 13, 166.

Cāyati [fr. **ci**] to honour, only in cpd. **-apacāyati** (q. v.). The Dhtp (237) defines the root **cāy** by pūjā.

Cāra [fr. **car** carati to move about] motion, walking, going; doing, behaviour, action, process Miln 162 (+ vihāra); Dhs 8=85 (=vicāra); DhsA 167. Usually -° (n. & adj.): kāma° going at will J IV.261; pamāda° a slothful life J I.9; piṇḍa° alms-begging Sn 414, 708; sabbaratti° wandering all night S I.201; samavattha° A III.257. See also carati

-vihāra doing & behaving, i. e. good conduct J II.232; Dpvs. VI.38; cp. Miln 162 (above).

Cāraka (cārika) (adj.) wandering about, living, going, behaving, always -°, like **ākāsa°**, niketa°, pure° (see pubbangama), vana°, — f. **cārikā** journey, wandering, esp. as **cārikaṃ carati** to go on alms-pilgrimage (see carati 1[b]) Vin I.83; J I.82; II.286; Dh 326; Miln 14, 22 °ñ pakkamati to set out wandering J I.87; Miln 16. — S I.199; M I.117; A III.257; DA I.239 sq. (in detail on two cārikā); VvA 165; PvA 295 (uncha°).

Cāraṇa (adj.) = cāraka Sn 162 (saṃsuddha°).

Cāraṇika v.v. vāraṇika Th I.1129? a little play, masque. cp. Sk cāraṇa & Mrs. Rh. D. *Pss. of the Brethren*, 419.

Cāritta (nt.) [From **car**] practice, proceeding, manner of acting, conduct J I.90, 367; II.277 (loka°); V.285 (vanka°); Miln 133; VvA 31. — **cārittaṃ āpajjati** to mix with, to call on, to have intercourse with (c. loc.) M I.470; S II.270 (kulesu); M I.287=III.46 (kāmesu); J III.46 (rakkhita-gopitesu).

-vāritta manner of acting & avoiding J III.195, cp. Th 1, 591; Vism 10. See on their mutual relation Vism 11; **-sīla** code of morality VvA 37.

Cārin (only -°) (adj.) walking, living, experiencing; having, acting, practising. (a) lit. asaṅga° S I.199; akāla° Sn 386; ambu° Sn 62; vihaṅgapatha° Sdhp 241; sapadāna° M I.30; Sn 65; pariyanta° Sn 964. — (b) fig. anudhamma° Sn 69; āgu° A II.240; A III.163; dhamma° Miln 19; brahma° Sn 695; manāpa° Vv 31[4]; yata° Sn 971; sama° Miln 19. See all s. v. & cp. **caṭu**.

Cāru (adj.) [Vedic cāru & cāyu to *qe = *qā, as in kāma, Lat. carus, etc., see under kāma] charming, desirable, pleasant, beautiful J VI.481; Miln 201; Sdhp 428, 512; VvA 36 (vaggu), sucāru S I.181; Pv II.12[12] (suṭṭhumanorama).

-dassana lovely to behold Sn 548; J VI.449 (expl. on p. 450 as: cāru vuccati suvaṇṇaṇ = suvaṇṇadassana); VI.579; f. -ī Pv III.6[14].

Cāreti [Denom. fr. cara; cp. carati] to set going, to pasture, feed, preserve: indriyāni c. to feast one's senses (cp. Ger. "augenweide") PvA 58; khantiṇ c. to feed meekness DA I.277; olambakaṇ cārento drooping J I.174; Pass. ppr. cāriyamāna being handed round J IV.2 (not vā°)—pp. carita. — Cp. vi°.

Cāla [From calati] shaking, a shock, only in bhūmi° earthquake.

Cālanī (f.) [to cālana of calaka[2]] a pestle, a mortar Vin I.202 (in cuṇṇa° & dussa°, cp. saṇha).

Cāleti [caus. of calati] to move, to shake J V.40; to scatter J I.71 (tiṇāni); to sift Vin I.202.

Cāvanā (f.) moving, shifting, disappearance Vin III.11; (ṭhānato); Sdhp 61 (id.).

Cāveti [caus. of cavati] to bring to fall, move, drive away, disturb, distract A IV.343 (samādhimhā); J I.60 (inf. cāvetu-kāma); II.329 (jhānā, abl.). Aor. acāvayi (prohib.) Sn 442 (ṭhānā).

Ci (cid in Sandhi) [Vedic cid nom. nt. to interr. base *qui (as in Gr. τίς, Lat. quis, Goth. hvi-leiks, see ki°, cp. ka°, ku°), Gr. τί(δ), Lat. quid & quid(d)em, Av. cit (cp. tad, yad, kad beside taṇ, yaṇ, kiṇ)] indef. interr. particle (always -°), in koci (Sk. kaścid) whoever, kiñci (kincid-eva) whatever, kadāci at some time or any time, etc. (q. v.), see also ca, cana, ce.

Cikicchati [Sk. cikitsati, Desid. of **cit**, cinteti. Cp. vicikicchā], usually tikicchati to reflect, think over, intend, aim at. Pp. cikicchita KhA 188 (in expl[n] of vicikicchita q. v.).

Cikkhati (cikkhanā, etc.) [Freq. of **khyā**, Dhtp 19: **cikkh** = vacane] to tell, to announce: see ā° & paṭisaṇ°.

Cikkhalla (nt.) [Sk. cikkaṇa & cikkala, slippery + ya] mud, mire, swamp; often with udaka°. Vin I.253; II.120, 159, 291; III.41; A III.394; J I.196; Miln 286, 311, 397; PvA 102, 189, 215. — (adj.) Vin II.221; IV.312; Pv IV.1[16]; Miln 286.

Cikkhallavant (adj.) muddy PvA 225.

Cikkhassati [Desid. of **kṣar** Sk. cikṣariṣati] to wish to drop, to ooze out Miln 152 (°ssanto), see Kern. *Toev.* II.139 & Morris, *J.P.T.S.* 1884, 87.

Cingulaka (& °ika) (m. nt.) 1. a kind of plant Sn 239 (= kaṇavīra-pupphasaṇṭhāna-sīsa SnA 283). — 2. a toy windmill, made of palm-leaves, etc. (DA I.86: tālapaṇṇādīhi kataṇ vātappahārena paribbhamana-cakkaṇ) Vin II.10; D I.6 M I.266; A V.203; Miln 229.

Cingulāyati [Denom. fr. cingula] to twirl round, to revolve like a windmill A I.112.

Cicciṭāyati [onomat. cp. ciṭiciṭāyati] to hiss, fizz, sizzle (always comb[d] with ciṭiciṭāyati) Vin I.225; S I.169; Sn p. 15; Pug 36; Miln 258 sq.

Cicciṭāyana (nt.) fizzing Vism 408 (°sadda).

Ciñcā (f.) [Sk. ciñcā & tintiḍikā] the tamarind tree J V.38 (°vana); SnA 78.

Ciṭi-ciṭi [redupl. interj.] fizz! DA I.137.

Ciṭiciṭāyati see **cicciṭāyati**; Vin I.225; cp. Divy 606.

Cinṇa [pp. of carati] travelled over, resorted to, made a habit of; done, performed, practised J III.541; Miln 360. — su° well performed, accomplished S I.42 = 214 = Sn 181; Pv III.5[6]. — Cp. ā°, paṛi°, vi°.

-ṭṭhāna the place where one is wont to go J II.159; -mānatta one who performs the Mānatta Vin IV.242; -vasin one who has reached mastership in (c. loc.) ThA 74; Vism 154, 158, 164, 169, 331 sq., 376; der. -vāsibhāva DhsA 167 (read vasī°).

Cinṇatta (nt.) [Der. fr. cinṇa] custom, habit Miln 57, 105.

Cita [pp. of cināti] heaped; lined or faced with (cp. citaka[2]) pokkharaṇiyo iṭṭhakāhi citā D II.178, cp. Vin II.123.

-antaraṇsa "one whose shoulder-hole is heaped up," one who has the shoulders well filled out (Ep. of a Mahāpurisa) D II.18; III.144, 164.

Citaka & **Citakā** (f.) [from **ci**, cināti to heap up].— 1. a heap, a pile, esp. a funeral pile; a tumulus D II.163; cp. II.10[14]. J I.255; V.488; VI.559, 576; DA I.6; DhA I.69; II.240; VvA 234; PvA 39. — 2. (adj.) inlaid: suvaṇṇa°, with gold J VI.218 (= °khacita).

Citi (f.) [From **ci**, cināti, to heap up] a heap, made of bricks J VI.204 (city-avayata-piṭṭhikā). See also cetiya.

Cittaka (nt.) [to citta[1]] a sectarian mark on the forehead in °dhara-kumma a tortoise bearing this mark, a land-tortoise Miln 364, 408, cp. *Miln trsl.* II.352.

Citta[1] & **Citra** (adj.) [to cetati; *(s)qait to shine, to be bright, cp. Sk. citra, Sk. P. ketu, Av. ciθrō, Lat. caelum, Ags. hador, Ohg. heitar, see also citta[2]] variegated, manifold, beautiful; tasty, sweet, spiced (of cakes), J IV.30 (geṇḍuka); Dh 171 (rājaratha); Vv 47[9]; Pv II.11[2] (aneka°); IV.3[13] (pūvā = madhurā PvA 251). **Citta** (nt.) painting Th 1, 674. — Sn 50 (kāmā = Nd[2] 240 nānāvaṇṇā), 251 (gāthā); J V.196 (geṇḍuka), 241 VI.218. — sucitta gaily coloured or dressed S I.226 (b); Dh 151 (rājaratha); Pv I.10[9] (vimāna).

-akkhara (adj.) with beautiful vowels S II.267 (Cp. °vyañjana); -attharaka a variegated carpet DA I.256; -āgāra a painted house, i. e. furnished with pictures; a picture gallery Vin III.298; -upāhana a gaily coloured sandal D I.7≈; -kata adorned, dressed up M II.64 = Dh 147 Th 1, 769; DhA III.109 (= vicitta); -katha (adj.) next S I.199 (+ bahussuta); -kathin a brilliant speaker, a wise speaker, an orator, preacher. Freq. comb[d] w. bahussuta (of wide knowledge, learned), e. g. paṇḍita . . . medhāvin kalyāṇapaṭibhāna S IV.375, samaṇa bahussuta c. uḷāra Vv 84[26]. — A III.58; J I.148; Miln 1, 21; -kathika °kathin A I.24; Th 2, 449 (+ bahussuta), expl[d] at ThA 281 by cittadhammakatha; -kamma decoration, ornamentation, painting J IV.408; VI.333; Miln 278; Vism 306; PvA 147; DhsA 334; (m.) a painter J VI.481; -kāra a painter, a decorator (cp. rajaka) S II.101 = III.152; Th 2, 255; J VI.333; -chatta at J VI.540 to be changed into °patta; -patta (adj.) having variegated wings J VI.540, 590; -pāṭalī (f.) N. of a plant (the "pied" trumpet-flower) in the world of Asuras J I.202; DhA I.280; -pekhuna having coloured wings J I.207; VI.539; -bimba (-mukhi) (a woman whose face is) like a painted image J V.452 (cp cittakata); -miga the spotted antelope J VI.538; -rūpa (nt.) a wonder, something wonderful J VI.512; as adv. °ṇ (to citta[2]?) easily Vin II.78 = III.161; IV.177, 232; -latā the plant Rubia Munjista J VI.278; °*vana* the R.M. grove, one of Indra's gardens [Sk. caitraratha] J I.52, 104; II.188; VI.590, etc.; -vitāna a bright canopy DhA IV.14; -vyañjana (adj.) with beautiful consonants (cp. °akkhara) S II.267 = A I.73 = III.107; -sāṇī variegated cloth J II.290; DhA IV.14; -sālā a painted room or picture gallery DA I.253; -sibbana with fine sewing; a cover of various embroidery Sn 304 = J IV.395; J VI.218.

Citta[2] (nt.) [Sk. citta, orig. pp. of cinteti, **cit**, cp. yutta = yuñjati, mutta = muñcati. On etym. from **cit**, see cinteti].

I. *Meaning*: the heart (psychologically), i. e. the centre & focus of man's emotional nature as well as that intellectual element which inheres in & accompanies its manifestations; i. e. thought. In this wise citta denotes both the agent & that which is enacted (see kamma II. introd.), for in Indian Psychology citta is the seat & organ of thought (cetasā cinteti; cp. Gr. *φρήν*, although on the whole it corresponds more to the Homeric *θυμός*). As in the verb (cinteti) there are two stems closely allied and almost inseparable in meaning (see § III.), viz. cit & cet (citta & cetas); cp. ye should restrain, curb, subdue citta by ceto, M I.120, 242 (cp. attanā coday' attānaṃ Dhp 379 f.); cetasā cittaṃ samannesati S I.194 (cp. cetasā f. cittaṃ samannesati S I.194). In their general use there is no distinction to be made between the two (see § III.). — The meaning of citta is best understood when explaining it by expressions familiar to us, as: with all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart; singleness of heart (cp. ekagga); all of which emphasize the emotional & conative side or "thought" more than its mental & rational side (for which see manas & viññāṇa). It may therefore be rendered by intention, impulse, design; mood, disposition, state of mind, reaction to impressions. It is only in later scholastic lgg. that we are justified in applying the term "thought" in its technical sense. It needs to be pointed out, as complementary to this view, that citta nearly always occurs in the singular (= heart), & out of 150 cases in the Nikāyas only 3 times in the plural (= thoughts). The substantiality of citta (cetas) is also evident from its connection with kamma (heart as source of action), kāma & the senses in general. On the whole subject see Mrs. Rh. D. *Buddh. Psych. Eth.* introd. & *Bud. Psy.* ch. II.

II. *Cases of citta* (cetas), their relation & frequency (enum[l] for gram. purposes). — The paradigma is (numbers denoting %, not including cpds.): Nom. cittaṃ; Gen. (Dat.) cetaso (44) & cittassa (9); Instr. cetasā (42) & cittena (3); Loc. citte (2) & cittamhi (2). — Nom. **cittaṃ** (see below). Gen. **cittassa** only (of older passages) in c° upakkileso S III.232; V.92; A I.207; c° damatho Dh 35 & c° vasena M I.214; III.156. Instr. cittena only in S I. viz. **cittena** nīyati loko p. 39; upakkiliṭṭha° p. 179; asallīnena c° p. 159. Loc. **citte** only as loc. abs. in samāhite citte (see below) & in citte vyāpanne kāyakammam pi v. hoti A I.162; **cittamhi** only S I.129 & **cittasmiṃ** only S I.132. — Plural only in Nom. **cittāni** in one phrase: āsavehi cittāni (vi) mucciṃsu "they purified their hearts from intoxications" Vin I.35; S III.132; IV.20; Sn p. 149; besides this in scholastic works = thoughts, e. g. Vbh 403 (satta cittāni).

III. *Citta & cetas* in promiscuous application. There is no cogent evidence of a clear separation of their respective fields of meaning; a few cases indicate the rôle of cetas as seat of citta, whereas most of them show no distinction. There are cpds. having both citta° & ceto° in identical meanings (see e. g. citta-samādhi & ceto°), others show a preference for either one or the other, as ceto is preferred in ceto-khila & ceto-vimutti (but: vimutta-citta), whereas citta is restricted to comb[n] w. upakkilesa, etc. The foll. sentences will illustrate this. Vivaṭena cetasā sappabhāsaṃ cittaṃ bhāveti "with open heart he contemplates a radiant thought" S V.263 = D III.223 = A IV.86; cetasā cittaṃ samannesati vippamuttaṃ "with his heart he scrutinizes their pure mind" S I.194; vigatābhijjhena cetasā is followed by abhijjāya cittaṃ parisodheti D III.49; anupārambhacitto bhabbo cetaso vikkhepaṃ pahātuṃ A V.149; cetaso vūpasamo foll. by vūpasanta-citto A I.4; samāhite citte foll. by ceto-samādhi D I.13≈; cittaṃ paduṭṭhaṃ foll. by ceto-padosa A I.8; cp. It. 12, 13; cetaso tato cittaṃ nivāraye "a desire of his heart he shall exclude from this" S IV.195.

IV. *Citta in its relation to other terms* referring to mental processes.

1. citta≈hadaya, the heart as incorporating man's personality: hadayaṃ phaleyya, cittavikkhepaṃ pāpuṇeyya (break his heart, upset his reason) S I.126; cittaṃ te khipissāmi hadayan te phālessāmi id. S I.207, 214; Sn p. 32; kāmarāgena cittaṃ me pariḍayhati S I.188 · nibbāpehi me hadaya-pariḷāhaṃ Miln 318 ("my heart is on fire"); cp. abhinibbutatto Sn 343 = apariḍayhamāna-citto SnA 347; cittaṃ adhiṭṭhahati to set one's heart on, to wish DhA I.327.

c. as *mental status*, contrasted to (a) *physical* status: citta - kāya, e. g. kilanta° weary in body & mind D I.20 = III.32; ātura° S III.2-5; nikaṭṭha° A II.137; ṭhita° steadfast in body & soul (cp. ṭhitatta) S V.74; °passaddhi quiet of body & soul S V.66. The Commentators distinguish those six pairs of the sankhārākkhandha, or the cetasikas: citta-kāya-passaddhi, -lahutā, etc. as quiet, buoyancy, etc., of (a) the viññāṇakkhandha (consciousness), (b) the other 3 mental khandhas, making up the nāma-kāya (DhsA 150 on Dhs. 62: *Compendium of Phil.* 96, *n.* 3); passaddha° D III.241, 288. — (b) *intellectual* status: citta - manas & viññāṇa (mind - thought & understanding). These three constitute the invisible energizer of the body, alias mind in its manifestations: yañ ca vuccati cittan ti vā mano ti vā viññāṇan ti vā: (*α*) ayaṃ attā nicco dhuvo, etc., D I.21; (*β*) tatr' assutavā puthujjano n' ālaṃ nibbindituṃ, etc. S II.94; (*γ*) taṃ rattiyā ca divasassa ca añña-d-eva uppajjati aññaṃ nirujjhati S II.95, cf. ThA. I on 125. - Under ādesanā-pāṭihāriya (thought reading): evam pi te mano itthaṃ pi te mano iti pi te cittaṃ (thus is your thought & thus your mind, i. e. habit of thinking) D I.213 = III.103; A I.170. — niccaṃ idaṃ c. niccaṃ idaṃ mano S I.53; cittena niyyati loko "by thoughts the world is led" S I.39 = A II.177 (cp. KS 55); apatiṭṭhita-citto ādīna-manaso avyāpanna-cetaso S V.74; vyāpanna-citto paduṭṭha-manasankappo S III.93; paduṭṭha-citto = paduṭṭha-manaso PvA 34, 43.

3. c. as *emotional habitus*: (a) *active* = intention, contrasted or compared with: (*α*) will, c. as one of the four samādhis, viz. chanda, viriya, c., vīmaṃsā D III.77; S V.268; Vbh 288. — (*β*) action, c. as the source of kamma: citte vyāpanne kāyakammam pi vyāpannaṃ hoti "when the intention is evil, the deed is evil as well" A I.262; cittaṃ appamāṇaṃ . . . yaṃ kiñci pamāṇakataṃ kammaṃ, etc. A V.299. — Esp. in contrast to kāya & vācā, in triad kāyena vācāya cittena (in deed & speech & will otherwise as k. v. manasā, see under kāya III.) S II.231, 271 = IV.112. Similarly taṃ vācaṃ appahāya (cittaṃ°, diṭṭhiṃ°) S IV.319 = D III.13, 15; & under the constituents of the dakkhineyya-sampatti as khetta-sampatti, citta°, payoga° (the recipient of the gift, the good-will, the means) VvA 30, 32. — (b) *passive* = mood, feelings, emotion, ranging with kāya & paññā under the (3) bhāvanā D III.219; S IV.111; A III.106; cp. M I.237; Nett 91; classed with kāya vedanā dhammā under the (4) satipaṭṭhānas D II.95, 100, 299 sq.; S V.114, etc. (see kāya cpds.). As part of the sīlakkhandha (with sīla ethics, paññā understanding) in adhisīla, etc. Vin V.181; Ps II.243; Vbh 325; cp. tisso sampadā, scil. sīla, citta, diṭṭhi (see sīla & cp. cetanā, cetasika) A I.269. — citta & paññā are frequently grouped together, e. g. S I.13 = 165; D III.269; Th I.125 sq. As feeling citta is contrasted with intellection in the group saññā c. diṭṭhi A II.52; Ps II.80; Vbh 376.

4. *Definitions of citta* (direct or implied): cittan ti viññāṇaṃ bhūmikavatthu-ārammaṇa-kiriyādi-cittatāya pan' etaṃ cittan ti vuttaṃ DhA I.228; cittan ti mano mānasaṃ KhA 153; cittaṃ manoviññāṇaṃ ti cittassa etaṃ vevacanaṃ Nett 54. yaṃ cittaṃ mano mānasaṃ hadayaṃ paṇḍaraṃ, etc. Dhs 6 = 111 (same for def. of

manindriya, under § 17; see *Buddh. Psych.*). As rūpâvacara citta at Vism 376.

V. *Citta in its range of semantical applications:* (1) *heart*, will, intention, etc. (see I.).

(a) heart as general status of sensory-emotional being; its relation to the senses (indriyāni). A steadfast & constrained heart is the sign of healthy emotional equilibrium, this presupposes the control over the senses; samādahaṇsu cittaṇ attano ujukaṇ akaṇsu, sārathī va nettāni gahetvā indriyāni rakkhanti paṇḍitā S 1.26; ujugato-citto ariyasāvako A III.285; ṭhita c. S 1.159≈; A III.377=IV.404 (+ānejjappatta); c. na **kampati** Sn 268; na vikampate S IV.71; opp. capalaṇ c. Dh 33; **khitta°** a heart unbalanced A II.52 (+visaññin); opp.: avikkhitta° A V.149; PvA 26; c. **rakkhitaṇ** mahato atthāya saṇvattati a guarded heart turns to great profit A 1.7; similarly: c. **dantaṇ, guttaṇ, saṇvutaṇ** ibid. — cittaṇ rakkhetha medhāvī cittaṇ guttaṇ sukhāvahaṇ Dh 36; cakkhundriyaṇ asaṇvutassa viharato cittaṇ vyāsiñcati . . . rūpesu S IV.78; ye cittaṇ saññamessanti mokkhanti Mārabandhanā "from the fetters of Māra those are released who control their heart" Dh 37; pāpā cittaṇ nivāraye Dh 116; bhikkhuno c. kulesu na sajjati, gayhati, bajjhati S II.198 (cp. Schiller: "Nicht an die Güter hänge dein *Herz*").

(b) Contact with **kāma** & **rāga**: a lustful, worldly, craving heart. — (*α*) *kāmā:* kāmā mathenti cittaṇ Sn 50; S IV.210; kāmarāgena ḍayhāmi S 1.188; kāme nâpekkhate cittaṇ Sn 435; mā te kāmaguṇe bhamassu cittaṇ Dh 371; manussakehi kāmehi cittaṇ vuṭṭhapetvā S V.409; na uḷāresu kāmaguṇesu bhogāya cittaṇ namati A IV.392; S 1.92; kāmāsavā pi cittaṇ vimuccati A II.211, etc.; kāmesu c. na pakkhandati na ppasīdati na santiṭṭhati (my h. does not leap, sit or stand in cravings) D III.239; kāmesu tibbasārāgo vyāpannacitto S III.93; kāmāmise laggacitto (divide thus!) PvA 107. — (*β*) *rāgā:* rāgo cittaṇ anuddhaṇseti (defilement harasses his heart) S 1.185; II.231=271; A II.126; III.393; rāga-pariyuṭṭhitaṇ c. hoti A III.285; sārattacitto S IV.73; viratta° S IV.74; Sn 235; PvA 168. — (*γ*) *various:* paṭibaddha — c. (fettered in the bonds of °) A IV.60; Sn 37, 65; PvA 46, 151, etc. — **pariyādinna°** (grasping, greedy), usually comb^{d} w. lābhena abhibhūta: S II.226, 228; IV.125; A IV.160; D III.249. — **upakkiliṭṭha°** (etc.) (defiled) S 1.179; III.151, 232 sq. V.92 (kāmacchando cittassa upakkileso); A 1.207; V.93 sq. — otiṇṇa° fallen in love A III.67; SnA 322.

(c) A heart, composed, concentrated, settled, self-controlled, mastered, constrained. — (*α*) c. **pasīdati** (pasanna-°c) (a heart full of grace, settled in faith) S 1.98; A 1.207; III.248; Sn 434; pasanna°: A IV.209, 213; Sn 316, 403, 690, cp. c. pakkhandati pasīdati S III.133; A III.245; also vippasanna°: S V.144; Sn 506; cp. vippasannena cetasā Pv I.10^{10}. — (*β*) c. **santiṭṭhati** in set s. sannisīdati, ekodihoti, samādhiyati (cp. cetaso ekodibhāva) S II.273; IV.263; A II.94, 157. — (*γ*) c. **samādhiyati** (samāhita-c°, cp. ceto-samadhi quiescence) D I.13=III.30, 108; S I.120, 129, 188; IV.78=351; A I.164; II.211; III.17, 280; IV.177; Vbh 227; Vism 376, etc. — (*δ*) **supatiṭṭhita**-c° always in formula catūsu satipaṭṭhānesu-s-c°: S III.93; V.154; 301; D III.101; A V.195. — (*ε*) **susaṇṭhita** c. S V.74. — **vasībhūta** c. S 1.132; A 1.165. — **danta** c. Dh 35. — (d) "with purpose of heart," a heart set on, striving after, endeavouring, etc. — (*α*) **cittaṇ namati** (inclines his h. on, with dat: appossukkatāya S 1.137); nekkhamma-ninna S III.233; viveka° D III.283; A IV.233; V.175. — (*β*) **cittaṇ padahati** (pa+**dhā**: *προ-τίθημι*) in phrase chandaṇ janeti vāyamati viriyaṇ ārabhati c° ṇ paggaṇhāti **padahati** D III.221; A II.15=IV.462; S V.269; Nd^{2} 97; Nett 18. In the same sense **pa-ni-dahati** (in paṇidhi, paṇihita bent down on) (cp. ceto-paṇidhi) S 1.133 (tattha) IV.309 (dup°); V.157; Dh 42=Ud 39; Dh 43 (sammā°).

(e) *An evil heart* ("out of heart proceed evil thoughts" Mk. 7, 21) — (*α*) **paduṭṭha**-c° (cp. ceto-padosa) D I.20=III.32; A 1.8 (opp. pasanna-c°); IV.92; It 12, 13; Pv A 33, 43, etc. — (*β*) **vyāpanna**-c°: citte vyāpanne kāyakammam pi vyāpannaṇ hoti A 1.262. Opp. a°: S IV.322; A II.220. — (*γ*) **samoha**-c° (+sarāga, etc.) D I.79; II.299; III.281; Vism 410, & passim.

(f) "*blessed are the pure in heart*," a pure, clean, purified (cp. Ger. geläutert), emancipated, free, detached heart. (*α*) **mutta**-c°, **vimutta**-c°, etc. (cp. cetaso vimokkho, ceto-vimutti, muttena cetasā), āsavehi cittāni mucciṇsu S III.132, etc.; vi° Sn p. 149. — **vimutta**: S 1.28 (+subhāvita), 29, 46=52; III.45 (+viratta), 90; IV.236 (rāgā); Sn 23 (+sudanta); Nd^{2} 587. — **suvimutta**: S 1.126, 141, 233; IV.164; A III.245; V.29; Sn 975 (+satimā). — (*β*) **cittaṇ parisodheti** M 1.347; A II.211; S IV.104. — (*γ*) **alīna** c. (unstained) S 1.159; A V.149; Sn 68; 717; Nd^{2} 97 (cp. cetaso līnatta).

(g) *good-will*, a loving thought, kindliness, tender-heartedness, love ("love the Lord with all your heart"). — (*α*) **metta**-c° usually in phrase mettacittaṇ bhāveti "to nourish the heart with loving thought," to produce good-will D 1.167; S II.264; A 1.10; V.81; Sn 507 (cp. mettā-sahagatena cetasā). — (*β*) **bhāvita**-c° "keep thy heart with all diligence" (Prov. 4, 23) S 1.188 (+susamāhita); IV.294; V.369 (saddhā-paribhāvita); A 1.6 (+bahulīkata, etc.); Sn 134 (=S 1.188); Dh 89=S V.29; PvA 139.

(h) *a heart calmed*, allayed, passionless (**santa° upasanta°**) D III.49; S 1.141; Sn 746.

(i) *a wieldy heart*, a heart ready & prepared for truth, an open & receptive mind: kalla°, mudu°, udagga°, pasanna° A IV.186; kalla° PvA 38 (sanctified); lahu° S 1.201; udagga° Sn 689, 1028; S 1.190 (+mudita); mudu° PvA 54.

(k) *Various phrases.* Abbhuta-cittajātā "while wonder filled their hearts" S 1.178; evaṇcitto "in this state of mind" S II.199; Sn 985; cittam me Gotamo jānāti (G. knows my heart) S 1.178; theyya-citto intending to steal Vin III.58; āraddha-citto of determined mind M 1.414; S II.21, cp. 107; Sn p. 102; aññācittaṇ upaṭṭhāpeti S II.267; nānā° of varying mind J 1.295; nihīnacitto low-minded PvA 107; nikaṭṭha° A II.137; āhata° A IV.460=V.18; supahata° S 1.238 (cp. Miln 26); visankhāragata° Dh 154; sampanna° Sn 164; vibbhanta° S 1.61=A 1.70=II.30=III.391.

(2) *thought:* mā pāpakaṇ akusalaṇ cittaṇ cinteyyātha (do not think any evil thought) S V.418; na cittamattam pi (not even one thought) PvA 3; mama cittaṇ bhaveyya (I should think) PvA 40. For further instances see Dhs & Vbh Indexes & cp. cpds. See also remarks above (under I.). Citta likened to a monkey Vism 425.

-ādhipati the influence of thought (adj. °pateyya) Nett 16; Dhs 269, 359; DhsA 213. Commentators define c. here as javanacittuppāda, our "thought" in its specialized sense. *Compendium of Phil.* 177, n. 2. **-ānuparivattin** consecutive to thought Dhs 671, 772, 1522; **-ānupassanā** the critique of heart, adj. °ānupassin D II.299; III.221, 281; M 1.59 & passim (cp. kāy°); **-āvila** disturbance of mind Nd^{2} 576 (°karaṇa); **-ujjukatā** rectitude of mind Dhs 51, 277, etc.; **-uppāda** the rise of a thought, i. e. intention, desire as theyya °ṇ uppādesi he had the intention to steal (a thought of theft) Vin III.56; — M 1.43; III.45; J II.374; **-ekaggatā** "one-pointedness of mind," concentration Nett 15, 16; Vism 84, 137, 158; DhA III.425; ThA 75; cp. ekagga-citto A III.175; **-kali** a witch of a heart, a witch-like heart Th 1, 356; **-kallatā** readiness of heart, preparedness of mind VvA 330; **-kilesa** stain of h. Dh 88 (DhA II.162=pañca nīvaraṇā); **-kelisā** pastime of the mind Th 1, 1010; **-kkhepa** derangement of the mind, madness Vin V.189=193 (ummāda+); A III.219 (ummāda+); DhA III.70 (=ummāda); PvA 39; Dh 138; cp. °vikkhepa; **-cetasika** belonging to heart & thought, i. e. mental state, thought, mind D 1.213; Dhs 1022 (-dhammā, Mrs. Rh. D.: emotional, perceptual & synthetic states as

well as those of intellect applied to sense-impressions), 1282; Ps 1.84; Miln 87; Vism 61, 84, 129, 337; **-dubbhaka** a rogue of a heart, a rogue-like heart Th 1, 214; **-pakopana** shaking or upsetting the mind It 84 (dosa); **-pamaddin** crushing the h. Th 2, 357 (=ThA 243; v. l. pamāthin & pamādin); **-pariyāya** the ways (i. e. behaviour) of the h. A v.160 (cp. ceto-paricca); **-passaddhi** calm of h., serenity of mind (cp. kāya°) S v.66; Dhs 62; **-bhāvanā** cultivation of the h. M III.149; **-mala** stain of h. PvA 17; **-mudutā** plasticity of mind (or thought) Dhs 62, 277, 325; **-rucita** after the heart's liking J 1.207; **-rūpaṇ** according to intention, as much as expected Vin 1.222; II.78; III.161; IV.177, 232; **-lahutā** buoyancy of thought Dhs 62, 323, 1283; Vism 465; **-vikkhepa** (cp. °kkhepa) madness S 1.126 (+ ummāda); Nett 27; Vism 34; **-vippayutta** disconnected with thought Dhs 1192, 1515; **-visaṇsaṭṭha** detached fr. thought Dhs 1194, 1517; **-vūpasama** allayment of one's h. S 1.46; **-sankilesa** (adj.) with impure heart (opp. c.-vodāna) S III.151; **-saññatti** conviction Miln 256; **-santāpa** " heart-burn," sorrow PvA 18 (=soka); **-samādhi** (cp. ceto-samādhi) concentration of mind, collectedness of thought, self-possession S IV.350; V.269; Vbh 218; **-samodhāna** adjustment, calming of thoughts ThA 45; **-sampīḷana** (adj.) h.-crushing (cp. °pamaddin & °pakopana) Nett 29 (domanassa). **-sahabhū** arising together with thought Dhs 670, 769, 1520. **-hetuka** (adj.) caused by thought Dhs 667, 767.

Citta[3] [cp. Sk. caitra, the first month of the year: March-April, orig. N. of the star Spica (in Virgo); see E. Plunket, *Ancient Calendars*, etc., pp. 134 sq., 171 sq.] N. of the month Chaitra PvA 135. Cp. Citra-māsa KhA 192.

CORRIGENDA

FURTHER CORRIGENDA TO PART I.

Page 22, column 2, *transfer* **atta-kāma** *to* **attha°**.

,, 23. ,, 1, *under* **attaniya** *read* soul-like *for* soul-lika.

,, 26, ,, 1, *under* **adda**[3] *correct* Nd[2] 99[6] *to* Nd[2] 199[6], *and add*: The reading **allâvalepana** occurs at Nd[2] 40 (= S IV.187), & is perhaps to be preferred. The meaning is better to be given as " newly plastered."

,, 41, ,, 2, *under* **anurakkhaṇa** *read* Pug *for* Rug.

,, 79. ,, 2, *under* **alla** 2 *insert*: **allâvalepana,** *see* **adda**[3].

TO PART II.

Page 93 should have heading **Ā** at top of page.

,, 98, column 1, *under* **āṇi**, last line, *read* five *for* fire.

,, 102. ,, 2, *under* **āpaṇa** *read* ā+ **paṇ.**

,, 103, ,, 1, *under* **āpiyati** *read* ṛ *for* ṇ.

,, 103, ,, 2, *under* **ābhata** *delete* " for yathābhūtaṃ," & *insert ref.* A II.71 ; It 12, 14 *with phrase* " yathābhataṃ as he has been reared (cp. J V.330[178] evaṃ kicchā bhaṭo)."

,, 103. ,, 2, *under* **ābhāsa** *delete* ref. M II.215.

,, 139. ,, 2, *under* **upakārin** *transfer* ref. M I.86 (= Nd[2] 199[6]) to art. **upakārikā** *in meaning* " fortification."

CORRIGENDA

CORRECTIONS AND ADDITIONS

TO PART I.

Page x, *under* 1b *add :* Sammoha-Vinodanī, P.T.S. 1923 (VbhA).
,, xi, ,, 3 ,, Path of Purity, P.T.S. trsl. 1923, 1st pt, (Vism. Trsl.).
,, xii, ,, B, 1 ,, VbhA = Sammoha-Vinodanī . . . 1b.
Vism. Trsl. = Path of Purity . . . 3.
,, 17, column 1, *under* **aḍḍha-rattā** *change* J 1.164 *into* 1.264.
,, 27, ,, 2, ,, **adhikaraṇa** *read under* yatvâ° : yato+ adhi *for* yat+ adhi.
,, 76, ,, 1, ,, **araṇa**[1] *cross out* No. 1 *before* (adj.).
,, 76, ,, 2, ,, **araṇi** *read* sadisa-vaṇṇa *for* sadi-savaṇṇa.
,, 91, ,, 2, ,, **ahaṇ** *read* " The encl. form *in* the sg."

TO PART II.

Page 103, column 2, *under* **ābhata** *add :* see under yathā-bhaṭa.
,, 123, ,, 2, ,, **isi** *read* Bhāradvāja *for* Bhara° ; *and insert* ref. Vin. 1.245.
,, 155, ,, 2, ,, **ura** *read* urasā *for* urusā.

TO PART III.

Page 12, column 2, *after* **kathāpeti** *insert :* **kathālikā** (f.) [fr. **kuth,** to boil] kettle, cooking pot ; in daṇḍa° (a pot with a handle) Vin 1.286 (v. l. kathālaka), and meda° A IV.377 ; DhA II.179.
,, 31, ,, 1, *under* **kāṭa-koṭacikā** *correct* 1889 *to* 89.

TO PART IV.

,, 37-38, *transfer* **kārā,** *bottom of p.* 37 *to p.* 38, *col.* 1, *line* 3, fr. b.
,, 127, *after* **tajjaniya** *insert :* **tajjārī** a linear measure, equal to 36 aṇu's and of which 36 form one **ratharenu** Vbh 343 ; cp. Abhp 194 (tajjarī).
,, 150, column 1, *under* **darī** *read* mūsikā° *for* musikā°.
,, 154, ,, 2, ,, **dāru** *read* dāru-yanta a wooden *machine* (not *mill*).
,, 156, ,, 1, ,, **diṭṭha-mangalika** (of pucchā) *put in the simple trsl*[n] *:* " a question concerning visible omina."
,, 190, ,, 1, ,, **nikhanati** *read* khanati *for* khanai.

In memoriam Rhys Davids

T. W. RHYS DAVIDS

WITH the issue of this (fourth) part of the Dictionary the sad task falls upon me as junior editor to dedicate this Preface to my departed friend and colleague, T. W. Rhys Davids, who passed away on December 27, 1922.

Anyone associated with him during the last few years of his life knows with what eagerness, not to say anxiety, he watched the progress of the Pali Dictionary, and how he would have loved to see the completion of this work, which was undertaken at his initiative and under his genial guidance. Alas! he had to lay down the pen and leave the work to be finished by his pupil. This is not the place to give a critical analysis of my friend's work; it is more befitting that I should portray him as he appeared to me.

What impressed me above all in him was the happy combination of scholar and man. He was an eminent personality in both respects. Although he was almost in constant pain during the last five years of his life, yet his fondness of work was undiminished, the clearness of his mind was unclouded, and at the same time his amiability unabated. He was always pleased when I came; and on wintry afternoons, as the shadows gathered outside, he sat with me in his cosy study at Chipstead, and we talked over the great problems of Buddhist philosophy and Pali research. He would then get warm and forget the pains and dukkhā of this world, his kind blue eyes would show a keen fire, his face would brighten, and calm would spread over his venerable features. When we had thus conversed for an hour or so, he would say: 'Now I feel better again; I *am* glad that you came!' But the body reacted upon the strain of mind, and days came when he fell again a victim to his treacherous illness. With all that, however, he showed a marvellous activity and agility, and he loved to play his favourite golf on the greens of Chipstead, which command a lovely view over the valley and the hills beyond, where he would often watch the sunset and the beautiful cloud formation of the western English sky.

It is impossible to describe in a few words his merits as a scholar. We all know what we owe to him as a pioneer; not only his writings, but many other things which his mind has created and inspired. There is, above all, the Pali Text Society. Here, for the first time, the attempt was made and successfully realised to issue all the yet unedited books of the Buddhist Canon in critical editions and in European transcription. He lived to see the Canonical books and many other volumes of the Uncanonical and Commentarial literature published. These Pali texts have become the standard editions for European and American scholars, on which the Pali Dictionary is based, and at the same time for students of Buddhist philosophy. We now need a complete translation of the Canon, based on these editions.

Although the welfare of the Pali Text Society was the main interest of his life, there were other movements and institutions in which he took an active part. It was he who was mainly responsible for the foundation of the School for Oriental Studies in London, and who bore an inspiring part in the formation of the British Academy. He was also the first President of the India Society, and of the Manchester Oriental Society; he was long Secretary and Librarian of the Royal Asiatic Society, and was also member of the Société des Amis de l'Orient.

That Rhys Davids was one of the best and most widely-read scholars of his time is beyond doubt. There are only a few who have read through the *whole* of the Pali Canon,

and he was one of them. His career began with the classical treatise *On the Ancient Coins and Measures of Ceylon*, 1877. It was followed by the epoch-making historical book on *Buddhism*, 1877 ([22]1910). It was history which attracted him most, and on the field of historical research he has exercised those faculties of analysis and construction which gave such a vivid picture of India under the sway of Buddhism in his *Buddhist India* (1903), in which his style is most admirably suited to the terseness of the argumentation. I may also mention two other books on historical lines, viz., the *American Lectures on Buddhism* (1896) and the little book, which he always recommended to students of Buddhism as the best of any short description of the subject which he had ever written, *Early Buddhism* (1908).

The second side of his literary activity was the *translations*, above all, the masterpiece, the translation of the Dīgha Nikāya, in three volumes, under the title *Dialogues of the Buddha* (1899-1921). He was very anxious to finish the work before his death, and was extremely satisfied to see the last volume published in 1921. He, with the help of his gifted and sympathetic wife, has given us here a translation which is correct as well as pleasant to read, the outcome of long years of thought and study. A great deal of valuable critical material is found in the introductions to the single Suttas. Other minor translations are the *Buddhist Birth Stories* (1880), the first book of the Jātaka collection, with a remarkable opening essay on the transmigration of folklore, with which he began his proper Pali studies; the translation of the Milinda-pañha (*Questions of King Milinda*, 2 vols.), and the laborious translation of the Vinaya Piṭaka (Mahā and Culla-vagga) which he undertook together with his friend H. Oldenberg, and of which the translation of the C.V. is, in the main, his work (*Vinaya Texts*, Nos. 13, 17, 20 in the S.B.E., 1881-85). Here he already proved his thoroughness and patience, as well as his linguistic talent. The flaws of these *Vinaya Texts* are largely due to the unreliable condition of the MSS. themselves, which offer many unsolved problems.

We next come to the third side of his activity as a scholar—that is, his lexicographical collections and his initiative of undertaking a new Pali Dictionary. He valued this side of his achievement almost higher than the translational side—a judgment with which we feel inclined to disagree: This is, however, irrelevant here; suffice it to say that he spent well over forty years collecting new material for an enlarged edition of *Childers*; rectifying and supplementing in his many translations the English idioms which Childers had given for Pali terms. It was only natural that he, through his reading and through the publication of *all* the Texts, conceived the idea of revising the Pali vocabulary available now. Although he was an ardent admirer of the great work of his intimate friend, R. C. Childers, whose own copy of the Dictionary, after the death of the latter, he used daily, yet he felt the want of an up-to-date dictionary which would do justice to the progress of Oriental researches. Thus he formulated several plans for the compilation and editing of such a dictionary, and in 1908 there was hope that it would be undertaken on international lines. But many unfortunate circumstances delayed the work, until the outbreak of the European War destroyed all prospects of getting it done on the old scheme. In 1915 he communicated with me about a new plan and its urgent need of realisation, and, after my removal from Glasgow to Coulsdon (1½ miles from Chipstead), we set to work together. He then entrusted to me the main work of editing the material at our disposal and, as he used to say, ' of making as good a job as possible of it.' So the whole plan was brought down to a uniform setting and a practically single composition, where all the threads of compilation were united in my hands.

We often discussed method and result of the work; regarding the former we sometimes disagreed in details; but we agreed that history and fact should be our sterling coins and measures, and that we should not interpret a word in the sense of later commentators, but get at its unadulterated meaning, as it was in the mind of the oldest Theras and near

followers of Gotama himself. This often, most naturally, led to a discussion about the respective ages of the texts, and here he showed a more delicate judgment than any other scholar, owing to his intensive and extensive reading. We were both aware of the difficulty of translating the idiomatic terms of Ethics and Psychology. Here the Eastern ideas clashed so much with the Western way of expression, which stands under the dominating stamp of Christian ideas. In this field some help has been given by Mrs. Rhys Davids. A great many difficulties remain, which brings me to the *result* of our work. In this department of scholarship the result stands in a great disproportion to the evidence of labour spent to attain it. Yet Rhys Davids would often encourage me and smilingly say in his humorous way: 'Never mind, we shall have a great many critics, and they will all be only too ready and glad to find fault —and they *will* find slips and unsolved problems—yet you and I know better, and we can feel satisfied, for we really have solved a great many cruxes.' It is true the ground needs much more tilling, but it has been untilled so long that even the second turning of the soil will not make it thoroughly good, yet we may say that it has been improved by 75 per cent., and about 50 per cent. of it is my friend's work or, at least, due to his direct influence. I shall again have occasion to discuss the main questions of Pali Lexicography, its history, method and aims, its achievements, failures, and its scope, when I write my after-word at the completion of the work.

I do not need to give many external data of Rhys Davids' career, only in so far as they are of importance for marking stages of his development. He entered the Ceylon Civil Service in 1864, at the age of twenty-one, which laid the foundation of his life-interests; it was followed by his activity as a barrister at the Middle Temple, and then by his work at the Royal Asiatic Society. He was professor of Pali and Buddhist Literature at the University of London from 1882 to 1912, but there was no demand for such studies. In 1904 he was appointed to the Chair of Comparative Religion at Manchester, from which he retired in 1915. The last period is that of him living, one might say as a sage, at Chipstead, where he removed from Manchester in the summer of 1915, and where his favourite and main ideas came to maturity. Here he lived quietly and peacefully, disturbed, it is true, several times by his old illness, which once necessitated a severe operation. Otherwise he devoted himself to his writing, and to his guests who, coming from all parts of the world, were always welcomed, and sometimes greeted with characteristic epithets. A hard blow to him was the loss of his only son, who fell in the War in 1917 as a distinguished airman on the battlefield of France.

It has been my privilege to have been with him a great deal, during the five years 1916-21, in an intimate relation. In personal intercourse he was fond of every topic of conversation, which he liked to turn into a sort of lecture, and into which he would bring one or the other of his favourite subjects. Every conversation with him was stimulating and instructive, and many students, coming from Europe or America, India or Japan, received from him advice and encouragement for their studies. He was ever ready to help any younger talent. His memory will be honoured by many, and many will keep him in happy recollection.

N'âhu assāsa-passāso ṭhita-cittassa tādino:
anejo santim ārabbha yaṇ kālam akarī munī

(MAHĀPARINIBBĀNA SUTTANTA.)

W. STEDE.

January 7, 1923

Cittaka[a] **& Citraka**[b] 1. (adj.)[a] coloured J IV.464. — 2. (m.)[b] the spotted antelope J VI.538. — 3. (nt.) a (coloured) mark (on the forehead) Miln 408 (°dhara-kumma). — f. **cittakā** a counterpane of many colours (DA I.86 cittikā: vāna [read nāna°] citra-uṇṇā-may' attharaṇaṃ) Vin I.192; II.163, 169; D I.7; A I.181 ≈.

Cittaka[2]: see **acittaka.**

Cittatara, compar. of citta[1], more various, more varied. S III.151 sq. — a punning passage, thus: by the procedure (caraṇa) of mind (in the past) the present mind (citta) is still more varied. Cp. SA in loco: Asl. 66; Expositor 88.

Cittatā [f. abstr. to citta[1]] SA on S III. 151 sq. (bhūmicittatāya dvāracittatāya ārammaṇacittatāya kammanānatta).

Cittatā [f. abstr. to citta[2]] "being of such a heart or mind," state of mind, character S III.152; IV.142 (vimutta°); V.158 (id.); A V.145 sq. (upārambha°); Vbh 372 (id.); Vbh 359 (amudu°); PvA 13 (visuddhi°, noble character); paṭibaddha° (in love with) PvA 145, 147, 270. In S III.152 *l* cittitā q. v.

Cittatta (n.) = cittatā S V.158.

Citti (f.) [fr. **cit,** cp. citta, cintā, cinteti, formation like mutti = muc, sitti = sic] "giving thought or heart" only in comb[n] w. **kar:** cittikaroti to honour, to esteem Ger. **cittikatvā** M III.24; A III.172; Pv II.9[55] (cittiṃ k. = pūjetvā PvA 135); Dpvs I.2; — acittikatvā M III.22; A IV.392. — pp. **cittikata** thought (much) of Vin IV.6 (& a°); Vbh 2.

Cittikāra [see citti] respect, consideration VvA 178 (garu°), 242; PvA 26; Vbh 371 (a°); Vism 123 (cittī°), 188.

Cittita [pp. of citteti, Denom. fr. citta[1]] painted, variegated, varied, coloured or resplendent with (-°) S III.152 (*sic l.* for cittatā ?). So SA, which, on p. 151, reads citten' eva cittitaṃ for cintitaṃ. Th 1, 736; 2, 390 (su°); Vv 36[7]; 40[2].

Citra = citta[3], the month Chaitra, KhA 192 (°māsa).

Cināti [Sk. cinoti & cayati, **ci,** to which also kāya, q. v. See also caya, cita] to heap up, to collect, to accumulate. Inf. cinituṃ Vin II.152; pp. **cita** (q. v.). Pass. **cīyati** J V.7. Caus. **cināpeti** to construct, to build J VI.204; Miln 81. — *Note* cināti at J II.302 (to weave) is to be corr. to vināti (see Kern, *Toev.* s. v.). — Cp. ā°; pa°, vi°. — *Note.* cināti also occurs as cinati in pa°.

Cintaka (adj.) [cp. cintin] one who thinks out or invents, in **akkhara°** the grammarian PvA 120, **nīti°** the lawgiver ib. 130; cp. Divy 212, 451, "overseer."

Cintana (nt.) = cintā Th 1, 695; Miln 233.

Cintanaka (adj.) thoughtful, considerate J I.222.

Cintā [to **cit,** cinteti] "the act of thinking" (cp. citti), thought S I.57; Pug 25; Dhs 16, 20, 292; Sdhp 165, 216. — **loka°** thinking over the world, philosophy S V.447; A II.80.

-kavi "thought-poetry," i. e. original poetry (see kavi) A II.230; **-maṇi** the jewel of thought, the true philosopher's stone VvA 32; N. of a science J III.504; **-maya** consisting of pure thought, metaphysical D III.219; J IV.270; Vbh 324; Nett 8, 50, 60 (°mayin, of paññā); Vism 439 (id.).

Cintita [pp. of cinteti, cp. also cintaka] (a) (adj.) thought out, invented, devised S I.137 (dhammo asuddho samalehi c.); III.151 (caraṇaṃ nāma cittaṃ citten' eva c.); Pv II.6[13] (mantaṃ brahma°, expl. PvA 97 by kathitaṃ). — (b) (nt.) a thought, intention, in **duc°** & **su°** (bad & good) A I.102; ThA 76; **-matta** as much a, a thought, loc. cintita-matte (yeva) at the mere thoughts just as he thought it DhA I.326 (= cintita-kkhaṇe in the moment of thinking it, p. 329).

Cintin [adj. to cintā] only -°: thinking of, having one's thoughts on A I.102 (duccintita° & su°); Sn. 174 (aj-jhatta°; v. l. B. °sañīin) 388; J III.306 = IV.455; V.170 = V.478; Miln 92.

Cinteti & ceteti [Sk. cetati to appear, perceive, & cintayati to think, **cit** (see citta[2]) in two forms: (a) Act, base with nasal infix **cint** (cp. muñc, yuñj, siñc, etc.); (b) Med. base (denom.) with guṇa **cet** (cp. moc, yoj, sec, etc. & the analogous formations of **chid,** chind, ched under chindati) to ***(s)qait:** see citta[1], with which further cp. cakṣu, cikita, ciketi, cikitsati, & in meaning passati (he sees = he knows), Gr. *οἶδα* = vidi, E. view = thought, Ger. anschauung] — Forms: (a) **cint:** pres. cinteti, pot. cinteyya; ppr. cintento & cintayanto (Sn 834); — aor. cintesi, 3rd pl. cintesuṃ (J I.149), acintayuṃ (Sn 258); — ger. cintetvā (J I.279) & cintiya (Mhvs VII.17, 32); — grd. cinteyya & cintetabba; pp. cintita (q. v.). Cp. also cintana, cintin. — (b) **cet:** pres. ceteti & cetayati (S I.121), pot. cetaye (Pv II.9[7] = cinteyya PvA 116); ppr. cetayāna (J V.339); fut. cetessati (Vin III.19); — aor. acetayi (Pv I.6[6] = cetesi PvA 34); — ger cecca (Vin III.112; IV.290); also cicca: see sañ°. — grd. cetabba (for *cetetabba only at J IV.157, v. l. ceteyya, expl. by cintetabba); — pp. **cetayita** (q. v.). Cp. also cetanā.

Note. The relation in the use of the two forms is that **cet** is the older & less understood form, since it is usually expl[d] by **cint,** whereas **cint** is never expl[d] by **cet** & therefore appears to be the more frequent & familiar form.

Meaning: (a) (*intr.*) to think, to reflect, to be of opinion, Grouped with (phuṭṭho) vedeti, ceteti, sañjānāti he has the feeling, the awareness (of the feeling), the consciousness S IV.68. Its seat is freq. mentioned with manasā (in the heart), viz. manasā diṭṭhigatāni cintayanto Sn 834; na pāpaṃ manasā pi cetaye Pv II.9[7]; J I.279; PvA 13 (he thought it over), ib. (evaṃ c. you think so); Sdhp 289 (īdisaṃ c. id.) Mhvs VII.18, 32; Miln 233 (cintayati), 406 (cintayitabba). — Prohibitive: **mā cintayi** don't think about it, don't worry, don't be afraid, never mind J I.50, 292, 424; III.289; VI.176; pl. **mā cintayittha** J I.457; IV.414; VI.344; Vism 426; DhA I.12; III.196; also **mā cintesi** J III.535. — (b) (*with acc.*) to ponder, think over, imagine, think out, design, scheme, intend, plan. In this sense grouped with (ceteti) **pakappeti anuseti** to intend, to start to perform, to carry out S II.65. maraṇaṃ ākankhati cetayati (ponders over) S I.121; acinteyyāni na cintetabbāni A II.80; cetabba rūpa (a fit object of thought, a good thought) J IV.157 (= cintetabba); loka cintaṃ c. S V.447; ajjhattarūpe, etc. ceteti Vin III.113; mangalāni acintayuṃ Sn 258; diṭṭhigatāni cintayanto Sn 834; kiṃ cintesi J I.221; sokavinayan'-upāyaṃ c. to devise a means of dispelling the grief PvA 39. — Esp. with **pāpaṃ & pāpakaṃ** to intend evil, to have ill-will against (c. dat.): mā pāpakaṃ akusalaṃ cittaṃ cinteyyātha S V.418; na p. cetaye manasā pi Pv II.9[7] (= cinteyya, pihcyya PvA 116); p. na cintetabba PvA 114; tassā p. acetayi Pv I.6[6] (= cetesi PvA 34); kiṃ amhākaṃ cintesi what do you intend against us? J I.211. — (c) (*with dat.*) (restricted to **ceteti**) to set one's heart on, to think upon, strive after, desire: āgatipunabbhavāya c. to desire a future rebirth S IV.201; vimokkhāya c. to strive after emancipation S III.121; attavyābādhāya c. M III.23 = A I.157 = S IV.339; pabbajjāya c. It 75; rakkhāya me tvaṃ vihito . . . udāhu me cetayase vadhāya J III.146 — **acinteyya** that which must not or cannot be thought A II.80 (cattāri °āni four reflections to be avoided); VvA 323 (a. buddhānubhāva unimaginable majesty of a B.).

Cipiṭa (adj.) [pp. to **cip** (?) see next: cp. Sk. cipiṭa grain flattened after boiling] pressed flat, flattened VvA 222. To be read also at J VI.185 for vippita.

Cippiyamāna [ppr. Pass. of **cip,** see cipiṭa] crushed flat (Rh. D.; cp. also Kern *Toev.*) Miln 261.

Cimilikā (f.) see cilimikā Vin II.150; IV.40; Cp. *Vin. Texts* III.167; *J.P.T.S.* 1885, 39.

Cira (adj.) [Vedic. cira, perhaps to ***queie** to rest, cp. Lat. quiēs, civis; Goth. hveila; Ohg. wīlōn; E. while] long (of time), usually in cpds. & as adv. Either **ciraṃ** (acc.) for a long time Sn 678, 730, 1029; Dh 248; Kh VII.5; J II.110; IV.3; Pv II.3[33] or **cirena** (instr.) after a long time Vin IV.86; DhsA 239; or **cirāya** (dat.) for long Dh 342. cirassa (gen.) see cirassaṃ. — **cirataraṃ** (compar.) for a (comparatively) long time, rather long A III.58; Pv II.8[7]. **cir-â-ciraṃ** continually Vin IV.261; J V.233. — **acira** not long (ago) lately, newly: °arahattappatta S I.196; °pabbajita S I.185; °parinibbute Bhagavati shortly after the death of the Bhagavant D I.204, etc.; Sn p. 59.

-kālaṃ (adv.) a long time freq. e. g. PvA 19, 45, 60, 109; **-ṭṭhitika** perpetual, lasting long A IV.339 (opp. pariyāpajjati); Vv 80[1]; Pug 32, 33; Vism 37, 175; DA I.3. **-dikkhita** (not °dakkhita) having long since been initiated S I.226 = J V.138 (= cirapabbajita); **-nivāsin** dwelling (there) for a long time S II.227; **-paṭika** [cp. Sk. ciraṃ prati] long since, adj. constt in conformity w. the subject Vin I.33; D II.270 = S III.120; **-pabbajita** having long since become a wanderer A III.114; Sn p. 92; DA I.143; **-ppavāsin** (adj.) long absent Dh 219 (= cirappavuttha DhA III.293). **-rattaṃ** (adv.) for a long time Sn 665, 670; J IV.371; and **-rattāya** id. J II.340; Pv I.9[4].

Cirassaṃ (adv.) [origin. gen. of cira = cirasya] at last Vin II.195; D I.179; S I.142; J II.439; III.315; IV.446 (read cirassa passāmi); V.328; Th 1, 868; ThA 217; PvA 60. — **na cirass' eva** shortly after D III.11; J IV.2; DhA III.176; PvA 32. — **sucirass' eva** after a very long while S I.193.

Cirāyati [Sk. cirayati, v. denom. fr. cira] to be long, to tarry, to delay, DhA I.16; VvA 64, 208; cp. ciraṃ karoti id. J II.443.

Cirīṭa [Sk. ciri, cp. kīra] a parrot J V.202 (in comp" cirīti°).

Cilimikā (f.) [Der. fr. cīra] as **cimilikā** at Vin II.150; IV.40 a kind of cloth or carpeting, made from palm-leaves, bark, etc. Also at PvA 144 (doubtful ready).

Cillaka [kilaka or khīlaka, q. v.] a peg, post, pillar, in **dāruka°** Th 2, 390 (cp. ThA 257). Not with Kern (*Toev.*) " a wooden puppet," as der. fr. citta.[1]

Cīnaka (m. nt.) a kind of bean Sn 239 (= aṭavi-pabbata-padesu āropita-jāta-cīna-mugga SnA 283); J V.405.

Cīnapiṭṭha (nt.) red lead DA I.40; DhsA 14.

Cīyati [Pass. of cināti] to be gathered, to be heaped up Sn 428 (cīyate pahūtaṃ puññaṃ). See also ā°.

Cīra (nt.) [Sk. cīra, cp. cīvara] 1. bark, fibre D I.167 (kusa°, vāka°, phalaka°); Vin III.34; A I.295; Pug 55. — a bark dress Vin I.305; J VI.500 (cp. cīraka). — 2. a strip (orig. of bark), in suvaṇṇa°-khacita gold-brocaded VvA 280 (see also next). Cp. ocīraka (under odīraka).

Cīraka [cp. cīra] 1. bark (see cpds.) — 2. a strip, in **suvaṇṇa°** gold brocade (dress) J V.197.

-vāsika (nt.) bark-dress (a punishment) M I.87 = A I.48 = Miln 197.

Cīriya (adj.) [fr. cīra] like or of bark, in cpd. **dāru°** (as Np.) " wood-barker " DhA II.35.

Cīriḷikā (f.) [cp. Sk. cīrī & jhillikā a cricket, cīrilli a sort of large fish] a cricket A III.397 (v. l. cīrikā). Cp. on word-formation pipiḷikā & Mod. Gr. *τσίτσικος* cricket.

Cīvara (nt.) [*Sk. cīvara, prob. = cīra, appl[d] orig. to a dress of bark] the (upper) robe of a Buddhist mendicant. C. is the first one of the set of 4 standard requisites of a wandering bhikkhu, vir. c°, **piṇḍapāta** alms-bowl, **senāsana** lodging, a place to sleep at, **gilāna-paccaya-bhesajja-parikkhāra** medicinal appliances for use in sickness. Thus mentioned passim e. g. Vin III.89, 99, 211; IV.154 sq.; D I.61; M II.102; A I.49; Nd[2] s. v.; It 111. In abbreviated form Sn 339; PvA 7; Sdhp 393. In starting on his begging round the bhikkhu goes **patta-cīvaraṃ ādāya,** that is literally ' taking his bowl & robe.' But this is an elliptical idiom meaning ' putting on his outer robe and taking his bowl.' A bhikkhu never goes into a village without wearing all his robes, he never takes them, or any one of the three, with him. Each of the three is simply an oblong piece of cloth (usually cotton cloth). On the mode of wearing these three robes see the note at *Dialogues* II.145. — Vin III.11; D II.85; Sn p. 21; PvA 10, 13 & passim. The sewing of the robe was a festival for the laity (see under kaṭhina). There are 6 kinds of cloth mentioned for its manufacture, viz. khoma, kappāsika, koseyya, kambala, sāṇa, bhanga Vin. I.58 = 96 = 281 (cp. °dussa). Two kinds of robes are distinguished: one of the gahapatika (layman) a white one, and the other that of the bhikkhu, the c. proper, called paṃsukūlaṃ c. " the dust-heap robe " Vin V.117 (cp. gahapati). — On **cīvara** in general & also on special ordinances concerning its making, wearing & handling see Vin I.46, 49 sq., 196, 198, 253 sq., 285, 287 sq., 306 = II.267 (of var. colours); II.115 sq. (sibbati to sew the c.); III.45, 58 (theft of a c.), 195-223, 254-266; IV.59-62, 120-123, 173, 279 sq., 283 (six kinds). — A III.108 (cīvare kalyāṇakāma); V.100, 206; Vism 62; It 103; PvA 185. — **Sīse cīvaraṃ karoti** to drape the outer robe over the head Vin II.207, 217; °ṃ **khandhe karoti** to drape it over the back Vin II.208, 217; °ṃ **nikkhipati** to lay it down or put it away Vin I.47 sq.; II.152, 224; III.198, 203, 263; °ṃ **saṃharati** to fold it up Vin I.46. — Var. expressions referring to the use of the robe: **atireka°** an extra robe Vin III.195; **acceka°** id. Vin III.260 sq.; **kāla°** (& akāla°) a robe given at (and outside) the specified time Vin III.202 sq.; IV.284, 287; **gahapati°** a layman's r. Vin III.169, 171; **ti°** the three robes, viz. sanghāṭī, uttarāsanga, antaravāsaka Vin I.288, 289; III.11, 195, 198 sq.; V.142; adj. tecīvarika wearing 3 rs. Vin V.193; **dubbala°** (as adj.) with a worn-out c. Vin III.254; IV.59, 154, 286; **paṃsukūla°** the dust-heap robe PvA 141; **sa°-bhatta** food given with a robe Vin IV.77; **lūkha°** (adj.) having a coarse robe Vin I.109 (+ duccola); III.263 (id.); A I.25; **vihāra°** a robe to be used in the monastery Vin III.212.

-kaṇṇa the lappet of a monk's robe DhA III.420; VvA 76 = DhA III.106, cp. cīvarakarṇaka Av.Ś II.184, & °ika Divy 239, 341, 350. **-kamma** (nt.) robe-making Vin II.218; III.60, 240; IV.118, 151; A V.328 sq.; DhA III.342; PvA 73, 145. **-kāra** (-samaya) (the time of) sewing the robes Vin III.256 sq. **-kāla** (-samaya) the right time for accepting robes Vin III.261; IV.286, 287; **-dāna** (-samaya) (the time for) giving robes Vin IV.77, 99; **-dussa** clothing-material Vin IV.279, 280; **-nidāhaka** putting on the c. Vin I.284; **-paṭiggāhaka** the receiver of a robe Vin I.283; II.176; V.205; A III.274 sq.; **-paṭivisa** a portion of the c. Vin I.263, 285, 301; **-palibodha** an obstacle to the valid performance of the kathina ceremony arising from a set of robes being due to a particular person [a technical term of the canon law. See *Vinaya Texts* II.149, 157, 169]. It is one of the two **kaṭhinassa palibodhā** (c. & āvāsa°) Vin I.265; V.117, cp. 178; **-paviveka** (nt.) the seclusion of the robe, i. e. of a non-Buddhist with two other pavivekāni (piṇḍapāta° & senāsana°) at A I.240; **-bhanga** the distribution of robes Vin IV.284; **-bhatta** robes & a meal (given to the bh.) Vin III.265; **-bhājaka** one who deals out the robes Vin I.285; II.176; V.205; A III.274 sq. (cp. °paṭiggāhaka); **-bhisi** a robe rolled up like a pillow Vin I.287 sq.; **-rajju** (f.) a rope for (hanging up) the robes; in the Vinaya always comb[d] with °vaṃsa (see below); **-lūkha** (adj.) one who is poorly dressed Pug 53; **-vaṃsa** a bamboo peg for hanging up a robe (cp. °rajju) Vin I.47, 286; II.117,

121, 152, 153, 209, 222; III.59; J I.9; DhA III.342; **-sankamanīya** (nt.) a robe that ought to be handed over (to its legal owner) Vin IV.282; 283.

Cuṇṇa [Sk. cūrṇa, pp. of carvati, to chew, to *sqer to cut, break up, as in Lat. caro, Sk. kṛṇāti (cp. kaṭu); cp. Lit. kiĩwis axe, Lat. scrūpus sharp stone, scrupulus, scortum. See also calaka[2] & cp. Sk. kṣunna of **kṣud** to grind, to which prob. P. kuḍḍa] 1. pp. broken up, powdered; only in cpd. °**vicuṇṇa** crushed to bits, smashed up, piecemeal J I.73; II.120, 159, 216; III.74. — 2. (nt.) (a) any hard substance ground into a powder; dust, sand J I.216; VvA 65 (paṃsu°); Pv III.3[3] (suvaṇṇa° gold-dust; PvA 189=vālikā); DA I.245 (id.); DhsA 12. — (b) esp. "chunam" (Anglo-Ind.) i. e. a plaster, of which quicklime & sand are the chief ingredients & which is largely used in building, but also applied to the skin as a sort of soap-powder in bathing. Often comb[d] with **mattikā** clay, in distinction of which **c.** is for delicate use (tender skin), whereas **m.** for rougher purposes (see Vin I.202); cuṇṇāni bhesajjāni an application of c. Vin I.202. — Vin I.47=52; II.220, 224 sq.; A I.208; III.25; J V.89. cuṇṇa-tela-vāḷaṇḍupaka Vism 142 (where Asl 115 reads cuṇṇaṃ vā telaṃ vā leḷḍūpaka). — **nahāniya**° D I.74=M III.92; PvA 46; na hāna° J II.403, 404. — **gandha**-cuṇṇa aromatic (bath) powder J I.87, 290; III.276; **candana**° id. Miln 13, 18. — **iṭṭhaka**° plaster (which is rubbed on the head of one to be executed) PvA 4, cp. Mṛcchakaṭika X, beginning (stanza 5) "piṣṭa-cūrṇâvakīrṇaśca puruṣo 'haṃ paśūkṛtaḥ."

-cālanī a mortar for the preparation of chunam Vin I.202; **-piṇḍa** a lump of ch. Vin III.260; IV.154 sq.

Cuṇṇaka (adj.) [fr. cuṇṇa] (a) a preparation of chunam, paint (for the face, mukha°) D I.7; M II.64=Th 1, 771; J V.302. — (b) powder: cuṇṇakajātāni reduced to powder M III.92 (aṭṭhikāni). — f. °**ikā** in cuṇṇika-maṃsa mince meat J I.243.

Cuṇṇeti [Denom. of cuṇṇa] to grind to powder, to crush; to powder or paint w. chunam Vin II.107 (mukhaṃ); J IV.457. — ppr. pass **cuṇṇiyamāna** being ground J VI.185.

Cuta [pp. of cavati; Sk. cyuta] 1. (adj.) shifted, disappeared, deceased, passed from one existence to another Vin IV.216; Sn 774, 809; It 19, 99; J I.139, 205; Pug 17. — **-accuta** permanent, not under the sway of Death, Ep. of Nibbāna Dh 225. — 2. (n.) in cpd. **cutûpapāta** disappearance & reappearance, transmigration, Saṃsāra (see cuti) S II.67 (āgatigatiyā sati c° hoti); A III.420; IV.178; DhA I.259; usually in phrase **sattānaṃ cutûpapāta-ñāṇa** the discerning of the saṃsāra of beings D I.82=M I.248; D III.111. As **cutuppāta** at A II.183. Cp. jātisaṃsāra-ñāṇa.

Cuti (f.) [cp. Sk. cyuti, to cavati] vanishing, passing away, decease, shifting out of existence (opp. upapatti, cp. also gati & āgati) D I.162; S II.3=42; III.53; M I.49; Sn 643; Dh 419; J I.19, 434; Vism 292, 460, 554; DhA IV.228.

Cudita (adj.) [pp. of codati] being urged, receiving blame, being reproved Vin I.173; II.250; II.250, 251; M I.95 sq.; A III.196 sq. -°**ka** id. Vin V.115, 158, 161, 164.

Cuddasa [contracted fr. catuddasa, Sk. caturdaśa, cp. catur] fourteen J I.71; VI.8; Miln 12; DhA III.120, 186.

Cunda an artist who works in ivory J VI.261 (Com: dantakāra); Miln 331.

Cundakāra a turner J VI.339.

Cumbaṭa (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a pillow J I.53 (dukūla°); II.21 (id.); VvA 73. — (b) a wreath J III.87. Cp. next.

Cumbaṭaka (nt.) cumbaṭa, viz. (a) a pillow DhA I.139; VvA 33, 165.—(b) a wreath J IV.231 (puppha°); SnA 137; DhA I.72 (mālā°).

Cumbati [Sk. cumbati. Dhtp 197 defines as "vadaṇa-saṇyoge"] to kiss J II.193; V.328; VI.291, 344; VvA 260. Cp. pari°.

Culla & cūḷa (adj.) [Sk. kṣulla=kṣudra (P. khudda, see khuddaka), with c: k=cuṇṇa: kṣud] small, minor (opp. mahā great, major), often in conn. with names & titles of books, e. g. c° Anāthapiṇḍika=A jr. J II.287, cp. Anglo-Indian chota sahīb the younger gentleman (Hind. chhota=culla); or Culla-vagga, the minor section (Vin II.) as subordinate to Mahā-vagga (Vin I.), Culla-niddesa the minor exposition (following upon Mahā-niddesa); culla-sīla the simple precepts of ethics (opp. mahā° the detailed sīla) D I.5, etc. Otherwise only in cpds.:

-anguli little finger DhA II.86. **-ûpaṭṭhāka** a "lesser" follower, i. e. a personal attendant (of a thera) J I.108 (cūḷ°); II.325 (cull°; DhA I.135; II.260; cūḷ); **-pitā** an uncle ("lesser" father=sort of father, cp. Lat. matertera, patruus, Ger. Vetter=father jun.) J II.5; III.456 (v. l. petteyya); PvA 107; DhA I.221 (cūḷa°).

Cullāsīti [=caturāsīti] eighty-four J VI.226 (mahākappe as duration of Saṃsāra); PvA 254 (id.). Also as **cūḷāsīti** q. v.

Cūḷikā (f.) [Sk. cūlikā, cp. cūḍā]=cūḷa; **kaṇṇa**° the root of the ear J II.276; Vism 249, 255; DhA IV.13 (of an elephant). °**baddha** S II.182; *KS* II.122. See also **cūḷā**.

Cūḷa [Sk. cūḍa & cūlikā] 1. swelling, protuberance; root, knot, crest. As kaṇṇa-cūḷa the root of an elephant's ear J VI.488. **aḍḍha-cūḷa** a measure (see aḍḍha). See also cūlikā. — 2. (adj.) see **culla.**

Cūḷaka (adj.) [fr. cūḷā] having a cūḷa or top-knot; **pañca**° with five top-knots J V.250 (of a boy).

Cūḷanikā (f.) [Der. fr. culla, q. v.] only in phrase **sahassī cūḷanikā lokadhātu** "the system of the 1,000 lesser worlds" (distinguished from the dvi-sahassī majjhimakā & the ti-sahassī mahāsahassi lokadhātu) A I.227; Nd[2] 235, 2[b].

Cūḷā (f.) [Vedic cūḍā. to cūḍa]=cūḷa, usually in sense of crest only, esp. denoting the lock of hair left on the crown of the head when the rest of the head is shaved (cp. Anglo-Indian chuḍā & Gujarāti chotali) J I.64, 462; V.153, 249 (pañcacūḷā kumārā); DhA I.294; as mark of distinction of a king J III.211; V.187; of a servant J VI.135. — a cock's comb J II.410; III.265.

-maṇi (m.) a jewel worn in a crest or diadem, a jewelled crest J I.65; II.122; V.441.

Cūḷāsīti for cullāsīti at Th 2, 51.

Ce [Vedic ced; ce=Lat. que in absque, ne-c, etc., Goth. h in ni-h. see also ca 3] conditional particle "if," constructed either with Indicative (ito ce pi yojanasate viharati even if he lived 100 y. from here D I.117) or Conditional (tatra ce tumhe assatha kupitā D I.3), or Potential (passe ce vipulaṃ sukhaṃ Dh 290). — Always enclitic (like Lat. que) & as a rule placed after the emphasized word at the beginning of the sentence: puñ-ñañ ce puriso kayirā Dh 118; brāhmaṇo ce tvaṃ brūsi Sn 457. Usually added to pronouns or pron. adverbs: ahañ ce va kho pana ceteyyaṃ D I.185; ettha ce te mano atthi S I.116, or comb[d] with other particles, as **noce, yañce, sace** (q. v.). Freq. also in comb[n] with other indef. interrog. or emphatic particles, as **ce va kho pana** if then, if now: ahañ ce va kho pana paṅhaṃ puccheyyaṃ D I.117; ahañ ce va kho pana abhivādeyyaṃ D I.125; **api** (pi) **ce** even if: api ce vassasataṃ jīve mānavo Sn 589.

Cecca=cicca (equal to sañcicca), ger. of cinteti, corresp. to either *cetya [**cet**] or *cintya [**cint**]; only in ster. def. jānanto sañjānanto cecca abhivitaritvā Vin II.91; III.73, 112; IV.290.

Ceṭa a servant, a boy J III.478. See next.

Ceṭaka a servant, a slave, a (bad) fellow Vin IV.66; J II.176=DhA IV.92 (duṭṭha° miserable fellow); III.281; IV.82 (bhātika-ceṭakā rascals of brothers); V.385; Miln 222.

Cetaka a decoy-bird (Com. dīpaka-tittira, exciting partridge) J III.357.

Cetakedu a kind of bird J VI.538. See also cela°.

Cetanaka (adj.) [see cetanā] connected with a thought or intention J VI.304; usually in **a°** without a thought, unintentional J II.375; VI.178; Vbh 419.

Cetanā [f. abstr. fr. **cet**, see cinteti] state of ceto in action, thinking as active thought, intention, purpose, will. Defined as action (**kamma**: A III.415; cp. KV. VIII.9, § 38 untraced quotation; cp. A V.292). Often comb^{d} w. patthanā & paṇidhi (wish & aspiration), e. g. S II.99, 154; A I.32, 224; V 212; Nd^{2} 112 (in def. of asucimanussā, people of ignoble action: asuciyā cetanāya, patthanāya, paṇidhinā samannāgatā). Also classed with these in a larger group in KV., e. g. 343, 380. — Comb^{d} w. vedanā saññā c. citta phassa manasikāra in def. of nāmakāya (opp. rūpakāya) S II.3 (without citta), Ps I.183 (do.); Nett 77, 78. — Enum^{d} under the four blessings of vatthu, paccaya, c., guṇātireka (-sampadā) & def. as "cetanāya somanassa-sahagata-ñāṇa-sampayutta-bhāvo" at DhA III.94. — C. is opposed to **cetasika** (i. e. ceto) in its determination of the 7 items of good conduct (see sīla) which refers to actions of the body (or are *wilful*, called cetanākamma Nett 43, 96; otherwise distinguished as kāya- & vacīkammantā A V.292 sq.), whereas the 3 last items (sīla 8-10) refer to the behaviour of the mind (cetasika kamma Nett., mano-kammanta A), viz. the shrinking back from covetousness, malice, & wrong views. — Vin III.112; S III.60; A II.232 (kaṇhassa kammassa pahānāya cetanā: intention to give up wrong-doing); VvA 72 (vadhaka-cetanā wilful murder); maraṇa-cetanā intention of death DhA I.20; āhār' āsā cetanā intention consisting in desire for food Vism 537. — PvA 8, 30 (pariccāga° intention to give); Pug 12; Miln 94; Sdhp 52, 72. — In scholastic lgg. often expl^{d} as cetanā sañcetanā sañcetayitatta (viz. state or behaviour of volition) Dhs 5; Vbh 285. — Cp. Dhs 58 (+citta); Vbh 401 (id.); Vbh 40, 403; Vism 463 (cetayatī ti cetanā; abhisandahatī ti attho).

Cetayita [pp. of ceteti, see cinteti] intended A V.187; Miln 62.

Cetasa[1] N. of a tree, perhaps the yellow Myrobalan J V.420.

Cetasa[2] (adj.) [orig. the gen. of ceto used as nominative] only in -°: sucetasa of a good mind, good-hearted S I.4=29, 46=52; paraphrased by Buddhaghosa as sundaracetasa; pāpa° of a wicked mind, evil-minded S I.70=98; **a°** without mind S I.198; **sabba°** all-hearted, with all one's mind or heart, in phrase aṭṭhikatvā manasikatvā sabbacetaso samannāharitva ohitasoto (of one paying careful & proper attention) S I.112 sq.=189, 220; A II.116; III.163, 402; IV.167. The editors have often misunderstood the phrase & we freq. find vv. ll. with sabbaṃ cetaso & sabbaṃ cetasā, — appamāṇa° S IV.186; avyāpanna° S V.74.

Cetasika (adj.) belonging to ceto, mental (opp. **kāyika** physical). Kāyikaṃ sukhaṃ cetasikaṃ s. A I.81; S V. 209; kāyikā darathā c. d. M III.287, 288; c. **dukkhaṃ** D II 306; A I.157; c. roga J III.337. **c. kamma** is sīla 8-10 (see under cetanā) Nett 43. — As n. comb^{d} **with citta it is to be taken as supplementing it, viz. mind & all that belongs to it, mind and mental properties, adjuncts, co-efficients (cp. vitakka-vicāra & such cpds. as phalâphala, bhavâbhava) D I.213; see also citta. - Occurring in the Nikāyas in sg. only, it came to be used in pl. and, as an ultimate category, the 52 cetasikas, with citta as bare consciousness, practically superseded in mental analysis, the 5 khandha-category.** See *Cpd.* p. 1 and pt. II. Mrs. Rh. D., *Bud. Psy.* 6, 148, 175. **-°cetasikā dhammā** Ps I.84; Vbh 421; Dhs 3, 18, etc. (cp. *Dhs. trsl.* pp. 6, 148).

Cetaso gen. sg. of ceto, functioning as gen. to citta (see citta & ceto).

Cetāpana (nt.) [see cetāpeti; cp. BSk. cetanika] barter Vin III.216, see also *Vin. Texts* I.22 & Kacc. 322.

Cetāpeti [Caus. of *cetati to **ci**, collect; see also Kern, *Toev.* s. v.] to get in exchange, to barter, buy Vin III.216 (expl^{d} by parivatteti), 237; IV.250.

Cetiya (nt.) [cp. from **ci**, to heap up, cp. citi, cināti] 1. a tumulus, sepulchral monument, cairn, M I.20; Dh 188; J I.237; VI.173; SnA 194 (dhātu-gharaṃ katvā cetiyaṃ patiṭṭhāpesuṃ); KhA 221; DhA III.29 (dhātu°); IV. 64; VvA 142; Sdhp 428, 430. Pre-Buddhistic cetiyas mentioned by name are Aggāḷava° Vin II.172; S I.185; Sn p. 59; DhA III.170; Ānanda° D II.123, 126; Udena° D II.102, 118; III.9; DhA III.246; Gotama (ka)° ibid.; Cāpāla° D II.102, 118; S V.250; Ma- kuṭa-bandhana° D II.160; Bahuputta° D II.102, 118; III.10; S II.220; A IV.16; Sattambaka° D II.102, 118; Sārandada D II.118, 175; A III.167; Supatiṭṭha° Vin I.35.

-aṅgaṇa the open space round a Cetiya Miln 366; Vism 144, 188, 392; DA I.191, 197; VvA 254. **-vandanā** Cetiya worship Vism 299.

Ceteti see cinteti.

Ceto (nt.) [Sk. cetas]=citta, q. v. for detail concerning derivation, inflexion & meaning. Cp. also cinteti. - Only the gen. **cetaso** & the instr. **cetasā** are in use; besides these there is an adj. cetaso, der. from nom. base cetas. Another adj.-form is the inflected nom. ceto, occurring only in **viceto** S V.447 (+ummatto, out of mind).

I. **Ceto** in its relation to similar terms: (a) with **kāya** & **vācā**: kāyena vācāya cetasā (with hand, speech & heart) Sn 232; Kh IX. kāya (vācā°, ceto°) -muni a saint in action, speech & thought A I.273=Nd^{2} 514. In this phrase the Nd has mano° for ceto°, which is also a v. l. at A-passage. — (b) with **paññā** (see citta IV. b) in ceto-vimutti, paññā-vimutti (see below IV.). — (c) with samādhi, pīti, sukha, etc.: see °pharaṇatā below.

II. **Cetaso** (gen.) (a) *heart.* c° upakkilesa (stain of h.) D III.49, 101; S V.93. Ñatta (attachment) S V.64. appasāda (unfaith) S I.179; ekodibhāva (singleness) D III.78; S IV.236 (see 2nd jhāna); āvaraṇāni (hindrances) S 66. — vimokkha (redemption) S I.159. santi (tranquillity) Sn 584, 593. vūpasama (id.) A I.4; S V.65. vinibandha (freedom) D III.238=A III.249; IV.461 sq. — (b) *mind.* c° vikkhepa (disturbance) A III.448; V.149; uttrāsa (fear) Vbh 367. abhiniropanā (application) Dhs 7. — (c) *thought.* in c° parivitakko udapādi "there arose a reflection in me (gen.)" S I.139; II.273; III.96, 103.

III. **Cetasā** (instr.) — (a) *heart.* mettā-sahagatena c. (with a h. full of love) freq. in phrase ekaṃ disaṃ pharitvā, etc. e. g. D I.186, III.78, 223; S IV.296; A I.183; II.129; IV.390; V.299, 344; Vbh 272. **ujubhūtena** (upright) S II.279; A I.63; **vivaṭena** (open) D III.223=S V.263; A IV.86. **macchera-maḷa-pariyuṭṭhitena** (in which has arisen the dirt of selfishness) S IV.240; A II.58. **santim pappuyya c.** S I.212. **taṇhādhipateyyena** (standing under the sway of thirst) S III.103. — **vippasannena** (devout) S I.32=57, 100; Dh 79; Pv I.10^{10}. **muttena** A IV.244. **vimariyādi-katena** S III.31. **vigatâbhijjhena** D III.49. **pathavī-āpo etc.-samena** A IV.375 sq. **ākāsasamena** A III.315 sq. **sabba°** S II.220. **abhijjhā-sahagatena** A I.206. **satārakkhena** D III.269; A V.30. — **migabhūtena cetasā, with the heart of a**

wild creature M I.450. — **acetasā** without feeling, heartlessly J IV.52, 57. — (b) *mind:* in two phrases, viz. (*a*) c. **anuvitakketi anuvicāreti** "to ponder & think over in one's mind" D III.242; A I.264; III.178; — (*β*) c. **pajānāti** (or manasikaroti) "to know in one's mind," in the foll. expressions: para-sattānaṃ para-puggalānaṃ cetasā ceto-paricca pajānāti "he knows in his mind the ways of thought (the state of heart) of other beings" (see ceto-paricca & °pariyāya) M II.19; S II.121, 213; V.265; A I.255=III.17=280. puggalaṃ paduṭṭha-cittaṃ evaṃ c° ceto-paricca p. It 12, cp. 13. Arahanto . . . Bhagavanto c° cetoparicca viditā D III.100. para-cittapariyāya kusalo evaṃ c° ceto-paricca manasikaroti A V.160. Bhagavā [brāhmaṇassa] c° ceto-parivitakkaṃ aññāya "perceiving in his mind the thought of [the b.]" S I.178; D III.6; A III.374; Miln 10.

IV. *Cpds.* **-khila** fallowness, waste of heart or mind, usually as pañca c-khilā, viz. arising from doubt in the Master, the Norm, the Community, or the Teaching, or from anger against one's fellow-disciples D III.237, 278; M I.101; A III.248=IV.460=V.17; J III.291; Vbh 377; Vism 211. **-paṇidhi** resolution, intention, aspiration Vv 47[12] (=cittassa samma-d-eva ṭhapanaṃ VvA 203); Miln 129; **-padosa** corruption of the h., wickedness, A I.8; It [illegible]2, 13 (opp. pasāda): **-paricca** "as regards the heart," i. e. state of heart, ways of thought, character, mind (=pariyāya) in °ñāṇa Th 2, 71=227 (expl[d] at ThA 76, 197 by cetopariyañāṇa) see phrase cetasā c-p. above (III. b.); **-pariyāya** the ways of the heart (=paricca), in para-ceto-pariyāya-kusalo "an expert in the ways of others' hearts" A V.100; c.-p-kovido encompassing the heart of others S I.146, 194=Th 1, 1248; I.190=Th 1, 1262. Also with syncope: °**pariyañāṇa** D I.79; III.100; Vism 431; DA I.223. **-parivitakka** reflecting, reasoning S I.103, 178; **-pharaṇatā** the breaking forth or the effulgence of heart, as one of five ideals to be pursued, viz. samādhi, pīti-pharaṇatā, sukha°, ceto°, āloka° D III.278; **-vasippatta** mastery over one's h. A II.6, 36, 185; IV.312; M I.377; Vism 382; Miln 82, 85; **-vimutti** emancipation of h. (always w. paññā-vimutti), which follows out of the destruction of the intoxications of the heart (āsavānaṃ khayā anāsavā c.-v.) Vin I.11 (akuppā); D I.156, 167, 251; III.78, 108, 248 (muditā); S II.265 (mettā); M I.197 (akuppā), 205, 296; III.145 (appamāṇā, mahaggatā); A I.124; II.6, 36; III.84; Sn 725, 727=It 106; It 20 (mettā), 75, 97; Pug 27, 62; Vbh 86 (mettā) Nett 81 (virāgā); DA I.313 (=cittavimutti); **-vivaraṇa** setting the h. free A IV.352; V.67. See also arahant II D. **-samatha** calm of h. Th 2, 118; **-samādhi** concentration of mind (=citta-samādhi DA I.104) D I.15; III. 30; S IV.297; A II.54; III.51; **-samphassa** contact with thought Dhs 3.

Cela (nt.) [Derivation unknown. Cp. Sk. cela] cloth, esp. clothes worn, garment, dress A I.206; Pv II.12[7] (kañcanā° for kañcana°); III.9[3] (for veḷa); dhāti° baby's napkin J III.539. In simile of one whose clothes are on fire (āditta°+ādittasīsa) S V.440; A II.93; III.307; IV.320. — *accela* a naked ascetic D I.161, 165≈; J V.75; VI.222. **-aṇḍaka** (v. l. aṇḍuka) a loincloth M I.150; **-ukkhepa** waving of garments (as sign of applause), usually with sādhukāra J I.54; II.253; III.285; V.67; DhA II.43; SnA II.225; VvA 132, 140; **-paṭṭikā** (not °pattika) a bandage of cloth, a turban Vin II.128 (Bdhgh. cela-sandhara); M II.93, DhA III.136; **-vitāna** an awning J I.178; II.289; IV.378; Mhbv 122; Vism 108.

Celaka 1. one who is clothed; acelaka without clothes D I.166; M I.77. — 2. a standard-bearer [cp. Sk. ceḍaka P. ceṭa & in meaning E. knight > Ger. knecht; knave > knabe, knappe] D I.51; DA I.156; A IV. 107, 110; Miln 331.

Celakedu=cetakedu J VI.538.

Celāpaka=celāvaka J V.418.

Celāvaka [cp. Sk. chilla ?] a kind of bird J VI.358 (Com. celabaka; is it celā bakā ?); J V.416. See also **celāpaka**.

Cokkha (adj.) [Cp. Sk. cokṣa] clean J III.21; **°bhāva** cleanliness M I.39 (=visuddhibhāva; to be read for **T mokkha°** ? See Trenckner's note on p. 530).

Coca (nt.) [Both derivation & meaning uncertain. The word is certainly not Aryan. See the note at *Vinaya Texts* II.132] the cocoa-nut or banana, or cinnamon J V.420 (°vana); **-°pāna** a sweet drink of banana or cocoa-nut milk Vin I.246.

Codaka (adj.) [to codeti] one who rebukes; exhorting, reproving Vin I.173; II 248 sq.; V.158, 159 etc.; S I.63; M I.95 sq.; D III.236; A I.53; III.196; IV.193 sq.; DA I.40.

Codanā (f.) [see codeti] reproof, exhortation D I.230; III.218; A III.352; Vin V.158, 159; Vism 276. As ttg. in **codan' atthe nipāto** an exhortative particle J VI.211 (for ingha); VvA 237 (id.); PvA 88 v. l. (for handa).

Codita [pp. of codeti, q. v.] urged, exhorted, incited; questioned Sn 819; J VI.256; Pv II.9[66]; Vv 16[1]; PvA 152; Sdhp 309.

Codetar [n. ag. to codeti] one who reproves, one who exacts blame, etc. Vin V.184.

Codeti [Vedic codati & codayati, from **cud**] aor. **acodayi** (J V.112), inf. codetuṃ, grd. codetabba; Pass. **cujjati** & codiyati; pp. cudita & codita (q. v.): Caus. **codāpeti** (Vin. III.165) to urge, incite, exhort; to reprove, reprimand, to call forth, to question; in spec. sense to demand payment of a debt (J VI.69 iṇaṃ codetvā; 245; Sn 120 iṇaṃ cujjamāna being pressed to pay up; PvA 3 iṇayikehi codiyamāna) D I.230; Vin I.43 (āpattiyā c. to reprove for an offence), 114, 170 sq., 322 sq.; II.2 sq., 80 sq.; III.164, etc.; J V.112; Dh 379; PvA 39, 74.

Copana (nt.) [**cup,** copati to stir, rel. to **kup,** see kuppati] moving, stirring DhA IV.85; DhsA 92, 240, 323.

Cora [**cur,** corayati to steal; Dhtp 530=theyye] a thief, a robber Vin I.74, 75, 88, 149; S II.100, 128=A II.240; S II.188 (gāmaghāta, etc.); IV.173; M II.74=Th 1, 786; A I.48; II.121 sq.; IV.92, 278; Sn 135, 616, 652; J I.264 (°rājā, the robber king); II.104; III.84; Miln 20; Vism 180 (sah' oḍḍha c.), 314 (in simile), 489 (rāja-puris' ânubandha°, in comparison), 569 (andhakāre corassa hattha-pasāraṇaṃ viya); DhA II.30; PvA 3, 54, 274. — **mahā°** a great robber Vin III.89; D III.203; A I.153; III.128; IV.339; Miln 185. — Often used in similes; see *J.P.T.S.* 1907, 87.

-aṭavi wood of robbers Vism 190. — **upaddava** an attack from robbers J I.267; **-kathā** talk about thieves (one of the forbidden pastimes, see kathā) D I.7=Vin I.188≈; **-ghātaka** an executioner A II.207; J III.178; IV.447; V.303; PvA 5.

Coraka [cp. Sk. coraka] a plant used for the preparation of perfume J VI.537.

Corikā f. thieving, theft Vin I.208; J III.508; Miln 158; PvA 4, 86, 192; VvA 72 (=theyyā).

Corī (f.) a female thief Vin IV.276; J II.363; (adj.) thievish, deceitful J I.295. — **dāraka°** a female kidnapper J VI.337.

Corovassikaṃ at Nd[2] 40 (p. 85) read terovassikaṃ (as S IV.185).

Cola (& coḷa) [Cp. Sk. coḍa] a piece of cloth, a rag S I.34; J IV.380; Miln 169; PvA 73; Sdhp 396. **-bhisi** a mat spread with a piece of cloth (as a seat) Vin IV.40. — **duccola** clad in rags, badly dressed Vin I.109; III.263.

Colaka (& coḷaka)=cola Vin I.48, 296; II.113, 151, 174, 208, 225; Pv II.1[7]; Miln 53 (bark for tinder ?); DhA II.173.

Ch.

Cha & **Chaḷ** (cha in composition effects gemination of consonant, e. g. chabbīsati = cha + vīsati, chabbaṇṇa = cha + vaṇṇa, chaḷ only before vowels in comp^{n}: chaḷaṅga, chaḷ-abhiññā) [Vedic ṣaṣ & ṣaṭ (ṣaḍ = chaḷ), Gr. ἕξ, Lat. sex, Goth, saihs] the number six.

Cases: nom. cha, gen. channaṇ, instr. chahi (& chambhī (?) J IV.310, which should be chambhi & prob. chabbhi = ṣaḍbhiḥ; see also chambhī), loc. chasu (& chassu), num. ord. chaṭṭha the sixth. Cp. also saṭṭhi (60) soḷasa (16). Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd^{2} 514 (in pairs of 3: see muni); 6 bhikkhus as a "clique" (see chabaggiya, cp. the Vestal virgins in Rome, 6 in number); 6 are the sciences of the Veda (see chaḷaṅga); there are 6 buddha-dhammā (Nd^{2} 466); 6 viññāṇakāyā (see upadhi); 6 senses & sense-organs (see āyatana) — cha dānasālā J I.282; oraṇ chahi māsehi kālakiriyā bhavissati (I shall die in 6 months, i. e. not just yet, but very soon, after the "next" moon) Pv IV.3^{35}. Six bodily faults J I.394 (viz. too long, too short, too thin, too fat, too black, too white). Six thousand Gandhabbas J II.334.

-aṇsa six-cornered Dhs 617. **-anga** the set of six Vedāṅgas, disciplines of Vedic science, viz. 1. kappa, 2. vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. jotisattha (thus enum^{d} at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D III.269; Vv 63^{16}; Pv II.6^{13}; Miln 178, 236. With ref. to the upekkhās, one is called the "one of six parts" (chaḷ-ang' upekkhā) Vism 160. **-abhiññā** the 6 branches of higher knowledge Vin II.161; Pug 14. See abhiññā. **-âsīti** eighty-six [i. e. twice that many in all directions: psychologically 6 × 80 = 6 × (4 × 2)^{10}], of people: an immense number, millions Pv II.13^{7}; of Petas PvA 212; of sufferings in Niraya Pv III.10^{6}. **-âhaṇ** for six days J III.471. **-kaṇṇa** heard by six ears, i. e. public (opp. catukaṇṇa) J VI.392. **-tiṇsa(ti)** thirty-six A II.3; It 15; Dh 339; DhA III.211, 224 (°yojana-parimaṇḍala); IV.48. **-danta** having six tusks, in °*daha* N. of one of the Great Lakes of the Himavant (satta-mahā-sarā), lit. lake of the elephant with 6 tusks. cp. cha-visāṇa Vism 416. **-dvārika** entering through six doors (i. e. the senses) DhA IV.221 (taṇhā). **-dhātura** (= dhātuya) consisting of six elements M III.239. **-pañca** (chappañca) six or five Miln 292. **-phass' āyatana** having six seats of contact (i. e. the outer senses) M III.239; Th 1, 755; PvA 52; cp. Sn 169. **-baṇṇa** (= vaṇṇa) consisting of six colours (of raṇsi, rays) J V.40; DhA I.249; II.41; IV.99. **-baggiya** (= vaggiya) forming a group of six, a set of (sinful) Bhikkhus taken as exemplification of trespassing the rules of the Vinaya (cp. Oldenberg, *Buddha* ²384). Their names are Assaji, Punabhasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka Vin II.1, 77, and passim; J II.387; DhA III.330. **-bassāni** (= vassāni) six years J I.85; DhA III.195. **-bidha** (= vidha) sixfold Vism 184. **-bisāṇa** (= visāṇa) having six (i. e. a "major set") of tusks (of pre-eminent elephants) J V.42 (Nāgarājā), 48 (kuñjara), cp. chaddanta. — **bīsati** (= visati) twenty-six DhA IV.233 (devalokā).

Chakana & **Chakaṇa** (nt.) [Vedic śakṛt & śakan, Gr. κόπρος; Sk. chagana is later, see Trenckner, *Notes* 62 n. 16] the dung of animals Vin I.202; J III.386 (ṇ); V.286; VI.392 (ṇ).

Chakaṇaṭī (f.) = chakana Nd^{2} 199.

Chakala [cp. Sk. chagala, from chāga heifer] a he-goat J VI.237; °**ka** ibid. & Vin III.166. — f. **chakalī** J VI.559.

Chakka (nt.) [fr. cha) set of six Vism 242 (me[illegible] & mutta°).

Chakkhattuṇ (adv.) [Sk. ṣaṭkṛtvas] six times D II.198; DhA III.196.

Chaṭṭha the sixth Sn 171, 437; DhA III.200; SnA 364. Also as **chaṭṭhama** Sn 101, 103; J III.280.

Chaḍḍaka (adj.) throwing away, removing, in **puppha°** a flower-rubbish remover (see pukkusa) Th 1, 620; Vism 194; — f. **chaḍḍikā** see kacavara°.

Chaḍḍana (nt.) throwing away, rejecting J I.290; Dhtp 571. —ī (f.) a shovel, dust-pan DhA III.7. See kacavara°

Chaḍḍita [pp. of chaḍḍeti] thrown out, vomited; cast away, rejected, left behind S III.143; J I.91, 478; Pv II.2^{3} (= ucchiṭṭhaṇ vantan ti attho PvA 80); VvA 100; PvA 78, 185.

Chaḍḍeti [Vedic chardayati & chṛṇatti to vomit; cp. also avaskara excrements & karīsa dung. From ***sqer** to eliminate, separate, throw out (Gr. κρίνω, Lat. ex-(s)cerno), cp. Gr. σκῶρ, Lat. mus(s)cerda, Ags. scearn] to spit out, to vomit, throw away; abandon, leave, reject Vin 214 sq.; IV.265; M I.207; S I.169 (chaṭṭehi wrongly for chaḍḍehi) = Sn p. 15; J I.61, 254, 265, 292; V.427; Pug 33; DhA I.95 (uṇhaṇ lohitaṇ ch. to kill oneself); II.101; III.171; VvA 126; PvA 43, 63, 174, 211; 255; Miln 15. — ger. **chaḍḍūna** Th 2, 469 (= chaḍḍetvā ThA 284); grd. **chaḍḍetabba** Vin I.48; J II.2; chaḍḍanīya Miln 252; chaḍḍiya (to be set aside) M I.12 sq. — Pass. **chaḍḍīyati** PvA 174. — Caus. **chaḍḍāpeti** to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin IV.265; J I.137; IV.139; VI.185, 534; Vism 182. — pp. **chaḍḍita** (q. v.). — See also kacavara°.

Chaṇa a festival J I.423, 489 (surā°), 499; II.48 (maṅgala°), 143, III.287, 446, 538; IV.115 (surā°); V.212; VI.221; 399 (°bheri); DhA III. 100 (surā°), 443 (°vesa); IV.195; VvA 173.

Chaṇaka [= akkhaṇa? Kern; cp. Sk. *ākhaṇa] the Chaṇaka plant Miln 352; cp. akkhaṇa.

Chatta^{1} (nt.) [late Vedic chattra = *chad-tra, covering to **chad**, see chādati] a sunshade ("parasol" would be misleading. The handle of a chatta is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin I.152; II.114; D I.7≈; II.15 (seta°, under which Gotama is seated); J I.267 (seta°); IV.16;

v.383; vi.370; Sn 688, 689; Miln 355; DhA i.380 sq.; DA i.89; PvA 47. — Esp. as **seta°** the royal canopy, one of the 5 insignia regis (setachatta-pamukhaṇ pañcavidhaṇ rāja-kakudhabhaṇḍaṇ PvA 74), see kakudha-bhaṇḍa. J vi.4, 223, 389; °ṇ **ussāpeti** to unfold the r. canopy PvA 75; DhA i.161, 167. See also **paṇṇa°**.

-daṇḍa the handle of a sunshade DhA iii.212; **-nāḷi** the tube or shaft (of reeds or bamboo) used for the making of sunshades M ii.116; **-mangala** the coronation festival J iii.407; DhA iii.307; VvA 66.

Chatta[2] [cp. Sk. chātra, one who carries his master's sunshade] a pupil, a student J ii.428.

Chattaka (m. nt.) 1. a sun-shade J vi.252; Th 2, 23 (= ThA 29 as nickname of sun-shade makers). See also **paṇṇa°**. — 2. **ahi°** "snake's sun-shade," N. for a mushroom; toadstool D iii.87; J ii.95; a mushroom, toadstool J ii.95.

Chattiṇsakkhattuṇ (adv.) thirty-six times It 15.

Chada [cp. chādeti **chad** = saṇvaraṇe Dhtp 586] anything that covers, protects or hides, viz. a cover, an awning D i.7≈ (sa-uttara° but °chadana at D ii.194); — a veil, in phrase **vivaṭacchada** "with the veil lifted" thus spelt only at Nd[2] 242, 593, DhA i.106 (vivattha°, v. l. vaṭṭha°) & DA i.251 (vivatta°), otherwise **°chadda**; — shelter, clothing in phrase ghāsacchada Pug 51 (see ghāsa & cp. chāda); — a hedge J vi.60; — a wing Th 1, 1108 (citra°).

Chadana (nt.) [Vedic **chad**] = chada, viz. *lit.* 1. a cover, covering J i.376; v.241. — 2. a thatch, a roof Vin ii.154 (various kinds), 195; J ii.281; DhA ii.65 (°piṭṭha); iv.194 (°assa udaka-patana-ṭṭhāna), 178; PvA 55. — 3. a leaf, foliage J i.87; Th 1, 527. — 4. hair J v.202. — *fig.* pretence, camouflage, counterfeiting Sn 89 (= paṭirūpaṇ katvā SnA 164); Dhs 1059 = Vbh 361 = Nd[2] 271[II]. Dhs reads chandanaṇ & Vbh chādanaṇ.

-iṭṭhikā a tile DhA iv.203.

Chadda (nt.) [Dhtp 590 & Dhtm 820 expl[n] a root **chadd** by "vamane," thus evidently taking it as an equivalent of **chaḍḍ**] = chada, only in phrase vivattacchadda (or vivaṭa°) D i.89; Sn 372, 378, 1003, 1147; DA i.251. Nd[2] however & DA read °chada expl. by vivaṭa-rāga-dosamoha-chadana SnA 365.

Chaddhā [Sk. satśah] sixfold Miln 2.

Chanda [cp. Vedic and Sk. chanda, and **skandh** to jump]. 1. impulse, excitement; intention, resolution, will; desire for, wish for, delight in (c. loc.). Expl[d] at Vism 466 as "kattu-kāmatāy" adhivacanaṇ; by Dhtp 587 & Dhtm 821 as **chand** = icchāyaṇ. — A. As *virtue*: dhammapadesu ch. striving after righteousness S i.202 tibba° ardent desire, zeal A i.229; iv.15; kusala-dhamma° A iii.441. Often comb[d] with other good qualities, e. g. ch. vāyāma ussāha ussoḷhi A iv.320; ch. viriya citta vīmaṇsā in set of samādhis (cp. iddhipāda) D iii.77 (see below), & in cpd. °ādhipateyya. — kusalānaṇ dhammānaṇ uppādāya chandaṇ janeti vāyamati viriyaṇ ārabhati, etc., see citta v. 1 d*β*. — M ii.174; A i.174 (ch. vā vāyāmo vā); iii.50 (chandasā instr.); Sn 1026 (+ viriya); Vv 24[12] (= kusala° VvA 116); J vi.72; DhA i.14. — B. As *vice*: (a) kinds & character of ch. — With similar expressions: (kāya-) ch. sneha anvayatā M i.500. — ch. dosa moha bhaya D iii.182; Nd[2] 337[2] (See also below chandāgati). Its nearest analogue in this sense is **rāga** (lust), e. g. ch. rāga dosa paṭigha D i.25 (cp. DA i.116); rūpesu uppajjati ch. vā rāgo S iv.195. See below °rāga. In this bad sense it is nearly the same as **kāma** (see **kāma** & **kāmachanda**: sensual desire, cp. DhsA 370, Vism 466 & Mrs. Rh. D. in *Dhs trsl.* 292) & the comb[n] **kāma-chanda** is only an enlarged term of kāma. Kāye chanda "delight in the body" M i.500; Sn 203. bhave ch. (pleasure in existence) Th 2, 14 (cp. bhavachanda); lokasmiṇ ch. (hankering after the world) Sn 866; methunasmiṇ (sexual desire) Sn 835 (expl. by ch. vā rāgo vā peman Nd[1] 181). — Ch. in this quality is one of the roots of misery: cittass' upakkileso S iii.232 sq.; v.92; mūlaṇ dukkhassa J iv.328 sq. — Other passages illustrating ch. are e. g. vyāpāda° & vihiṇsā° S ii.151; rūpa-dhātuyā° S iii.10; iv.72; yaṇ aniccaṇ, etc. . . . tattha° S iii.122, 177; iv.145 sq.; asmī ti ch. S iii.130; atilīno ch. S v.277 sq., cp. also D ii.277. — (b) the emancipation from ch. as necessary for the attainment of Arahantship. — vigata° (free from excitement) and a° S i.111; iii.7, 107, 190; iv.387; A ii.173 sq.; D iii.238; ettha chandaṇ virājetvā Sn 171 = S i.16. Kāye chandaṇ virājaye Sn 203. (a)vīta° A iv.461 sq. °ṇ vineti S i.22, 197; °ṇ vinodeti S i.186; ch. suppaṭivinīta S ii.283. na tamhi °ṇ kayirātha Dh 117. — 2. (in the monastic law) consent, declaration of consent (to an official act: kamma) by an absentee Vin i.121, 122. dhammikānaṇ kammānaṇ chandaṇ datvā having given (his) consent to valid proceedings Vin iv.151, 152; cp. °dāyaka ii.94. — *Note.* The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Nd[2] s. v.; DhsA 370; DhA i.14, J vi.72, VvA 77.

-āgati in °gamana the wrong way (of behaviour, consisting) in excitement, one of the four agatigamanāni, viz. ch°, dosa°, moha°, bhaya° D iii.133, 228; Vbh 376 (see above); **-ādhipateyya** (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+ viriya°, citta°, vīmaṇsā°); **-ānunīta** led according to one's own desire S iv.71; Sn 781; **-āraha** (adj.) fit to give one's consent Vin ii.93; v.221; **-ja** sprung from desire (dukkha) S i.22; **-nānatta** the diversity or various ways of impulse or desire S ii.143 sq.; D iii.289; Vbh 425; **-pahāna** the giving up of wrong desire S v.273; **-mūlaka** (adj.) having its root in excitement A iv.339; v.107; **-rāga** exciting desire (cp. kāmachanda) D ii.58, 60; iii.289; S i.198; ii.283; iii. 232 sq. (cakkhusmiṇ, etc.); iv.7 sq. 164 (Bhagavato ch-r. n' atthi), 233; A i.264 (atīte ch-r-ṭṭhāniyā dhammā); ii.71; iii.73; Nd[2] 413; DhA i.334; **-samādhi** the (right) concentration of good effort, classed under the 4 iddhipādā with viriya°; citta° vīmaṇsā° D iii.77; S v.268; A i.39; Vbh 216 sq.; Nett 15; **-sampadā** the blessing of zeal S v.30.

Chandaka a voluntary collection (of alms for the Sangha), usually as °ṇ **saṇharati** to make a vol. coll. Vin iv.250; J i.422; ii.45, 85 (saṇharitvā v. l. BB; text sankaḍḍhitvā), 196, 248; iii.288 (nava°, a new kind of donation); Cp. BSk. chandaka-bhikṣana AvŚ vol. ii.227.

Chandatā (f.) [see chanda] (strong) impulse, will, desire Nd[2] 394; Vbh 350, 370

Chandavantatā (f.) [abstr. to adj. chandavant, chanda + vant] = chandatā VvA 319.

Chandasā (f.) [see chando] metrics, prosody Miln 3.

Chandika (adj.) [see chanda] having zeal, endeavouring usually as **a°** without (right) effort, & always comb[d] w. anādara & assaddha Pug 13; Vbh 341; PvA 54 (v. l.), 175.

Chandikata (adj.) & **chandikatā** (f.) (with) right effort, zealous, zeal (adj.) Th 1, 1029 (chandi°) (n.) Vbh 208.

Chando (nt.) [Vedic chandas, from **skandh**, cp. in meaning Sk. pada; Gr. *ἴαμβος*] metre, metrics, prosody, esp. applied to the Vedas Vin ii.139 (chandaso buddhavacanaṇ āropeti to recite in metrical form, or acc. to Bdhgh. in the dialect of the Vedas; cp. *Vin. Texts* iii.150); S i.38; Sn 568 (Sāvittī chandaso mukhaṇ: the best of Vedic metres).

-viciti prosody VvA 265 (enum[d] as one of the 6 disciplines dealing with the Vedas: see chaḷanga).

Channa[1] [pp. of **chad**, see chādeti[1]] 1. covered J IV. 293 (vāri°); VI.432 (padara°, ceiling); ThA 257. — 2. thatched (of a hut) Sn 18. — 3. concealed, hidden, secret J II.58; IV.58. — nt. **channaṃ** a secret place Vin IV.220.

Channa[2] [pp. to **chad** (chand), chandayati, see chādeti[2]] fit, suitable, proper Vin II.124 (+paṭirūpa); III.128; D I.91 (+paṭirūpa); S I.9; M I.360; J III.315; V.307; VI.572; Pv II.12[15] (=yutta PvA 159).

Chapaka name of a low-class tribe Vin IV.203 (=caṇḍāla Bdhgh. on Sekh. 69 at Vin IV.364), f. °ī ib.

Chappañca [cha+pañca] six or five Miln 292.

Chab° see under cha.

Chamā (f.) [from **kṣam**, cp. khamati. It remains doubtful how the Dhtm (553, 555) came to define the root **cham** (=kṣam) as 1. hiḷane and 2. adane] the earth; only in oblique cases, used as adv. *Instr.* **chamā** on the ground, to the ground (=ved. kṣamā) M I.387; D III.6; J III.232; IV.285; VI.89, 528; Vv 41[4] (VvA 183; Bhūmiyaṃ); Th 2, 17; 112 (ThA 116: chamāyaṃ); Pv IV.5[3] (PvA 260: bhūmiyaṃ). — *loc.* **chamāyaṃ** Vin I.118; A I.215; Sn 401; Vism 18; ThA 116; **chamāya** Vin II.214.

Chambhati [see chambheti] to be frightened DhA IV.52 (+vedhati).

Chambhita [pp. of chambheti]. Only in der. **chambhitatta** (nt.) the state of being stiff, paralysis, stupefaction, consternation, always comb[d] with other expressions of fear, viz. uttāsa S V.386; bhaya J I.345 (where spelled chambhittaṃ); II.336 (where wrongly expl[d] by sarīracalanaṃ), freq. in phrase **bhaya ch. lomahaṃsa** (fear, stupefaction & horripilation ("gooseflesh") Vin II.156; S I.104; 118; 219; D I.49 (expl[d] at DA I.150 wrongly by sakala-sarīra calanaṃ); Nd[2] 470; Miln 23; Vbh 367; Vism 187. — In other connections at Nd[2] 1 (=Dhs 125, 1118, where thambhitatta instead of ch°); Dhs 965 (on which see *Dhs trsl.* 242).

Chambhin (adj.) [see chambheti] immovable, rigid; terrified, paralysed with fear S I.219; M I.19; J IV.310 (v. l. jambhī, here with ref. to one who is bound (stiff) with ropes (pāsasatehi chambhī) which is however taken by com. as instr. of cha & expl[d] by chasu thānesu, viz. on 4 limbs, body & neck; cp. cha). — **acchambhin** firm, steady, undismayed S I.220; Sn 42; J I.71. See chambheti & chambhita.

Chambheti [cp. Sk. skabhnāti & stabhnāti, **skambh**, and P. khambha, thambha & khambheti] to be firm or rigid, fig. to be stiff with fear, paralysed; see chambhin & chambhitatta, Cp. ūrukhambha (under khambha[2]).

Challi [Sk. challi] bark, bast DhA II.165; Bdhgh on MV. VIII.29.

Chava [Derivation doubtful. Vedic śava] 1. a corpse Vin II.115 (°sīsassa patta a bowl made out of a skull). See cpds. — 2. (adj.) vile, low, miserable, wretched Vin II.112, 188; S I.66; M I.374; A II.57; J IV.263.

-aṭṭhika bones of a corpes, a skeleton C III.15, 1 (?); **-ālāta** a torch from a pyre S III.93=A II.95=It 90=J I.482; Vism 54, 299 (°ûpama). **-kuṭikā** a charnel-house, morgue, Vin I.152; **-dāhaka** one who (officially) burns the dead, an "undertaker" Vin I.152; DhA I.68 (f. °ikā); Vism 230; Miln 331. **-dussa** a miserable garment D I.166≈A I.240; II.206. **-sarīra** a corpse Vism 178 sq. **-sitta** a water pot (see above 1) Th 1, 127.

Chavaka 1. a corpse J V.449. — 2. wretched Miln 156, 200; (°caṇḍāla, see expl[n] at J V.450).

Chavi (f.) [*(s)qeu to cover. Vedic chavi, skuṇāti; cp. Gr. σκῦλον; Lat. ob-scurus; Ohg. skūra (Nhg. scheuer); Ags scēo>E. sky also Goth. skōhs>E. shoe] the (outer, thin) skin, tegument S II.256; A IV.129; Sn 194; J II.92. Distinguished from camma, the hide (under-skin, corium) S II.238 (see camma); also in comb[n] ch-cammamaṃsa Vism 235; DhA IV.56.

-kalyāṇa beauty of complexion, one of the 5 beauties (see kalyāṇa 2d) DhA I.387; **-dos'-ābādha** a skin disease, cutaneous irritation Vin I.206; **-roga** skin disease DhA III.295; **-vaṇṇa** the colour of the skin, the complexion, esp. beautiful compl., beauty Vin I.8; J III.126; DhA IV.72; PvA 14 (vaṇṇadhātu), 70, 71 (=vaṇṇa).

Chāta (adj.) [cp. Sk. psāta from **bhas** (*bhsā), Gr. ψώχω; see Walde, *Lat. Wtb.* under sabulum & cp. bhasman, probably Non-Aryan] hungry J I.338; II.301; V.69; Pv II.1[13] (=bubhukkhita, khudāya abhibhūta PvA 72) II.9[36] (jighacchita PvA 126); PvA 62; VvA 76; Miln 253; Mhvs VII.24. Cp. pari°.

-ajjhatta with hungry insides J I.345; II.203; V.338, 359; DhA I.125; DhA I.367 (chātak'); III.33, 40. **-kāla** time of being hungry.

Chātaka [fr. prec.] 1. adj. hungry J I.245, 266. — 2. (nt.) hunger, famine J I.206; II.124, 149, 367; VI.487; DhA I.170.

Chātatā [f. abstr. fr. chāta] hunger (lit. hungriness) DhA I.170.

Chādana (nt.) [to chādeti] covering, clothing, often comb[d] with **ghāsa**° food & clothing (q. v.) J II.79 (vattha°); Pv I.10[7] (bhojana°); II.1[7] (vattha°); PvA 50 (=vattha); DhA IV.7. — As adj. J VI.354 (of the thatch of a house).

Chādanā (f.) [fr. chādeti] covering, concealment Pug 19, 23. Cp. pari°.

Chādi (f.) [chādeti[1]] shade J IV.351.

Chādiya (nt.) covering (of a house or hut), thatch, straw, hay (for eating) J VI.354 (=gehacchādana-tiṇa).

Chādeti[1] [Caus. of **chad**, Sk. chādayati] (a) to cover, to conceal Vin II.211 (Pass. chādīyati); Sn 1022 (mukhaṃ jivhāya ch.); Dh 252; Pv III.4[3]. — (b) (of sound) to penetrate, to fill J II.253; VI.195. — pp. **channa**[1] (q. v.).

Chādeti[2] [for chandeti, cp. Sk. chandati & chadayati; to **khyā** ?] (a) to seem good, to please, to give pleasure S II.110; A III.54; DhA III.285 (bhattaṃ me na ch.). — (b) to be pleased with, to delight in, to approve of (c acc.) esp. in phrase bhattaṃ chādeti to appreciate the meal Vin II.138; D I.72 (=rucceyya); V.31 (chādayamāna), 33 (chādamana), 463; Th 2, 409; Pv I.11[8] (nacchādimhamhase), pp. **channa**[2].

Chāpa & °**ka** [Sk. śāva] the young of an animal M I.384 (°ka); S II.269 (bhinka°); J I.460; II.439 (sakuṇa°); Miln 402; -f. **chāpī** J VI.192 (maṇḍūka°).

Chāyā (f.) [Vedic chāyā, light & shade, ***skei** (cp. **(s)qait** in ketu), cp. Sk. śyāva; Gr. σκιά & σκοτός; Goth. skeinan. See note on kāla, vol. II, p. 38[2]] shade, shadow S I.72, 93; M II.235; III.164; A II.114; Sn 1014; Dh 2; J II.302; IV.304; V.445; Miln 90, 298; DhA I.35; PvA 12, 32, 45, 81, etc. — Yakkhas have none; J V.34; VI.337. **chāyā** is frequent in similes: see *J.P.T.S.* 1907, 87.

Chārikā (f.) [Cp. kṣāyati to burn, kṣāra burning; Gr. ξηρός dry, Lat. serenus dry, clear. See also **khāra** & bhasma.] Ashes Vin I.210; II.220; D II.164=Ud 93; A I.209; IV.103; J III.447; IV.88; V.144; **DhA I.256**; II.68; VvA 67; PvA 80 (**chārikangāra**).

Chiggaḷa [cp. chidda] a hole, in **eka°-yuga** M III.169≈; **tāḷa°** key hole S IV.290; Vism 394.

Chida (always -°) (adj.) breaking, cutting, destroying M 1.386; S 1.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kankha°) 491, 1021, 1101 (taṇha°); VvA 82 (id.).

Chidda [cp. Ohg. scetar. For suffix °ra, cp. rudhira, etc. Vedic **chid**+ra. Cp. Sk. chidra] 1. (adj.) having rents or fissures, perforated S IV.316; J 1.419; (fig.) faulty, defective, Vin 1.290. — 2. (nt.) a cutting, slit, hole, aperture, S 1.43; J 1.170 (eka°), 172, 419, 503; II.244, 261; (kaṇṇa°); Vism 171, 172 (bhitti°), 174 (tāla°); SnA 248 (akkhi°); DhA III.42; VvA 100 (bhitti°); PvA 180 (kaṇṇa°), 253 (read chidde for chinde); fig. a fault, defect, flaw Dh 229 (acchidda-vutti faultless conduct) Miln 94.

-âvachidda full of breaches and holes J III.491; Vism 252; DhA 1.122, 284 (cp. °vichidda); III.151. **-kārin** inconsistent A II.187; **-vichidda**=°âvachidda J 1.419; V.163 (sarīraṃ chiddavichiddaṃ karoti to perforate a body).

Chiddaka (adj.) having holes or meshes (of a net) D 1.45.

Chiddatā (f.) perforation, being perforated J 1.419.

Chiddavant (adj.) having faults, full of defects M 1.272.

Chindati [Vedic **chid** in 3 forms viz. 1. (Perf.) base **chid**; 2. Act. (pres.) base w. nasal infix. **chind**; 3. Med. (denom). base w. guṇa **ched**. Cp. the analagous formations of **cit** under cinteti. — Idg.* **sk(h)eid,** Gr. σχίζω (E. schism); Lat. scindo (E. scissors); Ohg. scīzan; Ags. scītan; cp. also Goth. skaidan, Ohg. sceidan. Root **chid** is defined at Dhtp 382, 406 as "dvedhākaraṇa"] to cut off, to destroy, to remove, both *lit.* (bandhanaṃ, pāsaṃ, pasibbakaṃ, jīvaṃ, gīvaṃ, sīsaṃ, hatthapāde, etc.) and *fig.* (taṇhaṃ, mohaṃ, āsavā, saṃyojanāni, vicikicchaṃ, vanathaṃ, etc.) Freq. in similes; see *J.P.T.S.* 1907, 88. — *Forms*: (1) **chid**: aor. **acchidā** Sn 357, as acchidaṃ M II.35. acchidda Dh 351 (cp. agamā); Pass. pres. **chijjati** (Sk. chidyate) Dh 284; It 70; J 1.167; Th 1, 1055=Miln 395; Miln 40; aor. **chijji** J III.181 (dvidhā ch. broke in two). — fut. **chijjissati** J 1.336; — ger. **chijjitvā** J 1.202; IV.120; — pp. **chijjita** J III.389; see also chida, chidda, chinna. — (2) **chind**: Act. pres. **chindati** S 1.149=A V.174=Sn 657; PvA 4, 114; VvA 123; — imper. chinda Sn 346; J II.153; chindatha Dh 283; — pot. chinde Dh 370; — ppr. **chindamāna** J 1.70, 233. — fut. **chindissati** DhA II.258. — aor. **acchindi** Vin 1.88 & chindi J 1.140. — ger. **chinditvā** J 1.222, 254, 326; II.155. — inf. **chinditun** Vin 1.206; PvA 253. — grd. **chindiya** J II.139 (duc°). — Caus. **chindāpeti** J II.104, 106; Vism 190 (rājāno core ch.). — (3) **ched**: fut. **checchati** (Sk. chetsyati) M 1.434; Dh 350; Miln 391. — aor. **acchecchi** (Sk. acchaitsīt) S 1.12; A II.249; Sn 355=Th 1, 1275; J VI.261. **acchejji** (v. l. of acchecchi) is read at S IV.205, 207, 399; V.441; A III.246, 444; It 47. — inf. **chetun** J IV.208; Pv IV.3[28], & chettun Sn 28. — ger. **chetvā** Sn 66, 545, 622; Dh 283, 369; J 1.255; Nd[2] 245, & **chetvāna** Sn 44; Dh 346; J III.396. — grd. **chetabba** Vin II.110, & **chejja** (often comb[d] w. bhejja, torture & maiming, as punishments) Vin III.47 (+bh°); J V.444 (id.) VI.536; Miln 83, 359. Also **chejja** in neg. acchejja S VI.226. — Caus. **chedeti** Vin 1.50, & **chedāpeti** ib.; J IV.154. See also cheda, chedana.

Chindanaka (adj.) [fr. chindati] breaking, see pari°.

Chinna [pp. of chindati] cut off, destroyed Vin 1.71 (acchinna-kesa with unshaven hair); M 1.430; D II.8 (°papañca); J 1.255; II.155; IV.138; Dh 338; Pv I.11[2] (v. l. for bhinna), 11[6]; DhA IV.48. Very often in punishments of decapitation (sīsa°) or mutilation (hatthapāda°, etc.) e. g. Vin 1.91; III.28; Pv II.2[4] (ghāna-sīsa°); Miln 5. Cp. sañ°. As first part of cpd., chinna° very frequently is to be rendered by "without," e. g.

-āsa without hope J II.230; PvA 22, 174; **-iriyāpatha** unable to walk, i. e. a cripple Vin 1.91; **-kaṇṇa** without ears PvA 151; **-gantha** untrammelled, unfettered Sn 219; **-pilotika** with torn rags, or without rags S II.28; PvA 171 (+bhinna°); **-bhatta** without food i. e. famished, starved J 1.84; V.382; DhA III.106=VvA 76; **-saṃsaya** without doubt Sn 1112; It 90, 97, 123; Nd[2] 244. **-sāṭaka** a torn garment Vism 51.

Chinnaka (adj.) [fr. chinna] cut; **a**° uncut (of cloth) Vin 1.297.

Chinnikā (f.) deceitful, fraudulent, sly, only in comb[n] w. **dhuttā** (dhuttikā) & only appl[d] to women Vin III.128; IV.61; J II.114; Miln 122.

Chuddha [Sk. kṣubdha (?) **kṣubh,** perhaps better **ṣṭīv,** pp. ṣṭyūta (see niṭṭhubhati), cp. Pischel, *Prk. Gr.* §§ 66, 120, & Trenckner *Notes* p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh 41=Th 2, 408 (spelled chuṭṭha); J V.302.

Chupati [Dhtp 480=samphasse] to touch Vin 1.191; III.37, 121; J IV.82; VI.106; Vism 249; DhA 1.166 (mā chupi). — pp. **chupita**.

Chupana (nt.) touching Vin III.121; J VI.387.

Chupita [pp. of chupati] touched Vin III.37; J VI.218.

Chubhati given as root **chubh** (for **kṣubh**) with def. "nichubhe" at Dhtm 550. See khobha.

Churikā (f.) [Sk. kṣurikā to kṣura see khura, cp. chārikā; khara] a knife, a dagger, kreese Th 2, 302; J III.370, Miln 339; cp. *Miln trsln.* II.227; ThA 227; DhA III.19.

Churita: see vi°.

Cheka (adj.) 1. clever, skilful, shrewd; skilled in (c. loc.) Vin II.96; M 1.509; J 1.290 (anga-vijjāya); II.161, 403; V.216, 366 (°pāpaka *good* & *bad*); VI.294 (id.); Miln 293; DA 1.90; VvA 36, 215; DhA 1.178. — 2. genuine Vism 437 (opp. kūṭa)

Chekatā (f.) [cheka+tā] skill VvA 131.

Chejja 1. see chindati. — 2. one of the 7 notes in the gamut VvA 139.

Cheta an animal living in mountain cliffs, a sort of leopard S 1.198.

Chettar [Sk. chettṛ, n-agent to chindati] cutter, destroyer Sn 343; J VI.226.

Cheda [see chindati] cutting, destruction, loss Sn 367 (°bandhana); J 1.419; 485; **sīsa**° decapitation DhA II.204; PvA 5; **aṇḍa**° castration J IV.364; **bhatta** °ṃ karoti to put on short rations J 1.150. **pada**° separation of words SnA 150. **-°gāmin** (adj.) liable to break, fragile A II.81; J V.453. — Cp. vi°.

Chedaka (adj.) [fr. cheda] cutting; in **aṇḍa**° one who castrates J IV.366.

Chedana (nt.) [see chindati] cutting, severing, destroying D 1.5; (=DA 1.80 hattha°-ādi); III.176; Vin II.133; A II.209; V.206; S IV.169 (nakha°); V.473; Miln 86; Vism 102 (°vadha-bandana, etc.).

Chedanaka 1. (adj.) one who tears or cuts off PvA 7. — 2. (nt.) the process of getting cut (a cert. penance for offences: in comb[n] with āpattiyo & pācittiyaṃ) Vin II.307; IV.168, 170, 171, 279; V.133, 146 (cha ch. āpattiyo).

Cheppā (f.) [Sk. sépa] tail Vin 1.191; III.21.

J.

Ja (-°) [adj.-suffix from **jan,** see janati; cp. °ga; gacchati] born, produced, sprung or arisen from. Freq. in cpds.: atta°, ito°, eka°, kuto°, khandha°, jala°, daratha°, dāru°, di°, puthuj°, pubba°, yoni°, vāri°, saha°, sineha°.

Jagat (nt.) [Vedic jagat, intens. of **gam,** see gacchati] the world, the earth A II.15, 17 (jagato gati); S I.186 (jagatogadha plunged into the world).

Jagatī (f.) [see jagat] only in cpds. as jagati°:
-**ppadesa** a spot in the world Dh 127=PvA 104. -**ruha** earth grown, i. e. a tree J I.216.

Jagga (nt.) [jaggati+ya] wakefulness S I.111.

Jaggati (=jāgarati, Dhtp 22 gives **jagg** as root in meaning "niddā-khaya."] (a) to watch, to lie awake J V.269. — (b) to watch over, i. e. to tend, to nourish, rear, bring up J I.148 (dārakaṇ), 245 (āsīvisaṇ).

Jaggana (nt.) [from jaggati] watching, tending, bringing up J I.148 (dāraka°).

Jagganatā (to jāgarati] watchfulness J I.10.

Jagghati [Intens. to sound-root **ghar.** for *jaghrati. See note on gala. Kern compares Ved. jakṣati, Intens. of hasati (*Toev.* under anujagghati); Dhtp 31 **jaggh**=hasane] to laugh, to deride J III.223; V.436; VI.522. — pp. **jagghita** J VI.522. See also anu°, pa°

Jagghitā (f.) laughter J III.226.

Jaghana (nt.) [Vedic jaghana, cp. Gr. *κοχώνη*; see janghā] the loins, the buttocks Vin II.266; J V.203.

Jangala (nt.) a rough, sandy & waterless place, jungle A V.21; J IV.71; VvA 338. Cp. ujjangala.

Janghā (f.) [Vedic janghā; cp. Av. zanga, ankle; Goth. gaggan, to go; Ags. gang, walk. From ***ghengh** to walk; see also jaghana] the leg, usually the lower leg (from knee to ankle) D II.17≈(S I.16=Sn 165 (eṇi°); Sn 610; J II.240; V.42; VI.34; ThA 212). In cpds. jangha° (except in janghā-vihāra).
-**ummagga** a tunnel fit for walking J VI.428; -**pesanika** adj. going messages on foot Vin III.185; J II.82; Miln 370 (°iya); Vism 17. -**bala(ṃ)** (nissāya) by means of his leg (lit. by the strength of, cp. Fr. à force de); -**magga** a footpath J II.251; V.403; VvA 194. -**vihāra** the state of walking about (like a wanderer), usually in phrase °ṃ **anucankamati anuvicarati** D I.235; M I.108; Sn p. 105, p. 115; or °ṃ carati PvA 73. — A I.136; J II.272; IV.7, 74; DhA III.141.

Jangheyyaka (nt.) [see janghā] lit. "belonging to the knees"; the kneepiece of a robe Vin I.287.

Jacca (adj.) [jāti+tya] of birth, by birth (usually -°) M II.47 (**ittara°** of inferior birth); Sn p. 80 (**kiṃ°** of what birth, i. e. of what social standing); J I.342 (**hīna°** of low birth); Sdhp 416 (id.) J V.257 (**nihīna°**); Miln 189 (**sama°** of equal rank).
-**andha** (adj.) blind from birth Ud 62 sq. (Jaccandhavagga VI.4); J I.45, 76; IV.192; Vbh 412 sq.; in similes at Vism 544, 596.

Jaccā instr. of jāti.

Jajjara [From intensive of jarati] withered, feeble with age Th 2, 270; J I.5, 59 (**jarā°**); ThA 212; PvA 63 (°bhāva, state of being old) — **a°** not fading (cp. amata & ajarāmara), of Nibbāna S IV.369.

Jajjarita [pp. of intens. of **jar** see jarati] weakened DhA I.7.

Jañña (adj.) [=janya, cp. jātya; see kula & koleyyaka] of (good) birth, excellent, noble, charming, beautiful M I.30 (jaññajañña, cp. p. 528); J II.417 (=manāpa sādhu). **a°** J II.436.

Jaṭa a handle, only in **vāsi°** (h. of a razor) Vin IV.168; S III.154=A IV.127.

Jaṭā (f.) [B.Sk. jaṭā] tangle, braid, plaiting, esp. (a) the matted hair as worn by ascetics (see jaṭila) Sn 249; Dh 241, 393; J I.12 (ajina+); II.272. — (b) the tangled branches of trees J I.64. — (c) (fig.) (the tangle of) desire, lust S I.13=165.
-**aṇḍuva** (=°andu ?) a chain of braided hair, a matted topknot S I.117; -**ājina** braided hair & an antelope's hide (worn by ascetics) Sn 1010 (°dhara), cp. above J I.12; -**dharaṇa** the wearing of matted hair M I.282.

Jaṭita [pp. of **jaṭ,** to which also jaṭā; Dhtp 95: sanghāte] entangled S I.13; Miln 102, 390; Vism 1 (etym.).

Jaṭin one who wears a jaṭā, an ascetic Sn 689; f. -**inī** J VI.555.

Jaṭila [BSk. jaṭila] one who wears a jaṭā, i. e. a braid of hair, or who has his hair matted, an ascetic. Enum[d] amongst other 'religious' as ājīvikā niganṭhā j. paribbājakā Nd[2] 308; ājīvikā nig° j. tāpasā Nd[2] 149, 513; — Vin I.24=IV.108; I.38 (purāṇa° who had previously been j.)=VvA 13=PvA 22; S I.78; Sn p. 103, 104 (Keṇiya j.); J I.15; II.382; Ud 6; Dpvs I.38.

Jaṭilaka=jaṭila M I.282; A III.276; Miln 202; Vism 382.

Jaṭhara (m. nt.) [Vedic jaṭhara, to ***gelt**=***gelbh** (see gabbha), cp. Goth. kilþei uterus, Ags. cild=E. child] the belly Miln 175.

Jaṇṇu(ka) [cp. jānu & jannu] the knee D II.160; J VI.332; SnA II.230; DhA I.80 (°ka); II.57 (id.), 80; IV.204; VvA 206 (jaṇṇu-kappara).

Jatu [Sk. jatu; cp. Lat. bitumen pitch; Ags. cwidu. resin, Ohg. quiti glue] lac. As medicine Vin I.201. °**maṭṭhaka** a decking with lac. used by women to prevent conception Vin IV.261; consisting of either jatu, kaṭṭha (wood), piṭṭha (flour), or mattikā (clay).

Jattu (nt.) [Vedic jatru] the collar-bone DhA II.55 (gloss: aṃsakūṭa); Dāvs IV.49.

Jaddhu [for jaddhuṃ, inf. to **jakṣ** (P. jaggh), corresp. to Sk. jagdhi eating food; intens. of ghasati] only in composition as **a°** not eating, abstaining from food. °**ka** one who fasts M I.245; °**māra** death by starvation J VI.63 (=anāsaka-maraṇa; Fsb. has note: read ajuṭṭha° ?); °**mārika** A IV.287 (v. l. ajeṭṭha°).

Jana [***genē**: see janati. Cp. Gr. *γίνος, γόνος*; Lat. genus = Fr. gens, to which also similar in meaning] a creature, living being: (a) sg. an individual, a creature, person, man Sn 121, 676, 807, 1023 (sabba everybody). Usually collectively: people, they, one (= Fr. on), with pl. of verb Dh 249 (dadanti); often as **mahājana** the people, the crowd S I.115; J I.167, 294; PvA 6; loka-mahājana = loka DhA III.175; or as **bahu(j)jana** many people, the many A I.68; Dh 320; DhA III.175. See also puthujjana. — (b) pl. men, persons, people, beings: nānā° various living beings Sn 1102 (expl^d at Nd² 248 as khattiyā brāhmaṇā vessā suddā gahaṭṭhā pabbajitā devā manussā.) dve janā J I.151; II.105; tayo j. J I.63; III.52; keci janā some people PvA 20. See also Sn 243, 598, 1077, 1121.

-ādhipa a king of men J II.369; **-inda** = prec. J III.280, 294; **-esabha** the leader of men, the best of all people Dh 255; **-kāya** a body or group of people J I.28; DhA I.33 (dve j.: micchā & sammā-diṭṭhikā); Dpvs I.40; **-pada** country see sep.; **-majjhe** (loc.) before (all) the people J I.294; Th 2, 394; **-vāda** people's talk, gossip Sn 973.

Janaka [to janati] 1. producing, production Vism 309; adj. (-°) producing: pasāda° Mhvs I.4 (= °kāraka); a species of karma Vism 601; *Cpd.* 144 (A.1). — 2. n. f. °ikā genetrix, mother J I.16; Dhs 1059≈(where it represents another jānikā, viz. deception, as shown by syn. māyā & B.Sk. janikā Lal. V. 541; Kern, *Toev.* p. 41).

Janatā (f.) [from janati] a collection of people ("mankind"), congregation, gathering; people, folk D I.151 (= DA I.310, correct jananā), 206; Vin II.128 = M II.93 (pacchimā); A I.61 (id.); III.251 (id.); It 33; J IV.110; Pv III.5⁷ (= janasamūha upāsakagaṇa PvA 200).

Janati[1] [Sk. janati (trs.) & jāyate (intrs.); ***gene** & ***gnē** to (be able to) produce; Gr. *γίγνομαι* (*γένεσις*) *γνωτός* = jāta = (g)nātus; Lat. gigno, natura, natio; Goth. knōþs & kunþs; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only in Caus. **janeti** [Sk. janayati] often spelled jāneti (cp. jaleti: jāleti) & Pass. (intrs.) jāyati to bring forth, produce, cause, syn. sañjaneti nibbatteti abhinibbatteti Nd² s. v. (cp. karoti). ussāhaṃ j. to put forth exertion J II.407 (see chanda); (saṃ)vegaṃ j. to stir up emotion (aspiration) J III.184; PvA 32; Mhvs I.4; dukkhaṃ j. to cause discomfort PvA 63. — Aor. **janayi** Th 2, 162 (Māyā j. Gotamaṃ: she bore). — Pp. **janita** produced PvA 1. — See also jantu jamma, jāta, jāti, ñāti, etc.

Janati[2] to make a sound J VI.64 (= sanati saddaṃ karoti).

Janana (adj.) [to janati] producing, causing (-°) It 84 (anattha° dosa); J IV.141; Dpvs I.2; DhsA 258; Dhtp 428. — f. **jananī** PvA 1 (saṃvega° desanā); = mother (cp. janettī) J IV.175; PvA 79. *Note.* jananā DA I.310 is misprint for janatā.

Janapada [jana + pada, the latter in function of collective noun-abstract: see pada 3] inhabited country, the country (opp. town or market-place), the continent; politically: a province, district, county D I.136 (opp. nigama); II.349; A I.160, 178; Sn 422, 683, 995, 1102; J I.258; II.3 (opp. nagara), 139, 300; PvA 20, 32, 111 (province). See also gāma. The 16 provinces of Buddhist India are comprised in the soḷasa mahā-janapadā (Miln 350) enum^d at A I.213 = IV.252 sq. = Nd² 247 (on Sn 1102) as follows: Aṅgā, Magadhā (+ Kāliṅgā, Nd²] Kāsī, Kosalā, Vajjī, Mallā, Cetī (Cetiyā A IV.), Vaṃsā (Vaṅgā A I.), Kurū, Pañcālā, Maccha (Macchā A), Sūrasenā, Assakā, Avantī, Yonā (Gandhārā A), Kamboja. Cp. Rhys Davids, *B. India* p. 23.

-kathā talk or gossip about the province D I.7≈; **-kalyāṇī** a country-beauty, i. e. the most beautiful girl in the province D I.193 (see kalyāṇa); **-cārikā** tramping the country PvA 14; **-tthāvariya** stableness, security, of the realm, in °patta, one who has attained a secure state of his realm, of a Cakkavattin D I.88; II.16; Sn p. 106; **-padesa** a rural district A IV.366; V.101.

Janavati (?) A IV.172.

Janitta (nt.) [**jan** + tra, cp. Gr. *γενέτειρα*] birthplace J II.80.

Janettī (f.) [f. to janitṛ = *γενέτως* = genitor, cp. genetrix. The Sk. form is janitrī. On e: i cp. petti°: pitri°] mother D II.7 sq.; M III.248; A IV.276; J I.48; II.381; IV.48.

Jantāghara [acc. to Abhp. 214 = aggisālā, a room in which a fire is kept (viz. for the purpose of a steam bath, i. e. a hot room, cp. in meaning Mhg. kemenate = Lat. caminata, Ger. stube = E. stove; Low Ger. pesel (room) = Lat. pensile (bath) etc.) Etym. uncertain. Bühler *KZ* 25, p. 325 = yantra-gṛha (oil-mill?); E. Hardy (*D. Lit. Ztg.* 1902, p. 339) = jentāka (hot dry bath), cp. *Vin. Texts* I.157; III.103. In all probability it is a distorted form (by dissimilation or analogy), perhaps of *jhānt-āgāra, to **jhā** to burn = Sk. kṣā, jhānti heat or heating (= Sk. kṣāti) + āgāra, which latter received the aspiration of the first part (= āghāra), both being reduced in length of vowels = jant-āghara] — 1. a (hot) room for bathing purposes, a sitzbath Vin I.47, 139; II.119, 220 sq., 280; III.55; M III.126; J II.25, 144; Vism 18; Dpvs VIII.45. — 2. living room J I.449.

Janti at DA I.296 in jantiyā (for D I.135 jāniyā) = hāni, abandonment, giving up, payment, fine [prob. = jahanti, to jahāti]. But see jāni.

Jantu[1] [Vedic jantu, see janati] a creature, living being, man, person S I.48; A IV.227; Sn 586, 773 sq., 808, 1103; Nd² 249 (= satta, nara, puggala); Dh 105, 176, 341, 395; J I.202; II.415; V.495; Pv II.9[10] (= satta-nikāya, people, a crowd PvA 134).

Jantu[2] a grass Vin I.196.

Jannu [cp. jaṇṇu(ka) & jānu] the knee DhA I.394. **-°ka** D II.17≈(in marks of a Mahāpurisa, v. l. ṇṇ); J IV.165; DhA I.48.

Japa (& jappa vv. ll.) [fr. japati] 1. muttering, mumbling, recitation A III.56 = J III.205 (+ manta); Sn 328 (jappa) (= niratthaka-kathā SnA 334). — 2. studying J III.114 (= ajjhena).

Jap(p)aka (adj.) whispering, see kaṇṇa.°

Japati (& jappati Dhtp 189, also japp 190 = vacane; sound-root **jap**) to mumble, whisper, utter, recite J IV.204; Pv II.6[1] (= vippalapati PvA 94); PvA 97; ppr. jappaṃ S I.166 (palāpaṃ); J IV.75. See jaṭa, japana; also pari°.

Japana (sic. DA I.97, otherwise jappana) whispering, mumbling (see japati), in **kaṇṇa**°. See also pari°.

Jappati [*not*, as customary, to **jalp**, Sk. jalpati (= japati), but in the meaning of desire, etc., for cappati to **capp**, as in cappeti = Sk. carvayati to chew, suck, be hungry (q. v.) cp. also calaka] to hunger for, to desire, yearn, long for, (c. acc.) Sn 771 (kāme), 839 (bhavaṃ), 899, 902; Nd² 79 (= pajappati), — pp. **jappita** Sn 902. See also jappā, jappanā, etc., also abhijjappati & pa°.

Jappanā = jappā Sn 945; Dhs 1059≈. Cp. pa°.

Jappā (f.) [to jappati] desire, lust, greed, attachment, hunger (cp. Nd² on taṇhā) S I.123 (bhava-lobha°); Sn 1033; Nd² 250; Nett 12; Dhs 279, 1059.

Jambāla [Sk. jambāla] mud; adj. **jambālin** muddy, as n. **jambālī** (f.) a dirty pool (at entrance to village) A II.166.

Jambu (f.) [Sk. jambu] the rose-apple tree, Eugenia Jambolana J II.160; V.6; Vv 6[7]; 44[13], 164. — As adj. f. **jambī** sarcastically "rose-apple-maid," appl[d] to a gardener's daughter J III.22.

-dīpa the country of the rose-apples i. e. India J I.263; VvA 18; Miln 27, etc. **-nada** see jambonada; **-pakka** the fruit of Eugenia jambolana, the rose-apple (of black or dark colour) Vism 409; **-pesī** the rind of the r.-a. fruit J V.465; **-rukka** the r.-a. tree DhA III.211; **-saṇḍa** rose-apple grove (=°dīpa, N. for India) Sn 552=Th 1, 822.

Jambuka [Sk. jambuka, to **jambh**?] a jackal J II.107; III.223.

Jambonada [Sk. jāmbūnada; belonging to or coming from the Jambu river (?)] a special sort of gold (in its unwelded state); also spelled **jambunada** (J IV.105; VvA 13, 340) A I.181; II.8, 29; Vv 84[17]. Cp. jātarūpa.

Jambhati [cp. Vedic jehate, Dhtp 208 & Dhtm 298 define **jambh** as "gatta-vināma," i. e. bending the body] to yawn, to arouse oneself, to rise, go forth (of a lion) J VI.[illegible]

Jambhanā (f.) [to jambhati] arousing, activity, alertness Vbh 352.

Jamma (adj.) [Vedic *jālma (?), dialectical ?] miserable, wretched, contemptible J II.110; III.99 (=lāmaka); f. -ī S V.217; Dh 335, 336 (of taṇhā); J II.428; V.421; DhA IV.44 (=lāmakā).

Jamman(a) (nt.) [to janati] birth, descent, rank Sn 1018.

Jaya [see jayati] vanquishing, overcoming, victory D I.10; Sn 681; J II.406; opp. parājaya Vism 401.

-ggaha the lucky die J IV.322 (=kaṭaggaha, q. v.); **-parājaya** victory & defeat Dh 201; **-pāna** the drink of victory, carousing, wassail; °ṃ pivati DhA I.193; **-sumana** "victory's joy," N. of a plant (cp. jātisumana) Vism 174; DhA I.17, 383.

Jayati (jeti, jināti) [Sk. jayati, **ji** to have power, to conquer, cp. jaya=*βία*; trans. of which the intrans. is jināti to lose power, to become old (see jīrati)] to conquer, surpass; to pillage, rob, to overpower, to defeat. — Pres. [jayati] **jeti** J II.3; **jināti** Sn 439; Dh 354; J I.289; IV.71. — Pot. jeyya Com. on Dh 103; **jine** Dh 103=J II.4=VvA 69; 3rd pl. **jineyyuṃ** S I.221 (opp. parājeyyuṃ). — Ppr. jayaṃ Dh 201. — Fut. **jessati** Vv 33[2]; jayissati ib.; jinissati J II.183. — Aor. **jini** J I.313; II.404; ajini Dh 3; pl. **jiniṃsu** S I.221 (opp. parājiṃsu), 224 (opp. parājiṃsu, with v. l. °jiniṃsu); A IV.432 (opp. °jiyiṃsu, with v. l. °jiniṃsu). Also aor. **ajesi** DhA I.44 (=ajini). — Proh. (mā) jīyi J IV.107. — Ger. **jetvā** Sn 439; jetvāna It 76. — Inf. **jinituṃ** J VI.193; VvA 69. — Grd. jeyya Sn 288 (a°); jinitabba VvA 69 (v. l. jetabba). — *Pass.* **jīyati** (see parā°), jīyati is also Pass. to jarati — *Caus.* 1. **jayāpeti** to wish victory to, to hail (as a respectful greeting to a king) J II.213, 369, 375; IV.403. — 2. **jāpayati** to cause to rob, to incite, to plunder M I.231; It 22=J IV.71 (v. l. hāpayati)=Miln 402; J VI.108 (to annul); Miln 227. — Des. **jigiṃsati** (q. v.). — pp. **jina** & **jita** (q. v.).

Jayā f. [Vedic jāyā] wife only in cpd. **jayampatikā**, the lady of the house and her husband, the two heads of the household. That the wife should be put first might seem suggestive of the matriarchate, but the expression means just simply "the pair of them," and the context has never anything to do with the matriarchate. — husband & wife, a married couple S II.98; J I.347; IV.70, of birds. See also jāyampatikā.

Jara (adj.) (°-) [See jarati] old, decayed (in disparaging sense), wretched, miserable; **-ûdapānaṃ** a spoilt well J IV.387; **-gava**=°goṇa Pv I.8[1]; **-goṇa** [cp. Sk. jaradgava] a decrepit, old bull J II.135; **-sakka** "the old S" J IV.389; **-sālā** a tumble-down shed PvA 78.

Jaratā (f.) [see jarati] old age Dhs 644≈ (rūpassa j. decay of form); Vism 449.

Jarati [Vedic jarati & jīryati, ***gerā*** to crush, to pound, overcome (cp. jayati); as intrs. to become brittle, to be consumed, to decay, cp. Lat. granum, Goth kaúrn, E. etc. corn] to suffer destruction or decay, to become old, in two roots, viz. 1. **jar** [jarati] in Caus. **jarayati** to destroy, to bring to ruin J V.501=VI.375. — 2. **jīr** [Sk. jīryati] see jīyati, jīrati, jīrayati, jīrāpeti. — Pp. **jiṇṇa**. — Cp. also jara, jarā, jajjara, jīraṇatā.

Jarā (f.) & (older) **jaras** (nt.) [of the latter only the instr. jarasā in use: Sn 804, 1123 (=jarāya Nd[2] 249). — Sk. jarā & jaraḥ to ***gerā***: see jarati; cp. Gr. *γῆρας, γέρας, γραῦς* old age, etc. See also jīraṇa(tā)] decay, decrepitude, old age Vin I.10, 34; A I.51, 138 (as Death's messenger); V.144 sq. (bhabbo jaraṃ pahātuṃ); Sn 311 (cp. D III.75); J I.59; Th 2, 252 sq.; Vism 502 (def. as twofold & discussed in its valuation as dukkha). Defined as "yā tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko" D II.305=M I.49=S II.2=Nd[2] 252=Dhs 644, cp. *Dhs. trsl.* p. 195. — Frequently comb[d] with maraṇa (maccu, etc.) "decay & death" (see under jāti as to formulas): °maraṇa, D II.31 sq.; M I.49; Sn 575; °maccu Sn 581, 1092, 1094. **ajarāmara** not subject to decay & death (cp. ajajjara) Th II, 512; Pv II.6[11]; Vv 63[11]; J III.515.

-ghara the house of age (adj.) like a decayed house Th 2, 270 (=jiṇṇagharasadisa ThA 213). **-jajjara** feeble with age J I.59; **-jiṇṇa** decrepit with age PvA 148; **-dhamma** subject to growing old A I.138, 145; II.172, 247; III.54 sq., 71 sq.; **-patta** old J III.394; IV.403; **-bhaya** fear of old age A I.179; II.121; **-vāta** the wind of age DhA IV.25. **-sutta** the Suttanta on old age, N. of Sutta Niyāta IV.6 (p. 157 sq.; beginning with "appaṃ vata jīvitaṃ idaṃ"), quoted at DhA III.320.

Jala (nt.) [Sk. jala, conn. with gala drop (?), prob. dialectical; cp. udaka] water Sn 845; J I.222; III.188; IV.137.

-gocara living in the water J II.158. **-ja** born or sprung from w. J IV.333; V.445; VvA 42; **-da** "giving water," rain-cloud Dāvs V.32; **-dhara** [cp. jalandhara rain-cloud] the sea Miln 117; **-dhi**=prec. Dāvs V.38.

Jalati [Sk. jvalati, with jvarati to be hot or feverish, to **jval** to burn (Dhtp 264: dittiyaṃ), cp. Ohg. kol=coal; Celt. gûal] to burn, to shine D 3, 188; M I.487; J I.62; II.380; IV.69; It 80; Vv 46[2]; VvA 107; Miln 223, 343. — *Caus.* **jaleti** & jāleti (cp. janeti: jāneti) to set on fire, light, kindle S I.169; J II.104; Miln 47. — Pp. **jalita**. Intens. dadda]hati (q. v.). Cp. ujjāleti.

Jalana (n.-adj.) [Sk. jvalana] burning Pgdp 16.

Jalābu [Sk. jarāyu, slough & placenta, to **jar** see jarati, originally that which decays (=decidua); cp. Gr. *γῆρας* slough. As to meanings cp. gabbha] 1. the womb S III.240. — 2. the embryo J IV.38. — 3. the placenta J II.38.

-ja born from a womb, viviparous M I.73; D III.230; J II.53=V.85.

Jalita (adj.) [pp. to jalati] set on fire, burning, shining, bright, splendid Sn 396, 668, 686; Vv 21[6] (=jalanto jotanto VvA 107); Pv I.10[14] (burning floor of Niraya); II.1[12] (°ânubhāva: shining majesty); PvA 41 (=āditta burning); ThA 292.

Jalūpikā (f.) [Sk. *jalūkikā=jalūkā & (pop. etym.) jalankā (sprung fr. water), borrowed fr. Npers. **ʒalū** (? Uhlenbeck); cp. Gr. *βδέλλα* leech, Celt. gel; perhaps

to **gal** in the sense of suck (?)] a leech Miln 407 (v. l. jalopikā).

Jalogi (nt. ?) toddy (i. e. juice extracted from the palmyra, the date or the cocoa palm) Vin II.294 (pātuŋ the drinking of j.), 301, 307; Mhvs 4, 10.

Jalla[1] (nt.) [*jalya to jala or **gal**] moisture, (wet) dirt, perspiration (mostly as seda° or in cpd. rajo°, q. v.) Sn 249 (=rajojalla SnA 291); J VI.578 (sweat under the armpits=jallikā Com.).

Jalla[2] [prob.=jhalla, see Kern, *Toevoegselen* s. v.] athlete, acrobat J VI.271.

Jallikā (f.) [demin. of jalla] a drop (of perspiration), dirt in **seda°**, etc. A I.253 (kāli°); Sn 198=J I.146; VI.578.

Jaḷa (adj.) [Sk. jaḍa] dull, slow, stupid D III.265 (a°); A II.252; Pug 13; Miln 251; DA I.290.

Java [Sk. java, to javati] 1. (n.) speed S II.266; V.227; M I.446; A II.113; III.248; Sn 221; J II.290; IV.2. Often comb[d] with **thāma**, in phrase thāmajava-sampanna endowed with strength & swiftness J I.62; VvA 104; PvA 4; Miln 4. **javena** (instr.) speedily J II.377. — 2. (adj.) swift, quick J III.25; VI.244 (mano°, as quick as thought); Vv 16 (=vegavanto VvA 78); VvA 6 (sīgha°).

-cchinna without alacrity, slow, stupid (opp. sīghajava) DhA I.262; **-sampanna** full of swiftness, nimbleness, or alacrity A I.244 sq.; II.250 sq.

Javati Vedic **ju** javate intr. to hurry, junāti trs. to incite, urge: to run, hurry, hasten S I.33; J IV.213; Dāvs V.24; DhsA 265, pp. **jūta**.

Javana (nt.) 1. alacrity, readiness; impulse, shock Ps I.80 sq.; Vism 22; DhsA 265 (cp. *Dhs trsl.* pp. 132, 150); DA I.194. Usually in cpd. **javana-paññā** (adj.) of alert intellection of swift understanding together with **hāsa-paññā** (hāsu° at M III.25; J IV.130) & puthu° tikkha° S V.376, 377; Nd[2] 235, 3[a]. Also in cpds. °paññā Ps II.185 sq.; °paññatā A I.45; °paññattaŋ S V.413. — 2. The twelfth stage in the function (**kicca**) of an act of perception (or **vithicitta**): the stage of full perception, or apperception. *Vism* ch. xiv. (e. g. p. 459); *Abhdhs.* pt. iii, § 6 (**kiccaŋ**); *Comp.* pp. 29, 115, 245. In this connection javana is taken in its equally fundamental sense of "going" (not "swiftness"), and the "going" is understood as intellectual movement.

Javanaka=java 2 (adj.) VvA 78.

Jaha (adj.) (-°) [to jahati] leaving behind, giving up, see attaŋ°, okaŋ°, kappaŋ°, raṇaŋ°, sabbaŋ°, etc (S I.52; It 58; Sn 790, 1101, etc.); **duj°** hard to give up Th 1, 495.

Jahati & jahāti [Vedic root **hā.** Cp. ***ghē*(i)** & **ghī** to be devoid (of), Gr. χῆρος void of, χῆρα widow, χώρα open space (cp. Sk. vihāya=ākāsa), χωρίζω separate; Lat. her-es; Sk. jihīte to go forth=Ohg. gēn, gān, Ags. gan=go; also Sk. hāni want=Goth. gaidw, cp. Gr. χατίζω] to leave, abandon, lose; give up, renounce, forsake. Ster. expl[n] at Nd[2] 255 (and passim): pajahati vinodeti byantikaroti anabhāvaŋ gameti. Lit. as well as fig.; esp. w. ref. to kāma, dosa & other evil qualities. — Pres. **jahāti** Sn 1, 506 (dosaŋ), 589; Dh 91; imper. **jahassu** Sn 1121 (rūpaŋ); pot. **jahe** It 34; Dh 221; J IV.58, & **jaheyya** Sn 362; It 115; J I.153; IV.58. — Fut. **jahissāmi** J III.279; IV.420; V.465; in verse: **hassāmi** J IV.420; V.465. — Ger. **hitvā** (very frequent) Sn 284, 328; Dh 29, 88, etc.; **hitvāna** (Sn 60), **jahitvā** & **jahetvā** (Sn 500). — Inf. **jahituŋ** J I.138. — Pp. **jahita** Sn 231; Kh 9; Miln 261. — *Pass.* **hāyati** S II.224; Sn 817; Miln 297, **hāyate** J V.488 & **hīyati** J II.65; Sn 944 (**hīyamāna**), cp. **hāyare** J II.327; pp. **hīna** (q. v.). — *Caus.* **hāpeti** (q. v.). See also **hāni, hāyin, jaha.**

Jahitikā (f.) [See jahati] (a woman) who has been jilted, or rejected, or repudiated J I.148.

Jāgara (adj.) [fr. jāgarti] waking, watchful, careful, vigilant S I.3; A II.13=It 116; M II.31; It 41; Miln 300. — **bahu°** wide awake, well aware, cautious Sn 972 (cp. rakkhita-mānasāno in same context v. 63); Dh 29.

Jāgaraṇa (nt.) [der. fr. jāgara] a means for waking or keeping awake Miln 301.

Jāgaratā (f.) [cp. Sk. jāgaraṇa] watchfulness, vigilance S I.3.

Jāgarati [Sk. jāgarti to be awake (redupl. perf. for jājarti) ***ger & gerēi**; cp. Lat. expergiscor (*exprogriscor); Gr. ἐγείρω, perf. ἐγρήγορα (for *ἐγήγορα). Def. at Dhtp 254 by niddā-khaya] to be awake, to be watchful, to be on the alert (cp. guttadvāra) Dh 60 (dīghā jāgarato rattī), 226; It 41; Miln 300. — pp. **jāgarita** (q. v.).

Jāgarita (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59.

Jāgariyā (f.) [BSk. M Vastu jāgarikā] keeping awake, watchfulness, vigilance, esp. in the sense of being cautious of the dangers that are likely to befall one who strives after perfection. Therefore freq. in comb[n] "indriyesu guttadvāro bhojane mattaññū jāgariyaŋ anuyutto" (anuyuñjati: to apply oneself to or being devoted to vigilance), e. g. S II.218; M I.32, 273, 354 sq., 471; A I.113 sq.; II.40. — Also in °ŋ **bhajati** to pursue watchfulness (bhajetha keep vigil) It 42; Sn 920 (niddaŋ na bahulīkareyya j°ŋ bhajeyya ātāpī). — S IV.104; M I.273, 355; Miln 388.

-ânuyoga application or practice of watchfulness Nd[1] 484.

Jāta [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. kunds; also Gr. (καπ-) γνητός, Ohg. knabo] 1. As adj.-noun: (a) born, grown, arisen, produced (=nibbatta pātubhūta Nd[2] 256) Sn 576 (jātānaŋ maccānaŋ niccaŋ maraṇato bhayaŋ); jātena maccena kattabbaŋ **kusalaŋ** bahuŋ Dh 53=Miln 333; yakkhinī jātâsi (born a G.) J VI.337; rukkho j. J I.222; latā jātā Dh 340; gāmanissandhena jātāni sūpeyya-paṇṇāni Vism 250. — (n.) he who or that which is born: jātassa maraṇaŋ hoti Sn 742; jātassa jarā paññāyissati J I.59; jātaŋ+bhūtaŋ (opp. ajātaŋ abhūtaŋ) It 37. — (b) "genuine," i.e. natural, true, good, sound (cp. kata, bhūta, taccha & opp. ajāta like akata, abhūta): see cpds. — 2. As predicate, often in sense of a finite verb (cp. gata): born, grown (or was born, grew); become; occurred, happened Sn 683 (Bodhisatto hitasukhatāya jāto); bhayaŋ jātaŋ (arose) Sn 207; vivādā jātā Sn 828; ekadivase j. (were born on the same day) J III.391; aphāsukaŋ jātaŋ (has occurred J I.291. — So in loc. abs. **jāte** (jātamhi) "when . . . has arisen, when there is . . .," e. g. atthamhi Vin I.350=M III.154=Dh 331 vādamhi Sn 832; oghe Sn 1092; kahāpaṇesu jātesu J I.121. — 3. °**jāta** (nt.) characteristic; pada° pedal character S I.86; anga° the sexual organ Vin I.191; as adj. having become . . . (=bhūta); being like or behaving as, of the kind of . . ., sometimes to be rendered by an adj. or a pp. implied in the noun: cuṇṇaka-jātāni aṭṭhikāni (=cuṇṇayitāni) M III.92; jālakajāta in bud A IV.117; chandajāta=chandika Sn 767; sujāta Sn 548 (well-born, i. e. auspicious, blessed, happy); pītisomanassa° joyful & glad Sn p. 94; J I.60, etc.; gandhajāta a kind of perfume (see **gandha**). Often untranslatable: lābhappatto jāto J III.126; vināsa-ppaccayo jāto J I.256. — 4. a Jātaka or Buddhist birth story DhA I.34.

-āmaṇḍa the (wild) castor oil plant VvA 10; **-ovaraka** the inner chamber where he was born VvA 158;

J 1.391 (so read for jāto varake). **-kamma** the (sooth-saying) ceremony connected w. birth, in °ṃ karoti to set the horoscope PvA 198 (=nakkhatta-yogaṃ uggaṇhāti); **-divasa** the day of birth, birthday J III.391; IV.38; **-mangala** birth festival, i. e. the feast held on the birth of a child DhA II.86; **-rūpa** "sterling," pure metal, i. e. gold (in its natural state, before worked, cp. jambonada). In its relation to suvaṇṇa (worked gold) it is stated to be suvaṇṇavaṇṇo (i. e. the bright-coloured metal: VvA 9; DhA IV.32: suvaṇṇo jāta-rūpo); at DA I.78 it is expl^{d} by suvaṇṇa only & at Vin III.238 it is said to be the colour of the Buddha: j. Satthu-vaṇṇa. At A I.253 it is represented as the material for the suvaṇṇakāra (the "white"-smith as opp. to "black"-smith). — Comb^{d} w. *hiraññā* Pv II.7^{5}; very freq. w. *rajata* (silver), in the prohibition of accepting gold & silver (D I.5)≈ as well as in other connections, e. g. Vin I.245; II.294 sq.; S I.71, 95; IV.326 (the moral dangers of "money": yassa jāta-rūpa-rajataṃ kappati pañca pi tassa kāmaguṇā kappanti); V.353, 407; Dhs 617. — Other passages illustr. the use & valuation of j. are S II.234 (°paripūra); V.92 (upakkilesā); A I.210 (id.); III.16 (id.); — S I.93, 117; M I.38; A I.215; III.38; IV.199, 281; V.290; J II.296; IV.102; **-veda** [cp. Vedic jātaveda=Agni] fire S I.168; Sn 462 (kaṭṭhā jāyati j.) Ud 93; J I.214; II.326= IV.471; V.326; VI.204, 578; Vism 171; DA I.226; DhA I.44 (nirindhana, without fuel); **-ssara** a natural pond or lake Vin I.111; J I.470; II.57.

Jātaka[1] (nt.) [jāta+ka, belonging to, connected with what has happened] 1. a birth story as found in the earlier books. This is always the story of a previous birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M I.133; A II.7, 103, 108; Vin III.8; Pug 43. See **navanga**).—2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 Nikāyas, but it occurs on the Bharhut Tope (say, end of 3rd cent. B.C.), and is frequent in the Jātaka book. — 3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids' *Buddhist India*, 189-209, and *Buddh. Birth Stories*, introd., for history of the Jātaka literature. — **jātakaṃ niṭṭhapeti** to wind up a Jātaka tale J VI.303; **jātakaṃ samodhāneti** to apply a Jātaka to the incident J I.106; DhA I.82. — *Note.* The form **jāta** in the sense of jātaka occurs at DhA I.34.

-atthavaṇṇanā the commentary on the Jātaka book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; **-bhāṇaka** a repeater of the J. book Miln 341.

Jātaka[2] (m.) [jāta+ka, belonging to what has been born] a son J I.239; IV.138.

Jātatta (nt.) [abstr. fr. jāta] the fact of being born or of having grown or arisen Vism 250; DhA I.241.

Jāti (f.) [see janati & cp. Gr. *γενεά*, *γένεσις*; Lat. gens; Goth. kind-ins]. — Instr. jātiyā (Sn 423) & jaccā (D II.8; J III.395; Dh 393); abl. jātiyā (S I.88) & jātito (by descent: D II.8); loc. jātiyaṃ (PvA 10) & jātiyā (PvA 78). — 1. birth, rebirth, possibility of rebirth, "future life" as disposition to be born again, "former life" as cause of this life. Defined (cp. the corresp. expl^{n} of jarā) as: yā tesaṃ tesaṃ sattanaṃ tamhi tamhi satta-nikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho D II.305 =S II.3=Nd^{2} 257. — Jāti is a condition precedent of age, sickness & death, and is fraught with sorrow, pain & disappointment. It is itself the final outcome of a kamma, resting on avijjā, performed in anterior births; & forms thus the concluding link in the chain of the Paṭicca-samuppāda. Under the first aspect it is enum^{d} in various formulæ, either in full or abbreviated (see Nd^{2} 258), viz. (a) as (1) jāti, (2) jarā, (3) vyādhi, (4) maraṇa, (5) sokaparidevadukkhadomanass' upāyāsa in the dukkhaṃ ariyasaccaṃ (the noble truth of what is misfortune) Vin I.10; A I.176; III.416; °dhamma destined to be born, etc. M I.161 sq., 173; — A V.216; Nd^{2} 258, 304, 630, etc., in var. connections (referring to some dukkha). — (b) as Nos. 1-4: Nd^{2} 254, 494b; J I.168, etc. — (c) as Nos. 1, 2, 4 (the standard quotation, implying the whole series 1-5): S V.224; A V.144; jātipaccayā jarāmaraṇaṃ Vin I.1; D II.31, 57, etc.; °ika A II.11, 173; °iya M I.280; Nd^{2} 40. — (d) to this is sometimes added (as summing up) saṃsāra: Nd^{2} 282^{f}; cp. kicchaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati ca D II.30. — (e) as Nos. 1+4: pahīna-jātimaraṇa (adj.) (=free from life & death, i. e. saṃsāra) A I.162; °bhayassa pāraga A II.15; °kovida Sn 484; atāri °ṃ asesaṃ Sn 355 (cp. 500); °assa pāraga Sn 32. — (f)=e+saṃsāra (cp. d): sattā gacchanti saṃsāraṃ jātimaraṇagāmino A II.12=52; jātimaraṇasaṃsāraṃ ye vajanti punappunaṃ . . . avijjāy' eva sā gati Sn 729. — (g) as Nos. 1+2, which implies the whole series: atāri so jātijaraṃ A I.133= Sn 1048; jātijar' ûpaga Sn 725=It 106; saṃyojanaṃ jātijarāya chetvā It 42; — Sn 1052, 1060; Dh 238, 348; cp. jāti ādinā nihīna PvA 198. — *Other phrases & applications:* Various rebirths are seen by one who has perfect insight into all happening & remembers his former existences (D I.81; III.50; A I.164; M II.20). Arahantship implies the impossibility of a future rebirth: see formula khīṇā jāti (M I.139; Sn p. 16, etc.) and arahant II.A: jātiyā parimuccati S I.88; jātiṃ bhabbo pahātuṃ A V.144 sq. — antimā jāti the last rebirth D II.15 (cp. carima); purimā j. a former existence PvA 1; atītajātiyaṃ in a former life (=pure) PvA 10. On jāti as dukkha see Vism 498-501. — 2. descent, race, rank, genealogy (cp. *φυή*, genus), often comb^{d} w. gotta. Two grades of descent are enum^{d} at Vin IV.6 as **hīnā jāti** (low birth), consisting of Caṇḍāla, Veṇa, Nesāda, Rathakāra & Pukkusa; and **ukkaṭṭhā** j. (superior birth), comprising Khattiyas & Brāhmaṇas. — The var. meanings of jāti are given by Bdhgh at Vism 498, 499 in the foll. classification (with examples) bhava, nikāya, sankhata-lakkhaṇa, paṭisandhi, pasūti, kula, ariya-sīla. — Kiṃ hi jāti karissati? What difference makes his parentage? D I.121; jāti-rājāno kings of birth, genuine kings J I.338; na naṃ jāti nivāresi brahmalok' ûpapattiyā Sn 139; jātiṃ akkhāhi tell me the rank of his father & mother Sn 421, 1004; cp. 462; na jaccā vasalo hoti Sn 136; 142; id. w. brāhmaṇo Sn 650; with nāma & gotta in the description of a man jātiyā nāmena gottena, etc. Vin IV.6; jātito nāmato gottato by descent, personal & family name D II.8; cp. jāti-gotta-kula J II.3. See also j.-vāda. — 3. a sort of, kind of (cp. jāta 3): catujātigandha four kinds of scent J I.265; II.291. — 4. (jāti°) by (mere) birth or nature, natural (opp. artificial); or genuine, pure, excellent (opp. adulterated, inferior), cp. jāta 1 (b): in cpds., like °maṇi, °vīṇā, etc.

-kkhaya the destruction of the chance of being reborn S V.168; A I.167; Sn 209, 517, 743; Dh 423. **-khetta** the realm of rebirth PvA 138 (=dasa cakkavāḷasahassāni); **-thaddha** conceited, proud of birth Sn 104 (+dhanatthaddha, gotta°: proud of wealth & name); **-thera** a Th. by rank D III.218; **-nirodha** the extermination of (the cause of) rebirth Vin I.1≈; **-pabhava** the origin or root of existence Sn 728; **-puppha** nutmeg J VI.367; **-bhaya** the fear of rebirth A II.121; **-bhūmi** natural ground, in °bhūmaka, °bhūmika, °bhūmiya living on nat. gr. (vassaṃ vasati) M I.145; A III.366; **-maṇi** a genuine precious stone J II.417; **-maya** constituting birth, being like birth ThA 285; **-vāda** reputation of birth, character of descent, parentage. The 1st of the 5 characteristics constituting a "well-bred"

brahmin: yāva sattamā pitāmahāyugā akkhitto anupakkuṭṭho jātivādena " of unblemished parentage back to the 7th generation " D I.120, etc. (=DA I.281); A I.166; III.152, 223; Sn 315, 596. Cp. **gotta-vāda** (e. g. D I.99); **-vibhanga** a characteristic of birth, a distinction in descent Sn 600; **-vīṇā** a first-class lute J II.249; **-sampanna** endowed with (pure) birth (in phrase khattiyo muddhâvasitto j.°) A III.152; **-sambhava** the origin of birth A I.142; III.311; J I.168; **-sambheda** difference of rank DhA I.166; **-saṃsāra** the cycle of transmigration, the saṃsāra of rebirths (see above I d. f.): pahīna left behind, overcome (by an Arahant) M I.139; A III.84, 86; °ṃ khepetvā id. Th 2, 168; vitiṇṇo j.° n' atthi tassa punabbhavo Sn 746; **-sindhava** a well-bred horse J II.97; **-ssara** the remembrance of (former) births (°ñāṇa) J I.167; IV.29; DhA II.27; IV.51; cp. cutûpapāta-ñāṇa); **-hingulaka** (& hingulikā) natural vermilion J V.67; VvA 4, 168, 324.

Jātika (-°) (adj.) 1. being like, being of, having, etc. (see jāta 3): duppaññā° & sappaññā° M I.225; dabba° A I.254; mukhara° Sn 275; viññū° Sn 294; māna° J I.88. — 2. descended from, being of rank, belonging to the class of: maṇḍana° M II.19; avihethaka° Miln 219; samāna° (of equal rank) DhA I.390; veṇa° (belonging to the bamboo-workers) PvA 175.

Jātimant (adj.) [jāti+mant] of good birth, having natural or genuine qualities, noble, excellent Sn 420 (vaṇṇārohena sampanno jātimā viya khattiyo); J I.342 (jātimanta-kulaputtā). Of a precious stone: maṇi veḷuriyo subho j.° D I.76=M II.17; DA I.221; Miln 215. Sometimes in this spelling for **jutimant** Sn 1136= Nd² 259 (expl^d by paṇḍita paññavā). — **ajātima** not of good birth J VI.356 (opp. sujātimant ibid.).

Jātu (indecl.) [Vedic jātu, particle of affirmation. Perhaps for jānātu one would know, cp. Gr. *οἶμαι*, Lat. credo, P. maññe. But BR. and Fausböll make it a contraction of jāyatu " it might happen." Neither of these derivations is satisfactory] surely, undoubtedly (ekaṃsavacanaṃ SnA 348) usually in negative (& interrog.) sentences as na jātu, not at all, never (cp. also sādhu); mā jātu Vin II.203; Sn 152, 348 (no ce hi jātu); J I.293, 374; IV.261; V.503. Na jātucca at J VI.60 is apparently for na jātu ca.

Jāna (adj.) [to **jñā**, see jānāti] knowing or knowable, understandable J III.24 (=jānamāna). **dujjāna** difficult to understand D I.170, 187; M I.487; II.43. **su°** recognizable, intelligible Pv IV.1[35] (=suviññeyya PvA 230). Cp. ājāna.

Jānana (nt.) [fr. **jñā**] knowledge, cognizance, recognition; intelligence, learning, skill J I.145 (attānaṃ -°kālato paṭṭhāya from the time of self-recognition), 200 (-°manta knowledge of a spell, a spell known by: tumhākaṃ) II.221; SnA 330; DhA II.73 (°sabhāva= ñatta); DA I.86 (akkhara°); Vism 391 (°atthāya in order to know), 436 (=pajānana). Cp. ājānana. — **ajānana** not knowing (°-) J V.199; VI.177; not known J I.32 (°sippa).

Jānanaka (adj.) [Sk. *jñānaka, cp. jānana & Sk. jānaka (c. gen.) expert Av Ś II.119, 120, as n. ib. I.216] knowing DhsA 394.

Jānanatā (f.) [abstr. fr. jānana] the fact of knowing, knowledge KhA 144.

Jānapada (adj.-n.) [fr. janapada] belonging to the country, living in the c.; pl. country-folk (opp. negamā townsfolk) D I.136, 142; M II.74; J II.287, 388; DA I.297 (=janapada-vāsin).

Jānāti [Vedic **jña**, jānāti ***gnē*** & ***gnō***, cp. Gr. *γιγνώσκω*, *γνωτός*, *γνῶσις*; Lat. nosco, notus, (i)gnarus (cp. E. i-gnorant); Goth. kunnan; Ohg. **kennan**, Ags. cnāwan=E. **know**] to know.

I. *Forms:* The 2 Vedic roots **jān°** & **jñā°** are represented in P. by jān° & ñā° (ña°) 1. **jān:** pres. **jānāti**; pot. jāneyya (Sn 781) & jaññā (A IV.366; Sn 116, 775; Dh 157, 352; J II.346; IV.478) 2nd sg. jāneyyāsi (M. I.487; J I.288), 1st pl. jāniyāma (Sn 873) & (archaic) jānemu (Sn 76, 599; Vv 83[11]); — imper. jānāhi (Sn 596, 1026; Pv II.9[12]), 3rd. sg. jānātu (It 28); — ppr. jānanto & jānaṃ (D I.192; A I.128; Sn 722), ppr. med. jānamāna (J I.168); — fut. **jānissāti** (J II.342; VI.364); — aor. **ajāni** (Sn 536) & jāni (J I.125, 269), 3rd pl. jāniṃsu (J II.105; VvA 113); — ger. **jānitvā** (J I.293; III.276); inf. jānituṃ (J I.125). Caus. **jānāpeti** (see below IV.2). — 2. **ñā:** fut. **ñassati** (D I.165); — aor. **aññāsi** (J I.271) & ñāsi (Sn 471), 3rd pl. aññaṃsu (Vv 22[4]). — ger. **ñatvā** (freq.); — grd. ñeyya A II.135 (see below) & ñātabba (PvA 133); — inf. ñātuṃ (freq.) — pp. ñāta (q. v.). — Pass. **ñāyati** to be called or named (Miln 25).

II. *Cognate Forms:* Nd² s. v. explains **jānāti** by passati dakkhati adhigacchati vindati paṭilabhati, & **ñatvā** (No. 267) by jānitvā tulayitvā tirayitva vibhāvayitvā vibhūtaṃ katvā (very freq.) The 1st expl^n is also applied to abhijānāti, & the 2nd to passitvā, viditaṃ katvā, abhiññāya & disvā. The use of the emphatic phrase jānāti passati is very frequent. Yaṃ tvaṃ na jānāsi na passasi taṃ tvaṃ icchasi **kāmesi**? Whom you know not neither have seen, is it she that you love and long for? D I.193; Bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto ñāṇabhūto M I.111; similarly A IV.153 sq. See further D I.2, 40, 84, 157 sq., 165, 192 sq., 238 sq.; A I.128; III.338; V.226; Sn 908; Nd² 35, 413, 517; Vism 200

III. *Meaning:* (1) *Intrs.* to know, to have or gain knowledge, to be experienced, to be aware, to find out: mayam pi kho na jānāma surely, even we do not know D I.216; te kho evaṃ jāneyyaṃ they ought to know ib.; jānantā nāma n' âhesuṃ " nobody knew " J III.188; jānāhi find out J I.184; kālantarena jānissatha you will see in time PvA 13; ajānanto unawares, unsuspecting I.223; ajānamāna id. Pv II.3[14]. — 2. *Trs.* to know, recognize, be familiar with (usually c. acc., but also with gen.: J I.337; II.243), to have knowledge of, experience, find; to infer, conclude, distinguish, state, define: yaṃ ahaṃ jānāmi taṃ tvaṃ jānāsi D I.88; aham p' etaṃ na jānāmi Sn 980; jānanti taṃ yakkhabhūtā Pv IV.1[35]; paccakkhato ñatvā finding out personally J I.262; III.168; cittam me Gotamo jānāti S I.178; jānāti maṃ Bhagavā S I.116; kathaṃ jānemu taṃ mayaṃ? How shall we know (or identify) him? Vv 83[11]; yathā jānemu brāhmaṇaṃ so that we may know what a b. is Sn 599; yath' âhaṃ jāneyyaṃ vasalaṃ Sn p. 21; ajānanto ignorant PvA 4; annapānaṃ ajāṇanto (being without bread & water) PvA 169; ittaraṃ ittarato ñatvā inferring the trifling from the trifle Pv I.11[11]; ingha me uṇh' odakaṃ jānāhi find me some hot water S I.174; seyyaṃ jānāhi Vin IV.16; phalaṃ pāpassa jānamāna (having experienced) J I.168; mantaṃ j. (to be in possession of a charm) J I.253; maggaṃ na j. Sn 441; pamāṇaṃ ajānitvā (knowing no measure) PvA 130. — 3. With double acc.: to recognize as, to see in, take for, identify as, etc. (cp. Caus.): petaṃ maṃ jānāhi " see in me a Peta " Pv II.9[12] (=upadhārehi PvA 119); bhadd' itthiyā ti maṃ aññaṃsu (they knew me as=they called me) Vv 22[4].

IV. *Various:* 1. Grd. **ñeyya** as nt.=knowledge (cp. ñāṇa): yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ (knowledge coincides with the knowable, or: his knowledge is in proportion to the k., i. e. he knows all) Nd² 235[2m]; ñāṇaṃ atikkamitvā ñeyyapatho n' atthi " beyond knowledge there is no way of knowledge " ib.; ñeyyasāgara the ocean of knowledge PvA 1. — 2. Caus. **jānāpeti** to make known, to inform, or (with **attānaṃ**) to identify, to reveal oneself J I.107 (att. ajānāpetvā); VI.363; Vism 92 (att.); PvA 149 (att.); DhA II.62.

Jāni[1] (f.) [from jahati, confused in meaning with jayati. See jahati & cp. janti] deprivation, loss, confiscation of property; plundering, robbery; using force, ill-treatment D I.135=A I.201 (vadhena vā bandhena vā jāniyā vā); S I.66 (hatajānisu); J I.55 (v. l. jāti), 212 (mahājānikara a great robber); IV.72 (dhana,° v. l. hāni); Dh 138 (=DhA III.70 dhanassa jāni, v. l. hāni).

Jāni[2] (f.) wife, in jānipatayo (pl.) wife & husband (cp. jāyā(m)pati) A II.59 sq.

Jānu (nt.) [Vedic jānu=Gr. *γόνυ*, Lat. genu, Goth., Ohg., etc. kniu, E. knee] (also as jaṇṇu(ka), q.v.) the knee J II.311; IV.41; VI.471; DA I.254.
-**maṇḍala** the knee-cap, the knee A I.67; II.21; III.241 sq.; PvA 179.

Jānuka (nt.)=jānu A IV.102.

Jāpayati Caus. of jayati.

Jāmātar (& **jāmāta** J IV.219) [Vedic jāmātar. Deriv. uncertain. BR. take it as jā+mātar, the builder up of the family, supposing the case where there is no son and the husband goes to live in the wife's family, a *ghara* marriage. More likely fr. Idg **gem**, to marry. Cp. Gr. *γαμέω*; *γαμβρός*, Lat. gener] daughter's husband, son-in-law Th 2, 422 (=ThA 269 duhitu pati); J II.63; V.442.

Jāyati (jāyate) [from **jan**, see janati] to be born, to be produced, to arise, to be reborn. Pres. 3rd pl. jāyare J III.459; IV.53; Miln 337; ppr. jāyanto Sn 208; aor. jāyi J III.391; inf. jātum J I.374. — **jāyati** (loko), **jīyati**, **miyati** one is born, gets old, dies D II.30; Vism 235. Kaṭṭhā jāyati jātavedo out of fire-wood is born the fire Sn 462. — Vin II.95=305; Sn 114, 296, 657; Dh 58, 193, 212, 282; Pv III.1[11] (are reborn as). Cp. vi°.

Jāyampatikā (pl.) [see jayampatikā & cp. jāyāpatī] wife & husband VvA 286.

Jāyā (f.) [from **jan**] wife Vin II.259—264; J IV.285.
-**patī** (pl.) husband & wife PvA 159; Dāvs V.2.

Jāyikā f. (cp. jāyā) wife M I.451.

Jāra [Vedic jāra] a paramour, adulterer J I.293; II.309. f. °ī adulteress Vin II.259, 268; III.83.

Jāla[1] (nt.) [Vedic jāla, prob. from **jaṭ** to plait, make a tangle cp. jaṭita & jaṭā; on l:ṭ cp. phulla: sphuṭa; cāru: cāṭu; cela: ceṭa] a net; netting, entanglement (lit. or fig.): snare, deception (=māyā). — A *Lit.* Nd[2] 260 (=suttajāla, a plaiting of threads); SnA 115, 263 (=suttamaya) D I.45 (anto-jālikata caught in a net); Sn 62, 71, 213, 609; J I.52; VI.139. — kinkiṇika° a row of bells D II.183; muttā° a net of pearls J I.9; VvA 40; loha° PvA 153; hema° Vv 35; a fowler's net Dh 174; a spider's web Dh 347; nets for hair J VI.188; pabbata° a chain of mountains J II.399; sirā° network of veins J V.69; PvA 68. — Freq. in similes: see *J.P.T.S.* 1907, 90. — B. *Fig.* Very often applᵈ to the snares of Māra: S I.48 (maccuno); Sn 357 (id.); DhA III.175 (Māra°); Sn 527 (deception); taṇhā° the snare of worldly thirst (cp. °taṇhā) M I.271; Th 1, 306; SnA 351; kāma° Th 1, 355; moha° S III.83; mohasama Dh 251; diṭṭhi° the fallacies of heresy D I.46; J VI.220; ñāṇa° the net of knowledge VvA 63; DhA III.171. Thumma° (vijjā) "earthly net," i.e. gift of clearsight extending over the earth SnA 353.
-**akkhi** a mesh of a net J I.208; -**taṇhā** the net of thirst Dhs 1059, 1136; DhsA 367; -**pūva** ā "net-cake"? DhA I.319; -**hatthapāda** (adj.) having net-like hands & feet (one of the 32 marks of a Mahāpurisa) prob. with reference to long nails D II.17 (see *Dial.* II.14, note 3), cp. jālitambanakhehi Vv 81[16] (explᵈ at VvA 315: jālavantehi abhilohita-nakkehi. Tena jāli (v. l. jāla-) hatthataṇ mahāpurisa-lakkhaṇaṇ tambanakhataṇ anuvyañjanañ ca dasseti).

Jāla[2] [Sk. jvāla, from jalati] glow, blaze J V.326; PvA 52 (=tejas), 154 (raṇsi°); Miln 357; Vism 419 (kappa-vināsaka°).
-**roruva** N. of one of the two Roruva hells ("blazes") J V.271; -**sikhā** a glowing crest i. e. a flame Nd[2] 11 (=accī).

Jālaka (nt.) [jāla[1]+ka] 1. a net J VI.536; Dāvs V.51. — 2. a bud A IV.117 sq. (°jāta in bud). — f. **jālikā** chain armour Miln 199.

Jālā (f.) [see **jāla**[2]] a flame J I.216, 322; Miln 148, 357.

Jālin (adj.-n.) "having a net," ensnaring, deceptive: (a) lit. a fisherman J II.178. — (b) fig. usually in f. °inī of taṇhā (ensnarer, witch) S I.107=Dh 180; A II.211; Th 1, 162, 908; Dhs 1059; Vism 1; DhsA 363; cp. M Vastu I.166; III.92.

Jāleti [caus. of jalati. See also jaleti] to cause to burn, to light, kindle J II.104; IV.290; V.32.

-Ji (adj.-suffix) [From jayati to conquer] winning, victorious: saṅgāma° victorious in fight, in saṅgāmaj' uttama "greatest of conquerors" Dh 103; sabba° S IV.83.

Jigacchā (f.) see jighaccā.

Jigiṇsaka (adj.) [see next] one who wishes to gain, desirous of, pursuing Sn 690.

Jigiṇsati [Desid. of **ji**, jayati. On etym. see also Kern, *Toev.* p. 44] to desire, to wish to acquire, to covet; Sn 700; J II.285; III.172 (v. l. BB. jigissaṇ); IV.406 (v. l. SS. jihiṇ°, BB. jigī°); V.372; VI.268. As **jigīsati** Th 1, 1110.

Jigiṇsanatā (f.) [n. abstr. fr. jigiṇsati] desire for, covetousness Vbh 353 (v. l. BB. nijigīsanatā); cp. Vism. 29

Jigucchaka (adj.) one who dislikes or disapproves of M I.327 (paṭhavī°, āpa° etc.) Miln 343.

Jigucchati [Desid. of **gup**] to shun, avoid, loathe, detest, to be disgusted with or horrified at (c. instr.) D I.213 (iddhi-pāṭihāriyena aṭṭiyāmi harāyāmi j.): A IV.174 (kāyaduccaritena); Sn 215 (kammehi pāpakehi; SnA 266=hiriyati); J II.287; Pug. 36. — ppr. jigucchamāna It 43; grd. jigucchitabba A I.126; pp. **jigucchita** Sn 901. — See also jegucca, jegucchin.

Jigucchana (nt.) dislike, contempt, disgust Vism 159; PvA 120.

Jigucchā (f.) disgust for, detestation, avoidance, shunning: tapo° (detesting asceticism) D I.174; S I.67; A II.200; jigucchabībhaccha-dassana detestable & fearful-looking PvA 56. *Note.* A diff. spelling, digucchā, occurs at DhsA 210.

Jighacchati [Desid. to ghasati, eat] to have a desire to eat, to be hungry D II.266; pp. **jighacchita** DhA II.145.

Jighacchā (f.) [from jighacchati] appetite, hunger, often combᵈ with **pipāsā**, desire to drink, thirst, e. g. S I.18; A II.143, 153; Miln 304. — M I.13, 114; 364; III.1369 A III.163; Dh 203 (j. paramā rogā); J II.445; III.19; (°abhibhūta=chāta); Miln 204, 304; Sdhp 118, 388. Cp. khudā & chāta. *Note.* A diff. spelling as dighacchā occurs at A II.117.

Jiṇjuka the Gunja shrub (Abrus precatorius) J IV.333 (akkhīni j. °phalasadisāni, cp. in same application guñjā); V.156 (j. °phalasannibha); DhA I.177 (°gumba).

Jiṇṇa [pp. of jarati] 1. decayed, broken up, frail, decrepit, old: vuḍḍha mahallaka andhagata vayo-anupatta Nd[2] 261; jarājiṇṇatāya jiṇṇa DA I.283. — Vin II.189; D I.114; M II.48 sq., 66; A II.249; IV.173; Sn 1 (urago

va jiṇṇaṇ tacaṇ jahāti); Pv I.12[1] (same simile); Sn 1120, 1144; J I.58; III.22 (-pilotikā worn-out rags); Dh 155, 260; Pv II.11[4] (jarājiṇṇa PvA 147); Pug 33; Vism 119 (°vihārā), 356 (°sandamānikā), 357 (°koṭṭha); ThA 213 (-ghara a tumble-down house); PvA 40 (-goṇa = jaraggava), 55 (of a roof). Cp. °tara J IV.108. — 2. digested J II.362

Jiṇṇaka (adj.) = jiṇṇa Sn 98, 124; J IV.178, 366; Sdhp 299 (sālā).

Jiṇṇatā (f.) [cp. jiṇṇa, jaratā & jīraṇatā] decrepitude DA I.283 (jarā°).

Jita [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) victory. jitā me pāpakā dhammā Vin I.8; — Dh 40, 104 (attā jitaṇ seyyo for attā jito seyyo see DhA II.228), 105, 179; Vv 64[27] (jitindriya one whose senses are mastered, cp. guttindriya). — Cp. vi°.

Jitatta (nt.) [n. abstr. of jita] mastery, conquest VvA 284.

Jina [pp. med. of jayati] conquering, victorious, often of the Buddha, "Victor": jitā me pāpakā dhammā tasmāhaṇ Upaka jino ti Vin I.8 = M I.171; Vin V.217; Sn 379, 697, 989, 996. magga° conqueror of the Path Sn 84 sq.; saṇsuddha° (id.) Sn 372. Cp khetta°. In other connections: Pv IV.3[33]; Th 2, 419 (jin' amhase rūpinaṇ Lacchiṇ expl[d] at ThA 268 as jinā amhase jinā vat' amha rūpavatiṇ Siriṇ).

-cakka the Buddha's reign, rule, authority J IV.100; **-putta** disciple of the B. Miln 177; **-bhūmi** the ground or footing of a conqueror PvA 254; **-sāsana** the doctrine of the B. Dpvs IV.3, 10.

Jināti = jayati (jeti). See also vi°.

Jimha (adj.) [Vedic jihma] crooked, oblique, slant, fig. dishonest, false (cp. vanka, opp. uju) M I.31 (+ vanka); A V.289, 290; J I.290 (spelled jima); III.111 — V.222; VI.66; Vism 219 (ajimha = uju); PvA 51 (citta° vanka opp. uju). Cp. kuṭila.

Jimhatā (f.) [n. abstr. to jimha] crookedness, deceit (opp. ujutā) Dhs 50, 51 (+ vankatā); Vbh 359.

Jimheyya (nt.) [from jimha] crookedness, deceit, fraud M I.340 (sāṭheyyāni kūṭeyyāni vankeyyāni j.°); A IV.189 (id.) V.167.

Jiyā (f.) [Vedic jyā = Gr. βιός bow, cp. also Lat. filum thread] a bow string M I.429 (five kinds); J II.88; III.323; Vism 150; DA I.207. **-kāra** bowstring-maker Miln 331.

Jivhā (f.) [Vedic jihvā, cp. Lat. lingua (older dingua); Goth. tuggo; Ohg. zunga; E. tongue] the tongue. — (a) physically: Vin I.34; A IV.131; Sn 673, 716; Dh 65, 360; J II.306; PvA 99 (of Petas: visukkha-kaṇṭhaṭṭha j.), 152. — Of the tongue of the mahāpurusha which could touch his ears & cover his forehead: Sn 1022; p. 108; & pahūta-jivhatā the characteristic of possessing a prominent tongue (as the 27th of the 32 Mahāpurisa-lakkhaṇāni) D I.106 = Sn p. 107; D II.18. **-dujjivha** (adj.) having a bad tongue (of a poisonous snake) A III.260. — (b) psychologically: the sense of taste. It follows after ghāna (smell) as the 4th sense in the enum[n] of sense-organs (jivhāya rasaṇ sāyati Nd[2] under rūpa; jivhā-viññeyya rasa D I.245; II.281; M II.42) Vin I.34; D III.102, 226; M I.191; Vism 444.

-agga the tip of the tongue A III.109; IV.137; DhA II.33. **-āyatana** the organ of taste D III.243, 280, 290; Dhs 585, 609, 653; **-indriya** the sense of taste D III.239; Dhs 585, 609, 972; **-nittaddana** (corr. to **-nitthaddhana**) tying the tongue by means of a spell D I.11 (cp. DA I.96); **-viññāṇa** the cognition of taste M I.112; D III.243; Dhs 556, 612, 632; **-samphassa** contact with the sense of taste S I.115; D III.243; Dhs 585, 632, 787.

Jina [pp. of jīyati] diminished, wasted, deprived of (with acc. or abl.) having lost; with acc.: J III.153, 223, 335; V.99 (atthaṇ: robbed of their possessions; Com. parihīna vinaṭṭha). — with abl.: J V.401 (read jīnā dhanā).

Jīyati [Pass. of **ji**, cp. Sk. jyāti & jīryate] to become diminished, to be deprived, to lose (cp. jayati, jāni); to decay; to become old (cp. jarati, jiṇṇa) jīyasi J V.100; jīyanti J III.336 (dhanā); jīyittha S I.54; J I.468; mā jīyi do not be deprived of (ratiṇ) J IV.107. Koci kvaci na jīyati mīyati (cp. jāyati) D II.30; cakkhūni jīyare the eyes will become powerless J VI.528 (= jīyissanti); grd. jeyya: see ajeyya[2]. Cp. parijīyati. Sometimes spelt jiyy°: jiyyati J VI.150; jiyyāma J II.75 (we lose = parihāyāma). Pp. **jīna**, q. v.

Jīraka[1] [Vedic jīra, lively, alert, cp. jīvati & Gr. δῑρός, Lat. viridis] digestion, in **ajīrakena** by want or lack of digestion J II.181. See ajīraka.

Jīrkaa[2] cummin-seed Miln 63; J I.244; II.363; VvA 186.

Jīraṇa (nt.) [fr. **jīr**] decaying, getting old Dhtp 252.

Jīraṇatā (f.) [n. abstr. of **jīr** = **jar**, see jarati; cp. jarā & jiṇṇatā] the state of being decayed or aged, old age, decay, decrepitude M I.49; S II.2; Nd[2] 252 = Dhs 644; PvA 149.

Jīrati & Jīrayati [Caus. of jarati] 1. to destroy, bring to ruin, injure, hurt Vin I.237 (jīrati); J V.501 (v. l. BB. for jarayetha, Com. vināseyya) = VI.375; PvA 57. — 2. (cp. jīyati) to get old A III.54 (jarā-dhammaṇ mā jīri "old age may not get old," or "the law of decay may not work"); Vism 235 (where id. p. D II.30 reads jīyati); DhA I.11 (cakkhūni jīranti). — 3. (intrs.) to be digested Vism 101.

Jīreti & Jīrāpeti [Verbal formation from jīra[1]] to work out, to digest J I.238, 274 (jīreti); DhA I.171. Appl. to bhati, wages: bhatiṇ ajīrāpetva not working off the w. J II.309, 381; **jīrāpeti** as "destroy" at ThA 269 in expl[n] of nijjareti (+ vināpeti).

Jīva[1] (adj.-n.) [Sk. jīva, ldg. *g^{w}iuos = Gr. βίος, Lat. vīvus, Goth. quius, Ohg. queck, E. quick, Lith. gývas] 1. the soul. Sabbe jīvā all the souls, enum[d] with sattā pāṇā bhūta in the dialect used by the followers of Gosāla D I.53 (= DA I.161 jīvasaññī). "taṇ jīvaṇ taṇ sarīraṇ udāhu aññaṇ j. aññaṇ s." (is the body the soul, or is the body one thing and the soul another?) see D I.157; 188; II.333, 336, 339; S IV.392 sq.; M I.157, 426 sq.; A II.41. — Also in this sense at Miln 30, 54, 86. — Vin IV.34; S III.215, 258 sq.; IV.286; V.418; A V.31, 186, 193. — 2. life, in **yāvajīvaṇ** as long as life lasts, for life, during (his) lifetime D III.133; Vin I.201; Dh 64; J II.155; PvA 76.

-gāhaṇ (adv.) taken alive, in phrase j.° gaṇhāti or gaṇhāpeti S I.84; J I.180; II.404; cp. karamara; **-loka** the animate creation J III.394; **-sūla** "life-pale," a stake for execution J II.443; **-sokin** (= sokajīvin) leading a life of sorrow J VI.509.

Jīva[2] (nt.) the note of the **jīvaka** bird Sum. V. on D III.201.

Jīvaka (adj.) = jīva, in **bandhu°** N. of a plant VvA 43. — f. °**ikā** q. v.

Jīvaṇ-jīvaka (m. onom.) name of a bird, a sort of pheasant (or partridge?), which utters a note sounding like jīvaṇ jīva D III.201; J V.406, 416; VI.276, 538 [Fausböll reads jīvajīvaka in all the Jātaka passages. Speyer AvŚ II.227 has jīvañjīvaka]. With this cp. the Jain phrase jīvaṇjīveṇa gacchaï jīvaṇjīveṇaṇ ciṭṭhaï, Weber Bhagavatī pp. 289, 290, with doubtful interpretation

("living he goes with life"? or "he goes like the j. bird"?).

Jīvati [Vedic jīvati, cp. jinoti (jinvati); Dhtp 282: pāṇadhāraṇe *gᵘeiə̄ = Gr. βίομαι & ζώω, ζῆν; Lat. vīvo: Goth. ga-quiunan; Mhg. quicken, cp. E. quicken] to live, be alive, live by, subsist on (c. instr. or nissāya). Imper. pres. **jīva** Sn 427, very freq. with ciraṃ live long . . ., as a salutation & thanksgiving. ciraṃ jīva J VI.337; c. jīvāhi Sn 1029; Pv II.3³³; c. jīvantu Pv I.5⁵; — pot. **jīve** Sn 440, 589; Dh 110; — ppr. **jīvaṃ** Sn 427, 432; — ppr. med. **jīvamāna** J I.307; PvA 39; — inf. **jīvituṃ** J I.263; Dh 123. — Sn 84 sq., 613 sq., 804; Dh 197; J III.26; IV.137; VI.183 (jīvare); PvA 111.

Jīvana (nt.) living, means of subsistence, livelihood PvA 161. Spelt jīvāna (v. l. jīvino) (adj.) at J III.353 (yācana°).

Jīvamānaka (adj.) [ppr. med. of jīvati + ka] living, alive Vism 194.

Jīvikā (f.) [abstr. fr. jīvaka] living, livelihood S III.93; A V.87, 210; J IV.459; Miln 122; SnA 466. Freq. in comb^{n} °ṃ **kappeti** to find or get one's living: J II.209; PvA 40, etc.; °kappaka finding one's livelihood (c. ger. by) J II.167. Cp. next.

Jīvita (nt.) [Vedic jīvita, orig. pp. of jīvati "that which is lived," cp. same formation in Lat. vīta = *vīvita; Gr. βιότη living, sustenance, & δίαιτα, "diet"] (individual) life, lifetime, span of life; living, livelihood (cp. jīvikā) Vin II.191; S I.42; IV.169, 213; M II.73 (appaṃ); A I.155, 255; III.72; IV.136 (appakaṃ parittaṃ); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; J I.222; Pv I.11¹¹ (ittaraṃ); II.6⁷ (vijahati); Dhs 19, 295; Vism 235, 236; Ps II.245; PvA 40. — **jīvitā voropeti** to deprive of life, to kill Vin III.73; D III.235; M II.99; A III.146, 430; IV.370 sq.; PvA 67.

-āsā the desire for life A I.86; **-indriya** the faculty of life, vitality Vin III.73; S V.204; Kvu 8, 10; Miln 56; Dhs 19; Vism 32, 230 (°upaccheda destruction of life), 447 (def.); DhA II.356 (°ṃ upacchindati to destroy life); VvA 72; **-kkhaya** the dissolution of life, i. e. death J I.222; PvA 95, 111; **-dāna** "the gift of life," saving or sparing life J I.167; II.154; **-nikanti** desire for life A IV.48; **-parikkhārā** (pl.) the requisites of life M I.104 sq.; A III.120; V.211; **-pariyādāna** the cessation or consummation of life D I.46 (= DA I.128); S II.83; A IV.13; **-pariyosāna** the end of life, i. e. death J I.256; PvA 73; **-mada** the pride of life, enum^{d} under the 3 madā; viz. ārogya, yobbana, j.: of health, youth, life D III.220; A I.140; III.72; **-rūpa** (adj.) living (lifelike) J II.190; **-sankhaya** = °khaya Sn 74; Dh 331; Nd² 262 (= °pariyosāna); **-hetu** (adv.) on the ground of life, for the sake of life A IV.201, 270

Jīvin (adj.) (usually -°) living, leading a life (of . . .) S I.42, 61; Sn 88, 181; Dh 164; PvA 27. Cp. dīgha°, dhamma°.

Juṇhā (f.) [Sk. jyotsnā, see also P. dosinā) moonlight, a moonlit night, the bright fortnight of the month (opp. kālapakkha) Vin I.138, 176; J I.165; IV.498 (°pakkha).

Juti (f.) [Sk. jyuti & dyuti, to dyotate, see **jotati**] splendour, brightness, effulgence, light J II.353; PvA 122, 137, 198. The spelling juti at M I.328 (in comb^{n} gati + juti) seems to be faulty for cuti (so as v. l. given on p. 557).

-dhara (jutin°) carrying or showing light, shining, resplendent, brilliant S I.121; J II.353; DhA I.432.

Jutika (adj.) (-°) having light, in **mahā°** of great splendour D II.272; A I.206; IV.248.

Jutimatā (f.) [fr. jutimant] splendour, brightness, prominence J I.4; V.405

Jutimant (adj.) [fr. juti] brilliant, bright; usually fig. as prominent in wisdom: "bright," distinguished, a great light (in this sense often as v. l. to jātimant) D II.256 (i); S V.24; Dh 89 (= DhA II.163 ñāṇajutiyā jotetvā); Sn 508; Pv IV.1³⁵ (= PvA 230 ñāṇajutiyā jutimā).

Jutimantatā (f.) [fr. jutimant] splendour SnA 453.

Juhati [Sk. juhoti, *ghəu(d); cp. Gr. χέω, χύτρα, χῦλος; Lat. fundo; Goth. giutan, Ohg. giozan] to pour (into the fire), to sacrifice, offer; to give, dedicate A II.207 (aggiṃ); Sn 1046 (= Nd² 263 deti cīvaraṃ, etc.); 428 (aggihuttaṃ jūhato), p. 79 (aggiṃ); Pug 56; fut. juhissati S I.166 (aggiṃ). — pp. huta; see also hava, havi, homa.

Juhana (nt.) [fr. juhati] offering, sacrifice D I.12, J II.43.

Jūta (nt.) [Sk. dyūta pp. of **div**, dīvyati, P. dibbati to play at dice] gambling, playing at dice D I.7 (°ppamādaṭṭhāna cp. DA I.85) ≈; III.182, 186 (id.); J I.290; III.198; VI.281; DhA II.228. °ṃ **kīḷati** to play at d. J I.289; III.187. — See also dūta².

-gīta a verse sung at playing dice (for luck) J I.289, 293; **-maṇḍala** dice board (= phalaka J I.290) J I.293. **-sālā** gambling hall J VI.281.

Je (part.) exclamation: oh! ah! now then! Vin I.232, 292 (gaccha je); M I.126; VvA 187, 207; DhA IV.105.

Jegucca (adj.) & **jegucchiya** (J II.437) [sec. der. fr. jigucchā] contemptible, loathsome, detestable J IV.305; Vism 250; Th 1, 1056; PvA 78, 192 (asuci+). Cp. pari°. — a° not despised Sn 852; Th 1, 961.

Jegucchitā (f.) [see jigucchita] avoidance, detestation, disgust Vin I.234; M I.30; A IV.182 sq.

Jegucchin (adj.) one who detests or avoids (usually -°) M I.77; (parama°), 78 A IV.174, 182 sq., 188 sq.; Miln 352 (pāpa°).

Jeṭṭha (adj.) [compar.-superl. formation of jyā power, Gr. βία, from **ji** in jināti & jayati "stronger than others," used as superl. (& compar.) to vuḍḍha old—elder, eldest. The compar. *jeyya is a grammarian's construction, see remarks on kaniṭṭha] better (than others), best, first, supreme; first-born; elder brother or sister, elder, eldest D II.15 (aggo jeṭṭho seṭṭho = the first, foremost & best of all); A I.108; II.87; III.152; IV.175; J I.138 (°putta); II.101 (°bhātā), 128 (°yakkhinī); IV.137.

-apacāyin, in phrase kule-j.-apacāyin paying due respect to the clan-elders D III.72, 74; S V.468; Vism 415; DhA I.265. Same for °apacāyikā (f.) honour to . . . Nd² 294, & °**apacāyitar** D III.70, 71, 145, 169. **-māsa** N. of a month SnA 359.

Jeṭṭhaka = jeṭṭha J I.253; II.101 (°tāpasa); III.281 (°kammāra: head of the silversmith's guild); IV.137, 161; V.282; Pv I.11³ (putta = pubbaja PvA 57); DhA III.237 (°sīla); IV.111 (id.); PvA 36 (°bhariyā), 42 (°pesakāra head of the weaver's guild), 47 (°vāṇija), 75.

Jeti see jayati.

Jevanīya (nt.) a kind of (missile) weapon A IV.107 = 110 (comb^{d} with āvudha & salāka; vv. ll. vedhanika, jeganika, jevanika).

Jotaka (adj.) [from juti] illuminating, making light; explaining J II.420; Dpvs XIV.50; Miln 343 (= lamplighter). — f. °**ikā** explanation, commentary, N. of several Commentaries, e. g. the Paramatthajotikā on the Sutta Nipāta (KhA 11); cp. the similar expression dīpanī (Paramatthadīpanī on Th 2; Vv & Pv.). — **Jotika** Np. DhA I.385 (Jotiya); Vism 233, 382.

Jotati [Sk. dyotate to shine, *deiə̄; cp. Gr. δίαται shine, δῖος clear; also Sk. dī in dīpyate; Lat. dies. Dhtp 120 gives **jut** in meaning "ditti," i. e. light] to shine, be splendid J I.53; VI.100, 509; PvA 71 (jotanti = obhāsenti).

Jotana (nt.) & **jotanā** (f.) [cp. Sk. dyotana] illumination, explanation J VI.542; Ps II.112; VvA 17 (°nā).

Joti (m. nt.) [Sk. jyotis (cp. dyuti) nt. to dyotate, see jotati] 1. light, splendour, radiance S I.93; A II.85; Vv 16[3]. — 2. a star: see cpds. — 3. fire S I.169; Th 1, 415; J IV.206; sajotibhūta set on fire S II.260; A III.407 sq.; J I.232.

-parāyaṇa (adj.) attaining to light or glory S I.93; A II.85; D III.233; Pug 51; **-pāvaka** a brilliant fire Vv 16[2] (expl. VvA 79: candima-suriya-nakkhatta-tāraka-rūpānaṃ sādhāraṇa-nāmaṃ); **-pāsāṇa** a burning glass made of a crystal DhA IV.209; **-mālikā** a certain torture (setting the body on fire: making a fiery garland) M I.87 = A I.47 = II.122 = Nd[1] 154 = Nd[2] 604 = Miln 197; **-rasa** a certain jewel (wishing stone) VvA 111, 339; DhA I.198; Miln 118; **-sattha** the science of the stars, astronomy: one of the 6 Vedic disciplines: see **chaḷanga**, cp. **jotisā**.

Jotimant (adj.) [joti + mant, cp. also P. jutimant] luminous, endowed with light or splendour, bright, excellent (in knowledge) Sn 348 (= paññājoti-sampanna SnA 348).

Jotisā (f.) [= Sk. jyotiṣa (nt.)] astronomy Miln 3

Joteti [Caus. of jotati] (a) trs. to cause to shine, illuminate, make clear, explain A II.51 = J V.509 (bhāsaye jotaye dhammaṃ; Gloss J V.510 katheyya for joteyya = jotaye) It 108; J II.208; PvA 18. — (b) intrs. to shine DhA II.163 (ñāṇajutiyā jotetvā); pp. **jotita** resplendent PvA 53.

Jhatta [pp. of jhāpeti; cp. ñatta>*jñāpayati] set on fire, consumed, dried up (w. hunger or thirst: parched) comb[d] w. chāta J II.83; VI.347.

Jhatvā see **jhāpeti.**

Jhasa (?) a window or opening in general J II.334.

Jhāna[1] (nt.) [from jhāyati,[1] BSk. dhyāna. The (popular etym-) expl[n] of jhāna is given by Bdhgh at Vism 150 as follows: "ārammaṇ' ûpanijjhānato paccanīka-jhāpanato vā jhānaṇ," i.e. called jh. from meditation on objects & from burning up anything adverse] literally meditation. But it never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarized: 1. The mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject (for instance, the impermanence of all things). This he thinks out by attention to the facts, and by reasoning. 2. Then uplifted above attention & reasoning, he experiences joy & ease both of body and mind. 3. Then the bliss passes away, & he becomes suffused with a sense of ease, and 4. he becomes aware of pure lucidity of mind & equanimity of heart. The whole really forms one series of mental states, & the stages might have been fixed at other points in the series. So the Dhamma-saṅgaṇi makes a second list of five stages, by calling, in the second jhāna, the fading away of observation one stage, & the giving up of sustained thinking another stage (Dhs 167-175). And the Vibhaṅga calls the first jhāna the **pañcaṅgika-jhāna** because it, by itself, can be divided into five parts (Vbh 267). The state of mind left after the experience of the four jhānas is described as follows at D I.76: "with his heart thus serene, made pure, translucent, cultured, void of evil, supple, ready to act, firm and imperturbable." It will be seen that there is no suggestion of trance, but rather of an enhanced vitality. In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the jhānas are frequent (see F. Heiler *Die Buddhistische Versenkung*, 1918). Laymen could pass through the four jhānas (S IV.301). The jhānas are only a means, not the end. To imagine that experiencing them was equivalent to Arahantship (and was therefore the end aimed at) is condemned (D I.37 ff.) as a deadly heresy. In late Pali we find the phrase **arūpajjhānā**. This is merely a new name for the last four of the eight **Vimokkhā,** which culminate in trance. It was because they made this the aim of their teaching that Gotama rejected the doctrines of his two teachers, Āḷāra-Kāḷāma & Uddaka-Rāmaputta (M I.164 f.). — The jhānas are discussed in extenso & in various combinations as regards theory & practice at: D I.34 sq.; 73 sq.; S II. 210 sq.; IV.217 sq., 263 sq.; V.213 sq.; M I.276 sq. 350 sq., 454 sq.; A I.53, 163; II.126; III.394 sq. IV.409 sq.; V.157 sq.; Vin III.4; Nd[2] on Sn 1119 & s.v. Ps I.97 sq.; II.169 sq.; Vbh 257 sq.; 263 sq.; 279 sq.; Vism 88, 415.—They are frequently mentioned either as a set, or singly, when often the set is implied (as in the case of the 4th jh.). Mentioned as jh. 1-4 e. g. at Vin I.104; II.161 (foll. by sotāpanna, etc.); D II.156, 186; III.78, 131, 222; S II.278 (nikāmalābhin); A II.36 (id.); III.354; S IV.299; V.307 sq.; M I.21, 41, 159, 293, 247, 398, 521; II.15, 37; Sn 69, 156, 985; Dh 372; J I.139; VvA 38; PvA 163. — Separately: the 1st: A IV.422; V.135; M I.246, 294; Miln 289; 1st-3rd: A III.323; M I.181; 1st & 2nd: M II.28; 4th: A II.41; III.325; V.31; D III.270; VvA 4. — See also Mrs. Rh. D. *Buddh. Psych.* (Quest Series) p. 107 sq.; *Dhs. trsl.* p. 52 sq.; Index to Saṇyutta N. for more refs.; also **Kasiṇa.**

-anuyutta applying oneself to meditation Sn 972; **-anga** a constituent of meditation (with ref. to the 4 jhānas) Vism 190. **-kīḷā** sporting in the exercise of meditation J III.45. **-pasuta** id. (+dhīra) Sn 709; Dh 181 (cp. DhA III.226); **-rata** fond of meditation S I.53, 122; IV.117; It 40; Sn 212, 503, 1009; Vv 50[15]; VvA 38; **-vimokkha** emancipation reached through jhāna A III.417; V.34; **-sahagata** accompanied by jh. (of paññābala) A I.42.

Jhāna[2] (nt.) [from jhāyati[2]] conflagration, fire D III.94; J I.347.

Jhānika (adj.) [fr. jhāna[1]] belonging to the (4) meditations Vism 111.

Jhāpaka (adj.) one who sets fire to (cp. jhāpeti), an incendiary J III.71.

Jhāpana (nt.) setting fire to, consumption by fire, in **sarīra°-kicca** cremation VvA 76.

Jhāpita [pp. jhāpeti] set on fire Miln 47; Vism 76 (°kāla time of cremation).

Jhāpeti [Caus. of jhāyati[2]] 1. to set fire to, to burn, to cook Vin IV.265; J I.255, 294; DhA II.66; PvA 62. — 2. to destroy, to bring to ruin, to kill (see Kern, *Toev.*, p. 37 sq.) J III.441 (=ḍahati pīḷeti); VvA 38 (=jhāyati[1], connected w. jhāna: to destroy by means of jhāna); inf. jhāpetuṇ J VI.300 (+ghātetuṇ hantuṇ); ger. **jhatvā** S I.19 (reads chetvā, vv. ll. ghatvā & jhatvā)=J IV.67 (T. jhatvā, v. l. chetvā; expl[d] by kilametvā); S I.41 (v. l. for T. chetvā, Bdhgh says "jhatvā ti vadhitvā"); J II.262 (+hantvā vadhitvā; expl[d] by kilametvā); VI.299 (+vadhitvā); also jhatvāna J IV.57 (=hantvā). — pp. **jhatta** & **jhāpita.**

Jhāma (adj.-n.) [jhāyati[2]] burning, on fire, conflagration, in °**khetta** charcoal-burner's field J I.238; II.92; °**angāra** a burning cinder PvA 90. By itself: J I.405; DhA II.67.

Jhāmaka N. of a plant J VI.537; also in °bhatta (?) J II.288.

Jhāyaka (adj.) one who makes a fire D III.94.

Jhāyati[1] [Sk. dhyāyati, **dhī;** with dhīra, dhīḥ from didheti shine, perceive; cp. Goth. filu-deisei cunning, & in meaning cinteti>citta[1]] to meditate, contemplate, think upon, brood over (c. acc.): search for, hunt after D II.237 (jhānaṇ); S I.25, 57; A V.323 sq. (+pa,° ni,° ava°); Sn 165, 221, 425, 709, 818 (=Nd[1] 149 pa°, ni°, ava°); Dh 27, 371, 395; J I.67, 410; Vv 50[12]; Pv IV.16[6]; Miln 66; SnA 320 (aor. jhāyiṇsu thought of). — pp. **jhāyita.**

Jhāyati[2] [Sk. kṣāyati to burn, **kṣāy** & **kṣi,** cp. khara & chārikā] to burn, to be on fire: fig. to be consumed, to waste away, to dry up D I.50 (=jāleti DA I.151); III.94 (to make a fire); J I.61, 62; Pv I.11[10] (jhāyare v. l. BB. for ghāyire); Miln 47; PvA 33 (=pariḍayhati); — aor. jhāyi DhA II.240 sq. — (fig.) Dh 155; J VI.189. — Caus. jhāpeti. — Cp. khīyati[2].

Jhāyana[1] (nt.) [der. fr. jhāyati[1]] meditating, in °**sīla** the practice of meditation (cp. Sk. dhyānayoga) VvA 38.

Jhāyana[2] (nt.) [fr. jhāyati[2]] cremation, burning Pug A 187.

Jhāyin (adj.) [see jhāyati[1] & jhāna] pondering over (c. acc.) intent on: meditative, self-concentrated, engaged in jhāna-practice Vin II.75; S I.46=52 II.284; M I.334; A I.24; III.355; IV.426; V.156, 325 sq. Sn 85 (magga°), 638, 719, 1009, 1105; It 71, 74, 112 J IV.7; Dh 23, 110, 387 (reminding of jhāyati[2], cp. DhA IV.144); Nd[2] 264; Vv 5[8]; Pv IV.1[32]; Vbh 342. Nd[1] 226=Nd[2] 342[2]=Vism 26 (āpādaka°).

Ñ.

Ñatta (nt.) [nomen agentis from jānāti] the intellectual faculty, intelligence Dh 72 (=DhA II.73: jānanasabhāva).

Ñatti (f.) [Sk. jñapti, from jñāpayati, caus of **jñā**] announcement, declaration, esp. as t. t. a motion or resolution put at a kammavācā (proceedings at a meeting of the chapter. The usual formula is "esā ñatti; suṇātu me bhante sangho": Vin I.340; III.150, 173, 228; – °ṃ ṭhapeti to propose a resolution Vin IV.152. — Vin V.142, 217 (na c' âpi ñatti nac a pana kammavācā). This resolution is also called a ñattikamma: Vin II.89; IV.152; V.116; A I.99. Two kinds are distinguished, viz. that at which the voting follows directly upon the motion, i. e. a ñatti-dutiya-kamma, & that at which the motion is put 3 times, & is then followed (as 4th item) by the decision, i. e. a ñ-catuttha-kamma. Both kinds are discussed at Vin I.56, 317 sq.; II.89; III.156; IV.152; & passim. Cp. Divy 356: jñapticaturtha. Cp. āṇatti, viññatti.

Ñatvā etc.: see jānāti.

Ñāṇa (nt.) [from jānāti. See also jānana. ***genē***, as in Gr. *γνῶ-σις* (cp. gnostic), *γνώμη*; Lat. (co)gnitio; Goth. kunþi; Ogh. kunst; E. knowledge] knowledge, intelligence, insight, conviction, recognition, opp. aññāṇa & avijjā, lack of k. or ignorance. — 1. *Ñāṇa in the theory of cognition:* it occurs in intensive couple-compounds with terms of sight as cakkhu (eye) & dassana (sight, view), e. g. in cakkhu-karaṇa ñāṇa-karaṇa "opening our eyes & thus producing knowledge," i. e. giving us the eye of knowledge (a mental eye) (see cakkhu, jānāti passati, & cpd. °karaṇa): Bhagavā jānaṃ jānāti passaṃ passati cakkhu-bhūto ñāṇa-bhūto (=he is one perfected in knowledge) M I.111=Nd² 235^{3h}; natthi hetu natthi paccayo ñāṇāya dassanāya ahetu apaccayo ñāṇaṃ dassanaṃ hoti "through seeing & knowing," i. e. on grounds of definite knowledge arises the sure conviction that where there is no cause there is no consequence S V.126. Cp. also the relation of diṭṭhi to ñāṇa. This implies that all things visible are knowable as well as that all our knowledge is based on empirical grounds; yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ Nd² 235^{3m}; yaṃ ñāṇaṃ taṃ dassanaṃ, yaṃ dassanaṃ taṃ ñāṇaṃ Vin III.91; ñāṇa+dassana (i. e. full vision) as one of the characteristics of Arahantship: see arahant II.D. Cp. BSk. jñānadarśana, e. g. AvŚ I.210. — 2. *Scope and character of ñāṇa:* ñ. as faculty of understanding is included in paññā (cp. wisdom=perfected knowledge). The latter signifies the spiritual wisdom which embraces the fundamental truths of morality & conviction (such as aniccaṃ anattā dukkhaṃ: Miln 42); whereas ñ. is relative to common experience (see Nd² 235³ under cakkhumā, & on rel. of p. & ñ. Ps I.59 sq.; 118 sq.; II.189 sq.). — Perception (saññā) is necessary to the forming of ñāṇa, it precedes it (D I.185); as sure knowledge ñ. is preferable to saddhā (S IV.298); at Vin III.91 the definition of ñ. is given with tisso vijjā (3 kinds of knowledge); they are specified at Nd² 266 as aṭṭhasamāpatti-ñāṇa (consisting in the 8 attainments, viz. jhāna & its 4 succeeding developments), pañc' abhiññā° (the 5 higher knowledges, see paññā & abhi°), micchā° (false k. or heresy). Three degrees of k. are distinguished at DA I.100, viz. sāvaka-pāramī-ñāṇa, paccekabuddha°, sabbaññuta° (highest k. of a relig. student, k. of a wise man, & omniscience). Four objects of k. (as objects of truth or sammādiṭṭhi) are enum^{d} as dhamme ñāṇaṃ, anvaye ñ., paricchede ñ., sammuti ñ. at D III.226, 277; other four as dukkhe ñ. (dukkha-) samudaye ñ., nirodhe ñ., magge ñ. (i. e. the knowledge of the paṭicca-samuppāda) at D III.227; Ps I.118; Vbh 235 (=sammādiṭṭhi). Right knowledge (or truth) is contrasted with false k. (micchā-ñāṇa=micchādiṭṭhi): S V.384; M II.29; A II.222; V.327; Vbh 392. — 3. *Ñāṇa in application:* (a) Vin I.35; D II.155 (opp. pasāda); S I.129 (cittamhi susamāhite ñāṇamhi vuttamānamhi); II.60 (jātipaccayā jarāmaraṇan ti ñ.: see ñ-vatthu); A I.219 (on precedence of either samādhi or ñ.); Sn 378, 789, 987 (muddhani ñāṇaṃ tassa na vijjati), 1078 (diṭṭhi, suti, ñ.: doctrine, revelation, personal knowledge, i. e. intelligence; differently expl. at Nd² 266), 1113; Pv III.5^{1} (Sugatassa ñ. is asādhāraṇaṃ) Ps I.194 sq.; II.244; Vbh 306 sq. (ñ-vibhanga), 328 sq. (kammassakataṃ ñ.); Nett 15 sq.; 161 (+ ñeyya), 191 (id.). — (b) **ñāṇaṃ hoti** or **uppajjati** knowledge comes to (him) i. e. to reason, to arrive at a conclusion (with iti – that . . .) S II.124=III.28 (uppajjati); D III.278 (id.); A II.211≈; IV.75; V.195; S III.154. See also arahant II.D. — (c) Var. attributes of ñ.: **anuttariya** A V.37; **aparapaccayā** (k. of the non-effect of causation through lack of cause) S II.17, 78; III.135; V.179, 422 sq. (=sammādiṭṭhi), same as **ahetu-ñāṇa** S V.126; **asādhāraṇa** (incomparable, uncommon k.) A III.441; PvA 197; **akuppa** D III.273; **ariya** A III.451; **pariyodāta** S I.198; **bhiyyosomatta** S III.112; **yathā bhūtaṃ** (proper, definite, right k.) (concerning kāya, etc.) S V.144; A III.420; V.37. — (d) knowledge of, about or concerning, consisting in or belonging to, is expressed either by loc. or -° (equal to subj. or obj. gen.). — (*a*) *with loc.:* **anuppāde ñ.** D III.214, 274; **anvaye** D III.226, 277; **kāye** D III.274; **khaye** D III.214, 220 (āsavānaṃ; cp. M I.23, 183, 348; II.38), 275; S II.30; Nett 15; **cutûpapāte** D III.111, 220; **dukkhe** (etc.) D III.227; S II.4; V.8, 430; **dhamme** D III.226; S II.58; **nibbāne** S II.124 (cp. IV.86). — (*β*) *as* -°: **anāvaraṇa°** DA I.100; **ariya** S I.228; A III.451; **khanti** Ps I.106; **jātissara** J I.167; **cutûpapāta** M I.22, 183, 347; II.38, etc.; **ceto-pariya** D III.100, & °**pariyāya** S V.160; **dibbacakkhu** Ps I.114; **dhammaṭṭhiti** S II.60, 124; Ps I.50; **nibbidā** Ps I.195; **pubbe-nivāsânusati** M I.22, 248, 347; II.38, etc.; **Buddha°** Nd² 235³; Ps I.133; II.31, 195; DA I.100; **sabbaññuta** Ps I.131 sq.; DA I.99 sq.; PvA 197; **sekha** S II.43, 58, 80, & **asekha** S III.83. — (e) **aññāṇa** wrong k., false view, ignorance, untruth S I.181; II.92; III.258 sq.; V.126; A II.11; Sn 347, 839; Ps I.80; Pug 21; Dhs 390, 1061; see avijjā & micchādiṭṭhi.

-indriya the faculty of cognition or understanding Dhs 157; **-ûpapanna** endowed with k. Sn 1077 (=Nd² 266^{b} °upeta); **-karaṇa** (adj.) giving (right) understanding, enlightening, in comb^{n} w. cakkhukaraṇa (giving (in)-sight, cp. "your eyes shall be opened and ye shall be knowing good and evil" Gen. 3^{5}): **kusalavitakkā anandha-karaṇā cakkhu° ñāṇa°** It 82; f. **-I** (of majjhimā-paṭipadā) S IV.331; **-cakkhu** the eye of k. PvA 166; **-jāla** the net of k., in phrase ñāṇajālassa anto

paviṭṭha coming within the net, i. e. into the range of one's intelligence or mental eye (clear sight) DhA 1.26; II.37, 58, 96; III.171, 193; IV.61; VvA 63; **-dassana** "knowing and seeing," "clear sight," i. e. perfect knowledge; having a vision of truth, i. e. recognition of truth, philosophy, (right) theory of life, all-comprising knowledge. Defined as tisso vijjā (see above 2) at Vin IV.26; fully discussed at DA 1.220, cp. also def. at Ps II.244. — Vin II.178 (parisuddha°; + ājīva, dhammadesanā, veyyākaraṇa); III.90 sq.; V.164, 197; D 1.76≈(following after the jhānas as the first step of paññā, see paññā-sampadā); III.134, 222 (°paṭilābha), 288 (°visuddhi); M 1.195 sq.; 202 sq., 482; II.9, 31; Nett 17, 18, 28; see also vimutti°; **-dassin** one who possesses perfect k. Sn 478; **-patha** the path of k. Sn 868; **-phusanā** experience, gaining of k. DhA 1.230; **-bandhu** an associate or friend of k. Sn 911; **-bhūta** in comb^{n} w. cakkhubhūta, having become seeing & knowing, i. e. being wise S II.255; IV.94; A V.226 sq.; **-vatthūni** (pl.) the objects or items of (right) knowledge which means k. of the paṭiccasamuppāda or causal connection of phenomena. As 44 (i. e. 4 × 11, all constituents except avijjā, in analogy to the 4 parts of the ariyasaccāni) S II.56 sq., as 77 (7 × 11) S II.59 sq.; discussed in extenso at Vbh 306-344 (called ñāṇavatthu); **-vāda** talk about (the attainment of supreme) knowledge D III.13 sq.; A V.42 sq.; **-vippayutta** disconnected with k. Dhs 147, 157, 270; **-vimokkha** emancipation through k. Ps II.36, 42; **-visesa** distinction of k., superior k. PvA 196; **-sampayutta** associated with k. Dhs 1, 147, 157, etc.; Vbh 169 sq., 184, 285 sq., 414 sq.

Ñāṇika (adj.) in pañca° having five truths (of samādhi) D III.278.

Ñāṇin (adj.) knowing, one who is possessed of (right) knowledge S II.169; A II.89 (sammā°); IV.340. — **aññāṇin** not knowing, unaware VvA 76.

Ñāta [pp. of jānāti = Gr. γνωτός, Lat. (g)notus; ajñāta (P. aññāta) = ἄγνωτος = ignotus] known, well-known; experienced, brought to knowledge, realized. In Nd^{2} s. v. constantly expl. by tulita tirita vibhūta vibhāvita which series is also used as expl^{n}. of diṭṭha & vidita A V.195; J 1.266; Sn 343 (+ yasassin); Miln 21 (id.). — **aññāta** not known, unknown Vin 1.209; M 1.430; S II.281; DhA 1.208.

Ñātaka [for *ñātika from ñāti] a relation, relative, kinsman Vin II.194; M II.67; Dh 43; Sn 263 (= KhA 140: ñāyante amhākaṇ ime ti ñātakā), 296, 579; Pv II.1^{4} (Minayeff, but Hardy °ika); PvA 19, 21, 31, 62, 69; DA 1.90.

Ñāti [see jānati; cp. Sk. jñāti, Gr. γνωτός, Lat. cognatus, Goth. knoþs] a relation, relative (= mātitō pitito ca sambandhā PvA 25; = bandhū PvA 86; specialized as °sālohitā, see below). Pl. ñātayo (Pv I.4^{3}; KhA 209, 214) and ñātī (M II.73; KhA 210, cp. 213; acc. also ñātī Pv I.6^{7}); Sn 141; Dh 139, 204, 288; J II.353; Pv I.5^{3}, 12^{2}; II.3^{13}, 6^{7}. — Discussed in detail with regard to its being one of the 10 paḷibodhā at Vism 94.

-kathā (boastful) talk about relatives D 1.7≈ (cp. DA 1.90); **-gata** coming into (the ties of) relationship J VI.307 (°gataka ib. 308); **-ghara** the paternal home J 1.52; **-dhamma** the duties of relatives Pv I.5^{12}; (= ñātīhi ñātīnaṇ kattabba-karaṇaṇ PvA 30); **-parivatta** the circle of relations D 1.61; M 1.267; Pug 57≈; **-peta** a deceased relation Pv I.5^{4}; **-majjhagata** (adj.) in the midst of one's relations Pug 29; **-mittā** (pl.) friends & relatives Dh 219; J III.396; Pv I.12^{6}; **-vyasana** misfortune of relatives (opp. °sampada) D III.235; enum as one of the general misfortunes under dukkha (see Nd^{2} 304F); **-sangha** the congregation of kinsmen, the clan A 1.152; Sn 589; **-sālohita** a relation by blood (contrasted with friendship: mittāmaccā Sn p. 104), often with ref. to the deceased: petā ñ-sālohitā the spirits of deceased blood-relations M 1.33; A V.132, 269; PvA 27, 28; **-sineha** the affection of relationship PvA 29; **-hetu-sampatti** a blessing received through the kinsmen PvA 27.

Ñāpeti [Caus. of jānāti, cp. also ñatti] to make known, to explain, to announce J II.133. Cp. jānāpeti & āṇāpeti.

Ñāya [Sk. nyāya = ni + i] 1. method, truth, system, *later* = logic: °gantha book on logic Dāvs III.41. — 2. fitness, right manner, propriety, right conduct, often appl^{d} to the "right path" (ariyamagga = ariyañāya Vin 1.10) D III.120; S V.19, 141, 167 sq., 185; A II.95; IV.426; V.194; Dh 1.249; ariya ñ. S II.68; V.387; = the causal law S V.388; = kalyāṇa-kusala-dhammatā A II.36; used in apposition with dhamma and kusala D II.151; M II.181, 197; is replaced herein by sacca S 1.240; = Nibbāna at Vism 219, 524; ñ.-paṭipanna walking in the right path S V.343; A II.56; III.212, 286; V.183.

-Ñū (-ññū) (adj.-suffix) [Sk. -jña, from jānāti, *gn: cp. P. gū > Sk. ga] knowing, recognizing, acknowledging, in ughaṭita°, kata°, kāla°, khaṇa°, matta°, ratta°, vara°, vipacita°, veda°, sabba°, etc. (q. v.)—fem. abstr. °ñutā in same combinations.

Ṭ.

Ṭan (?) (adv.) part. of sound J 1.287 (ṭan ti saddo).

Ṭh.

°Ṭha (°ṭṭha) (adj.-suffix) [from tiṭṭhati] standing, as opposed to either lying down or moving; located, being based on, founded on (e. g. appa° based on little D I.143): see kappa° (lasting a k.), kūṭa° (immovable), gaha° (founding a house, householder), dhamma°, nava°, vehāsa° (=vihan-ga). — (n.) a stand i. e. a place for: goṭṭha a stable.

Ṭhapana (nt.) 1. setting up, placing, founding; establishment, arrangement, position Vin v.114; J 1.99 (aggha° fixing prices); Miln 352 (pāda°); DA 1.294; (=vidhārite); PvA 5 (kulavaṇsa°). — 2. letting alone, omission, suspension, in pāṭimokkha° Vin II.241.

Ṭhapanā (f.) 1. arrangement DA 1.294. — 2. application of mind, attention Pug 18, Vism 278 (=appanā).

Ṭhapita [pp. of ṭhapeti] 1. placed, put down; set up, arranged, often simply pleonastic for finite verb (=being): saṇharitvā ṭh. being folded up J 1.265 (cp. similar use of gahetvā c. ger.): mukkhe ṭh. J VI.366; °sankāra (dustheap) PvA 82; pariccajane ṭh. appointed for the distribution of gifts PvA 124. — 2. suspended, left over, set aside Vin II.242 (pāṭimokkha).

Ṭhapeti [Caus. of tiṭṭhati] to place, set up, fix, arrange, establish; appoint to (c. loc.); to place aside, save, put by, leave out Vin II.32 (pavāraṇaṇ), 191 (ucce & nīce ṭhāne to place high or low), 276 (pavāraṇaṇ); V.193 (uposathaṇ), 196 (give advice); D 1.120 (leaving out, discarding); Dh 40 (cittaṇ ṭh. make firm) J 1.62, 138, 223, 293 (except); II.132 (puttaṭṭhāne ṭh. as daughter); J II.159; VI.365 (putting by); VvA 63 (kasiṇ ṭhapetvā except ploughing); PvA 4, 20 (varaṇ ṭhapetvā denying a wish), 39, 114 (setting up); Miln 13 (ṭhapetvā setting aside, leaving till later). — inf. ṭhapetuṇ Vin II.194; PvA 73 (saṇharitvā ṭh. to fold up: cp. ṭhapita); grd. ṭhapetabba J II.352 (rājaṭṭhāne); PvA 97; & ṭhapanīya (in pañha ṭh. a question to be left standing over, i. e. not to be asked) D III.229. — ger. **ṭhapetvā** (leaving out, setting aside, excepting) also used as prep. c. acc. (before or after the noun): with the omission of, besides, except D I.105 (ṭh. dve); J I.179 (maṇ but for me), 294 (tumhe ṭh.); II.154 (ekaṇ vaddhaṇ ṭh.); IV.142 (ṭh. maṇ); VvA 100 (ṭh. ekaṇ itthiṇ); PvA 93 (ṭh. maṇ). Cp. BSk. sthāpayitvā "except" AvŚ II.111. — Caus. **ṭhapāpeti** to cause to be set up; to have erected, to put up J 1.266; DhA II.191.

Ṭhāna (ṭṭhāna) (nt.) [Vedic sthāna, **sthā**, see tiṭṭhati; cp. Sk. sthāman Gr. σταθμός. Lat. stamen] — I. *Connotation*. As one of the 4 iriyāpathā (behaviours) 1. contrasted (a) as standing position with sitting or reclining; (b) as rest with motion; 2. by itself without particular characterization as location.

II. *Meanings*—(1) *Literal:* place, region, locality, abode, part (-° of, or belonging to)—(a) cattāri ṭhānāni dassanīyāni four places (in the career of Buddha) to be visited D II.140=A II.120; vāse ṭhāne gamane Sn 40 (expl. by SnA 85 as mahā-upaṭṭhāna-sankhāte ṭhāne, but may be referred to I. 1 (b)); ṭhānā cāveti to remove from one's place Sn 442; J IV.138; PvA 55 (spot of the body). — (b) kumbha° (the "locality of the pitcher," i. e. the well) q. v.; arañña° (part of the forest) J 1.253; PvA 32; nivāsana° (abode) PvA 76; phāsuka° J II.103; PvA 13; vasana° J 1.150, 278; VvA 66; virūhana° (place for the growing of . . .) PvA 7; vihāra (place of his sojourn) PvA 22; saka° (his own abode) J II.129; PvA 66. — (c) In this meaning it approaches the metaphorical sense of "condition, state" (see 2 & cp. gati) in: dibbāni ṭhānāni heavenly regions S 1.21; tidivaṇ S 1.96; saggaṇ ṭh. a happy condition Pv 1.1[3]; pitu gata° the place where my father went (after death) PvA 38; Yamassa ṭh.=pettivasaya PvA 59. — (d) In its pregnant sense in comb[n] with accuta & acala it represents the connotation I. 1 (b), i. e. perdurance, constancy, i. e. Nibbāna Vv 51[4]; Dh 225. — 2. *Applied meanings*— (a) state, condition; also -° (in sg.) as collective-abstract suffix in the sense of being, behaviour (corresponding to E. ending hood, ion, or ing), where it resembles abstr. formations in °tā & °ttaṇ (Sk. tā & tvaṇ), as lahuṭṭhāna=lahutā & collect. formations in °ti (Sk. daśati ten-hood; devatāti godhead, sarvatāti=P. sabbattaṇ comprehensiveness; cp. also Lat. civitātem, juventūtem). — S 1.129 (condition) II.27 (asabha°)=M 1.69; S III.57 (atasitāyaṇ fearless state): A II.118 sq. (four conditions); Dh 137 (dasannaṇ aññataraṇ th.° nigacchati he undergoes one of the foll. ten conditions, i. e. items of affliction, expl[d] at DhA III.70 with kāraṇa "labours"), 309 (states=dukkhakāraṇāni DhA III.482, conditions of suffering or ordeals); hattha-pasāraṇa--ṭṭhāna condition of outstretched hands DhA 1.298; loc. **ṭhāne** (-°) when required, at the occasion of . . . DhA 1.89 (hasitabba°, saṇvega°, dātuṇ yutta°); pubbe nibbatta **-ṭṭhānato** paṭṭhāya "since the state (or the time) of his former birth" PvA 100. — vibhūsana-ṭṭhāna ornamentation, decoration, things for adornment D 1.5; Sn 59 (DA 1.77 superficially: ṭhānaṇ vuccati kāraṇaṇ; SnA 112 simply vibhūsā eva v-ṭṭhānaṇ); jūta-pamāda° (gambling & intoxication) D 1.6≈ (cp. expl. at KhA 26); gata° & āgata° (her) going & coming J III.188; — pariccāga° distribution of gifts PvA 124. — (b) (part=) attribute, quality, degree: aggasāvaka° (degrees of discipleship) VvA 2; esp. in set of 10 attributes, viz. rūpa (etc. 1-5), āyu, vaṇṇa, sukha, yasa, ādhipateyya D III.146; S IV.275; Pv II.9[68], also collectively [see (a)] as dasaṭṭhānaṇ S 1.193; out of these are mentioned as 4 attributes āyu, vaṇṇa, sukha, bala at Vv 32[7]; other ten at A V.129 (pāsaṇsāni). — (c) (counter-part=) object (-° for), thing; item, point; pl. grounds, ways, respects. With a numeral often=a (five)fold collection of . . . S IV.249 sq. (5 objects or things, cp. Ger. fünferlei); A III.54 sq. (id.), 60 sq., 71 sq.; etehi tīhi ṭhānehi on these 3 grounds Dh 224; manussā tīhi ṭhānehi bahuṇ puññaṇ pasavanti: kāyena vācāya manasā (in 3 ways, qualities or properties) A 151 sq.; cp. II.119 sq. (=saṇvutaṇ tīhi ṭhānehi Dh 391); catuhi ṭhānehi in Com. equals catuhi ākārehi or kāraṇehi pāmujjakaraṇaṇ ṭh. (object) Sn 256; ekaccesu ṭhānesu sameti ekaccesu na sameti "I agree in certain points, but not in others" D 1.162; kankhaniya° doubtful point S IV.350, 399; — n' atthi aññaṇ ṭhānaṇ no other means, nothing else DhA II.90; agamanīya° something not to be done, not allowed VvA 72; cp. also kamma°. — (d) (standpoint=) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, reasonableness (opp. a° see 4): garayhaṇ th. āgacchati "he advocates a faulty principle" D 1.161;

catuhi ṭh. paññāpeti (four arguments) S III.116; IV.380; ṭhāna-kusala accomplished in sound reasoning S III.61 sq. (satta°); A II.170 sq. Also with aṭṭhāna-kusala: see below 4.

III. *Adverbial use of some cases* acc. **ṭhānaṃ**: ettakaṃ ṭh. even a little bit DhA I.389. — abl. **ṭhānaso**: in comb^{n} w. hetuso with reason & cause, causally conditioned [see 2 (d)] S V.304; A III.417; V.33; Nett 94 (ñāṇa); abs. without moving (see I. 1 (b) & cp. Lat. statim) i. e. without an interval or a cause (of change), at once, immediately, spontaneously, impromptu (cp. cpd.° uppatti) S I.193; V.50, 321, 381; Pv I.4^{4} (=khaṇaṃ yeva PvA 19). — loc. **ṭhāne** instead=like, as dhītu ṭhāne ṭhapesi he treats her like a daughter VvA 209; puttaṭṭhāne as a son J II.132.

IV. *Contrasted with negation of term* (ṭhāna & aṭṭhāna). The meanings in this category are restricted to those mentioned above under 1 [esp. 1 (c)] & 2 (d), viz. the relations of place > not place (or wrong place, also as proper time & wrong time), i. e. somewhere > nowhere, and of possibility > impossibility (truth > falsehood). (a) ṭhānaṃ upagacchati (pathaviyā) to find a (resting) place on the ground, to stay on the ground (by means of the law of attraction and gravitation) Miln 255; opp. na ṭhānaṃ upa° to find no place to rest, to go into nothingness Miln 180, 237, 270. — (b) ṭhānaṃ vijjati there is a reason, it is logically sound, it is possible D I.163, 175; M III.64; Ps II.236 sq.; cp. M Vastu II.448 · opp. na etaṃ ṭhānaṃ vijjati it is not possible, feasible, plausible, logically correct Vin II.284; D I.104, 239; M II.10; III.64; Miln 237; Nett 92 sq. — (c) **aṭṭhānaṃ** an impossibility Sn 54 (aṭṭhāna, with elision of ṃ); aṭṭhāne at the wrong time J I.256; ṭhāna is that one of the gatis which is accessible to human influence, as regards gifts of relief or sacrifice (this is the pettivisaya), whilst aṭṭhāna applied to the other 4 gatis (see gati) PvA 27 sq. In cpd. **ṭhānâṭhāna-gata** it means referring or leading to good & bad places (gatis): of sabbe khayadhammā (i. e. keci saggûpagā keci apāyûpagā) Nett 94. In comb^{n} apucchi nipuṇe pañhe ṭhānâṭhānagate (Miln 1) it may mean either questions concerning possibilities & impossibilities or truths & falsehoods, or questions referring to happy & unhappy states (of existence); **ṭhānâṭhāna-ñāṇa** is "knowledge of correct & faulty conclusions" Nett 94, cp. Kvu 231 sq.; the same comb^{n} occurs with °kusala °kusalatā "accomplished or skilled (& skill) in understanding correct or faulty conclusions" D III.212 (one of the ten powers of the Buddha); M III.64; Dhs 1337, 1338 (trsl. by Mrs. Rh. D. on p. 348 *Dhs. trsl.* as "skill in affirming or negating causal conjuncture"). In the same sense: ṭhānaṃ ṭhānato pajānāti (& aṭṭhānaṃ aṭṭhānato p.) to draw a logical inference from that which is a proper ground for inference (i. e. which is logical) S V.304; M I.69 sq.=A III.417; V.33.

-uppatti arising instantaneously (see ṭhānaso, above III.) VvA 37; J VI.308 (°kāraṇavindana finding a means right on the spot); **-ka** (adj.) on the spot, momentary, spontaneous J VI.304.

Ṭhānīya (adj.) [grd. of tiṭṭhati] standing, having a certain position, founded on or caused by (-°) Vin II.194 (-nīca°); A I.264 (chanda-rāga-dhamma°). See also under tiṭṭhati.

Ṭhāyika (adj.) at Miln 201 "one who gains his living or subsists on" (instr.) is doubtful reading.

Ṭhāyin (adj.-n.) [from tiṭṭhati] standing, being in, being in a state of (-°), staying with, dependent on (with gen.): pariyuṭṭhaṭṭhāyin "being in a state of one to whom it has arisen," i. e. one who has got the idea of . . . or one who imagines S III.3 sq.; arūpa-ṭṭhāyin It 62; Yamassa ṭhāyino being under the rule of Yama Pv I.11^{9}.

Ṭhita [pp. of tiṭṭhati=Gr. στατός, Lat. status, Celt. fossad (firm)] standing, i. e. (see ṭhāna I) either upright (opp. nisinna, etc.), or immovable, or being, behaving in general. In the latter function often (with ger.) pleonastic for finite verb (cp. ṭhapita); — resting in, abiding in (-° or with loc.); of time: lasting, enduring; fig. steadfast, firm controlled: amissīkatam ev' assa cittaṃ hoti, ṭhitaṃ ānejjappattaṃ A III.377=IV.404; tassa ṭhito va kāyo hoti ṭhitaṃ cittaṃ (firm, unshaken) S V.74=Nd^{2} 475 B^{2}; — D I.135 (khema°); A I.152; Sn 250 (dhamme); It 116 sq. (ṭh. caranto nisinna sayāna); J I.167; 279; III.53. — with ger.: nahātvā ṭh. & nivāsetvā ṭh. (after bathing & dressing) J I.265; dārakaṃ gahetvā th. J VI.336. Cp. saṇ°.

-atta self-controlled, composed, steadfast D I.57 (+gatatta yatatta; expl. at DA I.168 by suppatiṭṭhitacitto); S I.48; III.46; A II.5; IV.93, 428; Sn 370 (+parinibbuta), 359 (id. expl. at SnA 359 by lokadhammehi akampaneyya-citta); Pug 62; **-kappin** (adj.) (for kappa-*ṭhitin) standing or waiting a whole kappa Pug 13 (expl. at Pug A 187 by ṭhitakappo assa atthī ti; kappaṃ ṭhapetuṃ samattho ti attho); **-citta** (adj.) of controlled heart (=°atta) D II.157≈; **-dhamma** (adj.) everlasting, eternal (of mahāsamudda, the great ocean) Vin II.237=A IV.198.

Ṭhitaka (adj.)= ṭhita in meaning of standing, standing up, erect Vin II.165; D II.17=III.143; M II.65; J I.53, 62; VvA 64.

Ṭhitatā (f.) the fact of standing or being founded on (-°) S II.25=A I.286 (dhamma°+dhamma-niyāmatā).

Ṭhitatta (nt.) standing, being placed; being appointed to, appointment J I.124.

Ṭhiti (f.) [from tiṭṭhati Sk. sthiti, Gr. στάσις, Lat. statio (cp. stationary), Ohg. stat, Ags. stede] state (as opposed to becoming), stability, steadfastness; duration, continuance, immobility; persistence, keeping up (of: c. gen.); condition of (-°) relation S II.11; III.31; IV.14, 104, 228 sq., A V.96; Vism 32 (kāyassa); in jhāna: S III.264, 269 sq., saddhammassa (prolongation of) S II. 225; A I.159; II.148; III.177 (always with asammosa & anantaradhāna), cp. M II.26 sq.; — dhammaṭṭhiti-ñāṇa (state or condition of) S II.124; Ps I.50 sq. — **n'atthi dhuvaṃ ṭhiti**: the duration is not for long M II.64 =Dh 147=Th 1, 769=VvA 77, cp. Th 2, 343 (=ThA 241); Sn 1114 (viññāṇa°) PvA 198 (position, constellation), 199 (jīvita° as remainder of life, cp. ṭhitakappin); Dhs 11≈(cittassa), 19≈(+āyu=subsistence).

-bhāgiya connected with duration, enduring, lasting, permanent (only appl. to samādhi) D III.277; A III.427; Nett 77; cp. samādhissa ṭhitikusala "one who is accomplished in lasting concentration" A III.311, 427; IV.34.

Ṭhitika (adj.) [Der. fr. ṭhiti] standing, lasting, enduring; existing, living on (-°), e. g. āhāra° dependent on food Kh III. (see āhāra); nt. adv. ṭhitikaṃ constantly VvA 75.

Ṭhīyati see paṭiṭṭhīyati.

Ḍ.

Ḍaṃsa [see ḍasati] a yellow fly, gadfly (orig. "the bite") Nd² 268 (=piṅgala-makkhika, same at J III.263 & SnA 101); usually in comb^{n} with other biting or stinging sensations, as °siriṃsapa Sn 52, & freq. in cpd. **ḍaṃsa-makasa-vāt' ātapa-siriṃsapa-samphassa** M I.10=A II.117, 143=III.163; A III.388; V.15; Vin I.3; Nd² s. v. (enum^{d} under var. kinds of dukkhā); Vism 31 (here expl^{d} as ḍaṃsana-makkhikā or andha-makkhikā).

Ḍaṭṭha [pp. of daṃśati or ḍasati to bite] bitten PvA 144.

Ḍasati (& ḍaṃsati) [cp. Sk. da´ati & daṃśati, Gr. *δάκνω*, Ohg. zanga, Ags. tonge, E. tong] to bite (esp. of flies, snakes, scorpions, etc.), pres. ḍasati M I.519; pot. ḍaseyya M I.133; A III.101=IV.320 (where ḍaṃs°) & ḍaṃseyya A III.306; ppr. ḍasamāna J I.205 (gīvāya); fut. ḍaṃsayissāmi J VI.193 (v. l. ḍass°); aor. aḍaṃsi Vv 80^{8} (=Sk. adāṅkṣīt), **ḍaṃsi** PvA 62 & **ḍasi** J I.502; DhA II.258; inf. ḍasituṃ J I.265; ger. ḍasitvā J I.222; II.102; III.52, 538; DhA I.358. — Pp. **ḍaṭṭha**; cp. also ḍāṭhā & saṃḍāsa.

Ḍahati (& dahati) [Sk. dahati, pp. dagdha, cp. dāha, nidāgha (summer heat); Gr. *τέφρα* ashes, Lat. favilla (glowing) cinders, Goth. dags, Ger. tag, E. day—hot time] to burn (trs.) consume, torment M I.365; II.73; A V.110; J II.44 (aor. 3 sg. med. adaḍḍha=Sk. adagdha); Dh 31, 71, 140; Miln 45, 112 (cauterize). Pp. **daḍḍha** — Pass. **ḍayhati** S I.188 (kāmarāgena ḍayhāmi cittam me pariḍayhati); ib. (mahārāga: mā ḍayhittho punappunaṃ) M II.73; S III.150 (mahāpaṭhavī ḍayhati vinassati na bhavati) esp. in ppr. ḍayhamāna consumed with or by, burning, glowing Dh 371; It 23 (°ena kāyena & cetasā Pv I.11^{10}, 12^{2}; II.2^{3}) (of a corpse being cremated); PvA 63, 152 (vippaṭisārena: consumed by remorse). See also similes *J.P.T.S.* 1907, 90. Cp. uḍ°.

Ḍāka (m. nt.) [Sk. sāka (nt.) on ś>ḍ cp. Sk. sākinī>ḍākinī] green food, eatable herbs, vegetable Vin I.246 (°rasa), 248; Th 2, 1; Vv 20^{6} (v. l. sāka); VvA 99 (=taṇḍuleyyakādi-sākavyañjana).

Ḍāha [Sk. dāha, see ḍahati] burning, glow, heat D I.10 (disā° sky-glow=zodiacal light?); M I.244; PvA 62; Miln 325. Sometimes spelt dāha, e. g. A I.178 (aggi°); Sdhp 201 (id.); — **dava°** a jungle fire Vin II.138; J I.461.

Ḍeti [Sk. *ḍayate=dīyati; ḍayana flying. The Dhtp gives the root as **ḍI** or **ḍÎ** with def. of "ākāsa-gamana"] to fly; only in simile "seyyathā pakkhī sakuṇo yena yen' eva ḍeti . . ." D I.71=M I.180, 269=A II.209=Pug 58; J V.417. Cp. ḍayati & dīyati, also uḍḍeti.

T.

-T- as composition-consonant (see Müller pp. 62, 63, on euphonic cons.) especially with agge (after, from), in ajja-t-agge, tama-t-agge, dahara-t-agge A V.300; cp. deva ta-t-uttari for tad-uttari A III.287, 314, 316.

Ta° [Vedic tad, etc.; Gr. *τόν τήν τό*; Lat. is-te, tālis, etc.; Lith. tás tā; Goth. þata; Ohg. etc. daz; E. that] base of demonstr. pron. for nt., in oblique cases of m. & f., & in demonstr. adv. of place & time (see also sa). — I. *Cases: nom.* sg. nt. tad (older) Vin I.83; Sn 1052; Dh 326; Miln 25 & taṃ (cp. yaṃ, kiṃ) Sn 1037, 1050; J III.26; *acc.* m. taṃ J II.158, f. taṃ J VI.368; *gen.* tassa, f. tassā (Sn 22, 110; J I.151); *instr.* tena, f. tāya (J III. 188); *abl.* tasmā (J I.167); tamhā Sn 291, 1138; (J III.26) & tato (usually as adv.) (Sn 390); *loc.* tasmiṃ (J I.278), tamhi (Dh 117); tahiṃ (adv.) (Pv I.5^{7}) & tahaṃ (adv.) (J I.384; VvA 36); pl. *nom.* m. te (J II.129), f. tā (J II.127), nt. tāni (Sn 669, 845); *gen.* tesaṃ, f. tāsaṃ (Sn 916); *instr.* tehi, f. tāhi (J II.128); *loc.* tesu, f. tāsu (Sn 670). — In composition (Sandhi) both tad- & taṃ- are used with consecutive phonetic changes (assimilation), viz. (a) **tad°**: (*a*) in subst. function: tadagge henceforth D I.93 taduṭṭhāya DhA III.344; tadūpiya (cp. Trenckner, *Notes* 77, 78=tadopya (see discussion under opeti), but cp. Sk. tadrūpa Divy 543 & tatrupāya. It is simply tad-upa-ka, the adj.-positive of upa, of which the compar.-superlative is upama, meaning like this, i. e. of this or the same kind. Also spelt tadūpikā (f.) (at J II.160) agreeing with, agreeable, pleasant Miln 9; tadatthaṃ to such purpose SnA 565. — With assimilation: taccarita; tapparāyaṇa Sn 1114; tappoṇa (=tad-pra-ava-nata) see taccarita; tabbisaya (various) PvA 73; tabbiparīta (different) Vism 290; DhA III.275; tabbiparītatāya in contrast to that Vism 450. — (*β*) as crude form (not nt.) originally only in acc. (nt.) in adj. function like tad-ahan this day, then felt as euphonic *d*, esp. in forms where similarly the euphonic *t* is used (ajja-t-agge). Hence **ta-** is abstracted as a crude (adverbial) form used like any other root in composition. Thus: **tad-ah-uposathe** on this day's fast-day=to-day (or that day) being Sunday D I.47; Sn p. 139 (expl^{d} as tam-ah-uposathe, uposatha-divase ti at SnA 502); tadahe on the same day PvA 46; tadahū (id.) J V.215 (=tasmiṃ chaṇa-divase). **tad-anga** for certain, surely, categorical (orig. concerning this cp. kimanga), in tadanga-nibbuta S III.43; tadanga-samatikkama Nd² 203; tadanga-vikkhambhana-samuccheda Vism 410; tadanga-pahāna DhsA 351; SnA 8; tadangena A IV.411. — (b) **tan°**: (*a*) as subst.: tammaya (equal to this, up to this) Sn 846

(= tapparāyana Nd² 206); A 1.150. — (β) Derived from acc. use (like a β) as adj. is tankhaṇikā (fr. taṇ khaṇaṇ) Vin III.140 (= muhuttikā). — (γ) a reduced form of taṇ is to be found as ta° in the same origin & application as ta-d- (under a β) in comb^{n} ta-y-idaṇ (for taṇ-idaṇ > taṇ-idaṇ > ta-idaṇ > ta-y-idaṇ) where y. takes the place of the euphonic consonant. Cp. in application also Gr. τοῦτο & ταῦτα, used adverbially as therefore (orig. just that) Sn 1077; Pv I.3^{3}; PvA 2, 16 (= taṇ idaṇ), 76. The same ta° is to be seen in tāhaṇ Vv 83^{15} (= taṇ-ahaṇ), & not to be confused with tāhaṇ = te ahaṇ (see tvaṇ). — A similar comb^{n} is taṇyathā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. seyyathā (instead of ta-(y)-yathā, like ta-y-idaṇ); cp. Trenckner, P.M. p. 75. — A sporadic form for tad is tadaṇ Sn p. 147 (even that, just that; for tathaṇ ?). — II. *Application:* 1. **ta°** *refers or points* back to somebody or something just mentioned or under discussion (like Gr. οὗτος, Lat. hic, Fr. ci in voici, ect homme-ci, etc.): this, that, just this (or that), even this (or these). In this sense comb^{d} with api: te c' âpi (even these) Sn 1058. It is also used to indicate something immediately following the statement of the speaker (cp. Gr. ὅδε, E. thus): this now, esp. in adv. use (see below); taṇ kiṇ maññasi D 1.60; yam etaṇ pañhaṇ apucchi Ajita taṇ vadāmi te: Sn 1037; taṇ te pavakkhāmi (this now shall I tell you :) Sn 1050; tesaṇ Buddho vyākāsi (to those just mentioned answered B.) Sn 1127; te tositā (and they, pleased . . .) ib. 1128. — 2. *Correlative use:* (a) in rel. sentences with ya° (preceding ta°): yaṇ ahaṇ jānāmi taṇ tvaṇ jānāsi "what I know (that) you know" D 1.88; yo nerayikānaṇ sattānaṇ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whichever is the food of the N. beings, on this he lives" PvA 27. — (b) elliptical (with omission of the verb to be) yaṇ taṇ = that which (there is), what (is), whatever, used like an adj.; ye te those who, i. e. all (these), whatever: ye pana te manussā saddhā . . . te evam ahaṇsu . . . "all those people who were full of faith said" Vin II.195; yena tena upāyena gaṇha "catch him by whatever means (you like)," i. e. by all means J II.159; yaṇ taṇ kayirā "whatever he may do" Dh 42. — 3. *Distributive and iterative use* (cp. Lat. quisquis, etc.): . . . taṇ taṇ this & that, i. e. each one; yaṇ yaṇ passati taṇ taṇ pucchati whomsoever he sees (each one) he asks PvA 38; yaṇ yaṇ manaso piyaṇ taṇ taṇ gahetvā whatever . . . (all) that PvA 77; yo yo yaṇ yaṇ icchati tassa tassa taṇ taṇ adāsi "whatever anybody wished he gave to him" PvA 113. So with adv. of ta°: tattha tattha here & there (freq.); tahaṇ tahaṇ id. J 1.384; VvA 36, 187; tato tato Sn 390. — (b) the same in disjunctive-comparative sense: taṇ . . . taṇ is this so & is this so (too) = the same as, viz. taṇ jīvaṇ taṇ sarīraṇ is the soul the same as the body (opp. aññaṇ j. a. s.) A V.193, etc. (see jīva). — 4. *Adverbial use* of some cases (local^{a}, temporal^{b}, & modal^{c}): *acc.* **taṇ** (a) there (to): tad avasari he withdrew there D. II.126, 156; (b) taṇ eṇaṇ at once, presently (= tāvad-eva) Vin 1.127 (cp. Ved. enā); (c) therefore (cp. kiṇ wherefore, why), that is why, now, then: S II.17; M 1.487; Sn 1110; Pv I.2^{3} (= tasmā PvA 11 & 103); II.7^{16}; cp. taṇ kissa hetu Nd² on jhāna. — *gen.* **tassa** (c) therefore A IV.333. — *instr.* **tena** (a) there (direction = there to), always in correl. with yena: where—there, or in whatever direction, here & there. Freq. in formula denoting approach to a place (often unnecessary to translate); e. g. yena Jīvakassa ambavanaṇ tena pāyāsi: where the Mango grove of J. was, there he went = he went to the M. of J. D 1.49; yena Gotamo ten' upasankama go where G. is D 1.88; yena āvasathāgāraṇ ten' upasankami D II.85 etc.; yena vā tena vā palāyanti they run here & there A II.33; (c) so then, now then, therefore, thus (often with hi) J 1.151, 279; PvA 60; Miln 23; tena hi D II.2; J 1.266; III.188; Miln 19. — *abl.* **tasmā** (c) out of this reason, therefore Sn 1051, 1104; Nd² 279 (= taṇ kāraṇaṇ); PvA 11, 103; **tato** (a) from there, thence Pv I.12^{3}; (b) then, hereafter PvA 39. — *loc.* **tahiṇ** (a) there (over there > beyond) Pv I.5^{7}; (c) = therefore PvA 25; **tahaṇ** (a) there; usually repeated: see above II. 3 (a). — See also tattha, tathā, tadā, tādi, etc.

Taka a kind of medicinal gum, enumerated with two varieties, viz. takapattī & takapaṇṇī under jatūni bhesajjāni at Vin 1.201.

Takka^{1} [Sk. tarka doubt; science of logic (lit. "turning & twisting") ***treik,** cp. Lat. tricæ, intricare (to "trick," puzzle), & also Sk. tarku bobbin, spindle, Lat. torqueo (torture, turn)] doubt; a doubtful view (often = diṭṭhi, appl. like sammā°, micchā-diṭṭhi), hair-splitting reasoning, sophistry (= itihītihaṇ Nd² 151). Opp. to takka (= micchā-sankappo Vbh 86, 356) is **dhamma-takka** right thought (: vuccati sammā-sankappo Nd² 318; cp. Dhs 7, 298), D 1.16 (°pariyāhata); M 1.68 (id.); Sn 209 (°ṇ pahāya na upeti sankhaṇ) 885 (doubt), 886; Dhs 7, 21, 298 (+ vitakka, trsl. as "ratiocination" by Mrs. Rh. D.); Vbh 86, 237 (sammā°) 356; Vism 189. See also vitakka.

-āgama the way of (right) thought, the discipline of correct reasoning Dāvs V.22; **-âvacara** as neg. atakkâvacarā in phrase dhammā gambhīrā duddasā a° nipuṇā (views, etc.) deep, difficult to know, beyond logic (or sophistry: i. e. not accessible to doubt ?), profound Vin 1.4 = D 1.12 = S 1.136 = M 1.487. Gogerley trsl. "unattainable by reasoning," Andersen "being beyond the sphere of thought"; **-āsaya** room for doubt Sn 972; **-gahaṇa** the thicket of doubt or sophistry J 1.97; **-vaḍḍhana** increasing, furthering doubt or wrong ideas Sn 1084 (see Nd² 269); **-hetu** ground for doubt (or reasoning ?) A II.193 = Nd² 151.

Takka^{2} (nt.) [Should it not belong to the same root as takka^{1} ?] buttermilk (with ¼ water), included in the five products from a cow (pañca gorasā) at Vin 1.244; made by churning dadhi Miln 173; J 1.340; II.363; DhA II.68 (takkâdi-ambila).

Takkaṇa (nt.) thought, representation (of: -°) J 1.68 (ussāvabindu°).

Takkara^{1} (= tat-kara) a doer thereof D 1.235, M 1.68; Dh 19.

Takkara^{2} a robber, a thief J IV.432.

Takkaḷa (nt.) a bulbous plant, a tuberose J IV.46, 371 (biḷāli°, expl. at 373 by takkala-kanda) = VI.578.

Takkārī (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Th 2, 297 (= dālika-laṭṭhi ThA 226).

Takkika (adj.) [fr. takka^{1}] doubting, having wrong views, foolish; m. a sophist, a fool Ud 73; J 1.97; Miln 248.

Takkin (adj.-n.) [fr. takka^{1}] thinking, reasoning, esp. sceptically; a sceptic D 1.16 ≈ (takkī vīmaṇsī); M 1.520; DA 1.106 (= takketvā vitakketvā diṭṭhi-gāhino etaṇ adhivacanaṇ), cp. pp. 114, 115 (takki-vāda).

Takketi [Denom. of tarka] to think, reflect, reason, argue DA 1.106; DhsA 142. — attānaṇ t. to have self-confidence, to trust oneself J 1.273, 396, 468; III.233.

Takkoṭaka [is reading correct ?] a kind of insect or worm Vism 258. Reading at id. p. KhA 58 is **kakkoṭaka.**

Takkola [Sk. kakkola & takkola] Bdellium, a perfume made from the berry of the kakkola plant J 1.291; also as Npl. at Miln 359 (the Takola of Ptolemy; perhaps = Sk. karkoṭa: Trenckner, *Notes*, p. 59).

Tagara (nt.) the shrub Tabernaemontana coronaria, and a fragrant powder or perfume obtained from it, incense.

Vin 1.203; It 68 (= Udānavarga p. 112, No. 8); Dh 54, 55, 56 (candana+); J iv.286; vi.100 (the shrub) 173 (id.); Miln 338; Dāvs v.50; DhA 1.422 (tagara-mallikā two kinds of gandhā).

Taggaruka = tad + garuka, see taccarita.

Taggha [tad + gha, cp. in-gha & Lat. ec-ce ego-met, Gr. ἐγώ-γε] affirmative particle ("ekaṃsena" DA 1.236; ekaṃsa-vacana J v.66; ekaṃse nipāta J v.307): truly, surely, there now! Vin ii.126, 297; D 1.85; M 1.207, 463; iii.179; J v.65 (v. l. tagghā); Sn p. 87.

Taca (& taco nt.) [Vedic tvak (f.), gen. tvacaḥ] 1. bark. — 2. skin, hide (similar to camma, denoting the thick, outer skin, as contrasted with chavi, thin skin, see chavi & cp. J 1.146). — 1. bark: M 1.198, 434, 488; A v.5. — 2. skin: often used together with nahāru & aṭṭhi (tendons & bones), to denote the outer appearance (framework) of the body, or that which is most conspicuous in emaciation: A 1.50 = Sdhp. 46; tacamaṃsâvalepana (+ aṭṭhī nahārusaṃyutta) Sn 194 = J 1.146 (where °vilepana); SnA 247; aṭṭhi-taca-mattâvasesasarīra "nothing but skin & bones" PvA 201. — Of the cast-off skin of a snake: urago va jiṇṇaṃ tacaṃ jahāti Sn 1, same simile Pv i.12[1] (= nimmoka PvA 63). — kañcanasannibha-taca (adj.) of golden-coloured skin (a sign of beauty) Sn 551; Vv 30[2] = 32[3]; Miln 75; VvA 9. — valita-tacatā a condition of wrinkled skin (as sign of age) Nd[2] 252≈; Kh iii.; KhA 45; Sdhp 102.

-gandha the scent of bark Dhs 625; **-pañcaka-kammaṭṭhāna** the fivefold "body is skin," etc, subject of kammaṭṭhāna-practice. This refers to the satipaṭṭhānā (kāye kāy' ânupassanā:) see kāya 1. (a) of which the first deals with the anupassanā (viewing) of the body as consisting of the five (dermatic) constituents of kesā lomā nakhā dantā, taco (hair of head, other hair, nails, teeth, skin or epidermis: see Kh iii.). It occurs in formula (inducing a person to take up the life of a bhikkhu): taca-p-kammaṭṭhānaṃ ācikkhitvā taṃ pabbājesi J 1.116; DhA 1.243; ii.87, 140, 242. Cp. also Vism 353; DhA ii.88; SnA 246, 247; **-pariyonaddha** with wrinkled (shrivelled) skin (of Petas: as sign of thirst) PvA 172; **-rasa** the taste of bark Dhs 629, **-sāra** (a) (even) the best (bark, i. e.) tree S 1.70 = 90 = It 45; — (b) a (rope of) strong fibre J iii.204 (= veṇudaṇḍaka).

Taccarita (adj.) in comb[n] with tabbahula taggaruka tanninna tapporaṇa tappabhāra freq. as formula, expressing: converging to this end, bent thereon, striving towards this (aim): Nd[2] under tad. The same comb[n] with Nibbāna-ninna, N.-poṇa, N.-pabhāra freq. (see Nibbāna).

Taccha[1] [Vedic takṣan, cp. taṣṭṛ, to takṣati (see taccheti), Lat. textor, Gr. τέκτων carpenter (cp. architect), τέχνη art] a carpenter, usually as °ka: otherwise only in cpd. **°sūkara** the carpenter-pig (= a boar, so called from felling trees), title & hero of Jātaka No. 492 (iv.342 sq.). Cp. vaḍḍhakin.

Taccha[2] (adj.) [Der. fr. tathā + ya = tath-ya "as it is," Sk. tathya] true, real, justified, usually in comb[n] w. bhūta. bhūta taccha tatha, D 1.190 (paṭipadā: the only true & real path) S v.229 (dhamma; text has tathā, v.l. tathaṃ better); as bhūta t. dhammika (well founded and just) D 1.230. bhūta + taccha: A ii.100 = Pug 50; VvA 72. — **yathā tacchaṃ** according to truth Sn 1096, which is interpreted by Nd[2] 270: tacchaṃ vuccati amataṃ Nibbānaṃ, etc. — (nt.) taccha a truth Sn 327. — **ataccha** false, unreal, unfounded; a lie, a falsehood D 1.3 (abhūta+); VvA 72 (= musā).

Tacchaka = taccha[1]. (a) a carpenter Dh 80 (cp. DhA ii.147); Miln 413, **magga°** a road-builder J vi.348. — (b) = taccha-sūkara J iv.350. — (c) a class of Nāgas D ii.258. — f. **tacchikā** a woman of low social standing (= veṇī, bamboo-worker) J v.106.

Tacchati [fr. taccha[1], cp. taccheti] to build, construct; **maggaṃ** t. to construct or repair a road J vi.348.

Taccheti [probably a denom. fr. taccha[1] = Lat. texo to weave (orig. to plait, work together, work artistically), cp. Sk. taṣṭṛ architect = Lat. textor; Sk. takṣan, etc., Gr. τέχνη craft, handiwork (cp. technique), Ohg. dehsa hatchet. Cp. also orig. meaning of karoti & kamma] to do wood-work, to square, frame, chip J 1.201; Miln 372, 383.

Tajja [tad + ya, cp. Sk. tadīya] "this like," belonging to this, founded on this or that; on the ground of this (or these), appropriate, suitable; esp. in comb[n] with **vāyāma** (a suitable effort as "causa movens") A 1.207; Miln 53. Also with reference to sense-impressions, etc. denoting the complemental sensation S iv.215; M i. 190, 191; Dhs 3-6 (cp. *Dhs. trsl.* p. 6 & Com. expl. anucchavika). — PvA 203 (tajjassa pāpassa **katattā**: by the doing of such evil, v. l. SS tassajjassa, may be a contraction of tādiyassa otherwise tādisassa). *Note.* The expl[n] of Kern, *Toev.* ii.87 (tajja = tad + ja "arising from this") is syntactically impossible.

Tajjanā (f.) [from tajjeti] threat, menace J ii.169; Vv 50[9]; VvA 212 (bhayasantajjana).

Tajjaniya [grd. of tajjeti] to be blamed or censured Vism 115 (a°); (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As t. t. **°kamma** one of the saṅgha-kammas: Vin i.49, 53, 143 sq., 325; ii.3 sq., 226, 230; A i.99.

Tajjita [pp. of tajjeti] threatened, frightened, scared; spurred or moved by (-°) D 1.141 (daṇḍa°, bhaya°); Dh 188 (bhaya°); Pug 56. Esp. in comb[n] **maraṇabhaya°** moved by the fear of death J i.150, 223; PvA 216.

Tajjeti [Caus. of tarjati, to frighten. Cp. Gr. τάρβος fright, fear, ταρβέω; Lat. torvus wild, frightful] to frighten, threaten; curse, rail against J i.157, 158; PvA 55. — Pp. **tajjita**. — Caus. tajjāpeti to cause to threaten, to accuse PvA 23 (= paribhāsāpeti).

Taṭa [*ṭl, see tala & cp. tālu, also Lat. tellus] declivity or side of a hill, precipice; side of a river or well, a bank J i.232, 303; ii.315 (udapāna°); iv.141; SnA 519; DhA i.73 (papāta°). See also taḷāka.

Taṭataṭāyati [Onomatopoetic, to make a sound like taṭ-taṭ. Root *ṭk] (on ṭ for ḷ cp. taṭa for tala) to grind one's teeth, to be in a frenzy. Cp. ciṭiciṭāyāti. See note on gala and kiṇakiṇāyati] to rattle, shake, clatter; to grind or gnash one's teeth; to fizz. Usually said of people in frenzy or fury (in ppr. °yanto or °yamāna): J i.347 (rosena) 439 (kodhena); ii.277 (of a bhikkhu kodhana "boiling with rage" like a "uddhane pakkhitta-loṇaṃ viya"); the latter trope also at DhA iv.176; DhA i.370 (aggimhi pakkhitta-loṇasakkharā viya rosena t.); iii.328 (vātâhata-tālapaṇṇaṃ viya); VvA 47, 121 (of a kodhâbhibhūto; v. l. kaṭakaṭāyamāna), 206 (+ akkosati paribhāsati), 256. Cp. also kaṭakaṭāyati & karakarā.

Taṭṭaka [Etym. unknown] a bowl for holding food, a flat bowl, porringer, salver J iii.10 (suvaṇṇa°), 97, 121, 538; iv.281. According to Kern, *Toev.* s. v. taken into Tamil as taṭṭaṃ, cp. also Av. taśta. Morris (*J.P.T.S.* 1884, 80) compares Marathi tasta (ewer).

Taṭṭikā (f.) [cp. kaṭaka] a (straw) mat Vin iv.40 (Bdhgh on this: teṭṭikaṃ (sic) nāma tālapaṇṇehi vā vākehi vā katataṭṭikā, p. 357); J i.141 (v. l. taddhika); Vism 97.

Taṇḍula (*Sk. taṇḍula: dialectical] rice-grain, rice husked & ready for boiling; freq. comb[d] with **tila** (q. v.) in mentioning of offerings, presentations, etc.: loṇaṇ telaṇ taṇḍulaṇ khādaniyaṇ sakaṭesu āropetvā Vin 1.220, 238, 243, 249; talitaṇḍulādayo J III.53; PvA 105. — Vin 1.244; A 1.130; J 1.255; III.55, 425 (taṇḍulāni metri causa); VI.365 (mūla° coarse r., majjhima° medium r., kaṇikā the finest grain); Sn 295; Pug 32; DhA 1.395 (sāli-taṇḍula husked rice); DA 1.93. Cp. ut°.

-ammaṇa a measure (handful?) of rice J II.436. **-dona** a rice-vat or rice-bowl DhA IV.15; **-pāladvārā** "doors (i. e. house) of the rice-guard" Npl. M II.185; **-muṭṭhi** a handful of rice PvA 131; **-homa** an oblation of rice D 1.9.

Taṇḍuleyyaka [cp. Sk. taṇḍulīya] the plant Amaranthus polygonoides VvA 99 (enum[d] amongst various kinds of ḍāka).

Taṇhā (f.) [Sk. tṛṣṇā, besides tarśa (m.) & tṛṣ (f.)=Av. tarśna thirst, Gr. *ταρσία* dryness, Goth. þaúrsus, Ohg. durst, E. drought & thirst; to ***ters** to be, or to make dry in Gr. *τέρσομαι*, Lat. torreo to roast, Goth. gaþairsan, Ohg. derren.- -Another form of t. is tasiṇā] lit. drought, thirst; fig. craving, hunger for, excitement, the fever of unsatisfied longing (c. loc.: kabaḷinkāre āhāre "thirst" for solid food S II.101 sq.; cīvare piṇḍapāte taṇhā=greed for Sn 339). Opp[d] to peace of mind (upekhā, santi). — A. *Literal meaning:* khudāya taṇhāya ca khajjamānā tormented by hunger & thirst Pv II.1[5] (=pipāsāya PvA 69). — B. *In its secondary meaning:* taṇhā is a state of mind that leads to rebirth. Plato puts a similar idea into the mouth of Socrates (Phædo 458, 9). Neither the Greek nor the Indian thinker has thought it necessary to explain how this effect is produced. In the Chain of Causation (D II. 34) we are told how Taṇhā arises— when the sense organs come into contact with the outside world there follow sensation and feeling, & these (if, as elsewhere stated, there is no mastery over them) result in Taṇhā. In the First Proclamation (S V.420 ff.; Vin 1.10) it is said that Taṇhā, the source of sorrow, must be rooted out by the way there laid down, that is by the Aryan Path. Only then can the ideal life be lived. Just as physical thirst arises of itself, and must be assuaged, got rid of, or the body dies; so the mental "thirst," arising from without, becomes a craving that must be rooted out, quite got rid of, or there can be no Nibbāna. The figure is a strong one, and the word Taṇhā is found mainly in poetry, or in prose passages charged with religious emotion. It is rarely used in the philosophy or the psychology. Thus in the long Enumeration of Qualities (Dhs), Taṇhā occurs in one only out of the 1,366 sections (Dhs 1059), & then only as one of many subordinate phases of **lobha**. Taṇhā binds a man to the chain of **Saṇsāra**, of being reborn & dying again & again (2[b]) until Arahantship or Nibbāna is attained, taṇhā destroyed, & the cause alike of sorrow and of future births removed (2[c]). In this sense Nibbāna is identical with "sabbupadhi-paṭinissaggo taṇhakkhayo virāgo nirodho" (see Nibbāna). — 1. *Systematizations:* The 3 aims of t. kāma°, bhava°, vibhava°, that is craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth; cp. **Vibhavā**. These three aims are mentioned already in the First Proclamation (S V.420; Vin 1.10) and often afterwards D II.61, 308; III.216, 275; S III.26, 158; It 50; Ps 1.26, 39; II.147; Vbh 101, 365; Nett 160. Another group of 3 aims of taṇhā is given as kāma°, rūpa° & arūpa° at D III.216; Vbh 395; & yet another as rūpa°, arūpa° & nirodha° at D III.216. — The source of t. is said to be sixfold as founded on & relating to the 6 bāhirāni āyatanāni (see rūpa), objects of sense or sensations, viz. sights, sounds, smells, etc.: D II.58; Ps 1.6 sq.; Nd[2] 271[I]; in threefold aspects (as kāma-taṇhā, bhava° & vibhava°) with relation to the 6 senses discussed at Vism 567 sq.; also under the term cha-taṇha-kāyā (sixfold group, see cpds.) M 1.51; III.280; Ps 1.26; elsewhere called chadvārika-taṇhā "arising through the 6 doors" DhA III.286. — 18 varieties of t. (comprising worldly objects of enjoyment, ease, comfort & well-living are enum[d] at Nd[2] 271[III] (under taṇhā-lepa). 36 kinds: 18 referring to sensations (illusions) of subjective origin (ajjhattikassa upādāya), & 18 to sensations affecting the individual in objective quality (bāhirassa upādāya) at A II.212; Nett 37; & 108 varieties or specifications of t. are given at Nd[2] 271[II] (under Jappā)=Dhs 1059=Vbh 361. — Taṇhā as "kusalā pi akusalā pi" (good & bad) occurs at Nett 87; cp. Tālapuṭa's good t. Th 1.1091 f. — 2. *Import of the term:* (a) various characterizations of t.: mahā° Sn 114; kāma° S 1.131; gedha° S 1.15; bhava° D III.274 (+avijjā); grouped with diṭṭhi (wrong views) Nd[2] 271[III], 271[VI]. T. fetters the world & causes misery: "yāya ayaṇ loko uddhasto pariyonaddho tantākulajāto" A II.211 sq.; taṇhāya jāyatī soko taṇhāya jāyatī bhayaṇ taṇhāya vippamuttassa natthi soko kuto bhayaṇ Dh 216; taṇhāya uḍḍito loko S 1.40; yaṇ loke piyarūpaṇ sātarūpaṇ etth' esā taṇhā . . . Vbh 103; it is the 4th constituent of Māra's army (M-senā) Sn 436; M's daughter, S 1.134. In comparisons: t.+jālinī visattikā S 1.107; =bharâdānaṇ (t. ponobbhavikā nandirāga-sahagatā) S III.26; V.402: gaṇḍa=kāya, gaṇḍamūlan ti taṇhāy' etaṇ adhivacanaṇ S IV.83; =sota S IV.292 (and a khīṇāsavo=chinnasoto); manujassa pamatta-cārino t. vaḍḍhati māluvā viya Dh 334. — (b) taṇhā as the inciting factor of rebirth & incidental cause of saṇsāra. kammaṇ khettaṇ viññāṇaṇ bījaṇ **taṇhā sineho** . . . evaṇ āyatiṇ punabbhavâbhinibbatti hoti A 1.223; t. ca avasesā ca kilesā: ayaṇ vuccati **dukkha-samudayo** Vbh 107, similarly Nett 23 sq.; as **ponobbhavikā** (causing rebirth) S III.26; Ps II.147, etc.; as a link in the chain of interdependent causation (see paṭicca-samuppāda): vedanā-paccayā taṇhā, taṇhā-paccayā **upādānaṇ** Vin 1.1, 5; D II.31, 33, 56, etc.; t. & **upadhi**: taṇhāya sati upadhi hoti t. asati up. na hoti S II.108; ye taṇhaṇ vaḍḍhenti te upadhiṇ vaḍḍhenti, etc. S II.109; taṇhāya nīyati loko taṇhāya parikissati S 1.39; taṇhā saṇyojanena saṇyuttā sattā dīgharattaṇ sandhāvanti **saṇsaranti** It 8. See also t.-dutiya. — (c) To have got rid of t. is Arahantship: **vigata-taṇha vigata-pipāsa vigata-pariḷāha** D III.238; S III.8, 107 sq., 190; samūlaṇ taṇhaṇ **abbuyha** S 1.16=63, 121 (Godhiko parinibbuto); III.26 (nicchāto parinibbuto); vīta° Sn 83, 849, 1041 (+nibbuta); taṇhāya **vippahānena** S 1.39 ("Nibbānan" iti vuccati), 40 (sabbaṇ chindati bandhanaṇ); taṇhaṇ **mā kāsi** mā lokaṇ punar āgami Sn 339; taṇhaṇ pariññāya . . . te narā **oghatiṇṇā** ti Sn 1082; **ucchinna-bhava-taṇhā** Sn 746; taṇhāya vūpasama S III.231; t.-nirodha S IV.390. — See also M 1.51; Dh 154; It 9 (vita°+anādāna), 50 (°ṇ pahantvāna); Sn 495, 496, 916; & cp. °khaya. — 3. *Kindred terms* which in Commentaries are expl[d] by one of the taṇhā-formulæ (cp. Nd[2] 271[V] & 271[VII]): (a) t. in groups of 5: (*α*) with kilesa saṇyoga vipāka duccarita; (*β*) diṭṭhi kilesa duccarita avijjā; (*γ*) diṭṭhi kil° kamma duccarita. — (b) quasi-synonyms: ādāna, ejā, gedha, jappā, nandī, nivesana, pariḷāha, pipāsā, lepa, loluppa, vāna, visattikā, sibbanī. — In cpds. the form **taṇhā** is represented by taṇha before double consonants, as taṇhakkhaya, etc.

-âdhipateyya mastery over t. S III.103; **-âdhipanna** seized by t. S. 1.29; Sn 1123; **-ādāsa** the mirror of t. A II.54; **âbhinivesa** full of t. PvA 267; **-āluka** greedy J II.78; **-uppādā** (pl.) (four) grounds of the rise of craving (viz. cīvara, piṇḍapāta, senâsana, itibhavâbhava) A II.10=It 109; D III.228; Vbh 375; **-kāyā** (pl.) (six) groups of t. (see above B 1) S II.3; D III.244, 280; Ps 1.26; Vbh 380; **-kkhaya** the destruction of the

excitement of cravings, almost synonymous with Nibbāna (see above B2c): °*rata* Dh 187 (expl[d] at DhA III.241: arahatte c' eva nibbāne ca abhirato hoti); — Vv 73[5] (expl[d] by Nibbāna VvA 296); therefore in the expositionary formula of Nibbāna as equivalent with N. Vin 1.5; S III.133; It 88, etc. (see N.). In the same sense: sabbañjaho taṇhakkhaye vimutto Vin 1.8 = M 1.171 = Dh 353; taṇhākkhaya virāga nirodha nibbāna A II.34, expl[d] at Vism 293; bhikkhu arahaṇ cha ṭhānāni adhimutto hoti: nekkhammâdhimutto, paviveka°, avyāpajjha°, upādānakkhaya°, taṇhakkhaya°, asammoha° Vin 1.183; cp. also Sn 70, 211, 1070, 1137; **-gata** obsessed with excitement, i. e. a victim of t. Sn 776; **-gaddula** the leash of t. Nd[2] 271[II] ≈; **-cchida** breaking the cravings Sn 1021, 1101; **-jāla** the snare of t. M 1.271; Th 1, 306; Nd[2] 271[II]; **-dutiya** who has the fever or excitement of t. as his companion A II.10 = It 9 = 109 = Sn 740, 741 = Nd[2] 305; cp. *Dhs. trsl.* p. 278; **-nadī** the river of t. Nd[2] 271[II]; cp. nadiyā soto ti: taṇhāy' etaṇ adhivacanaṇ It 114; **-nighātana** the destruction of t. Sn 1085; **-pakkha** the party of t., all that belongs to t. Nett 53, 69, 88, 160; **-paccaya** caused by t. Sn p. 144; Vism 568; **-mūlaka** rooted in t. (dhammā: 9 items) Ps 1.26, 130; Vbh 390; **-lepa** cleaving to t. Nd[1] 271[III]; (+diṭṭhi-lepa); **-vasika** being in the power of t. J IV.3; **-vicarita** a thought of t. A II.212; **-sankhaya** (complete) destruction of t.; °*sutta* M 1.251 (cūḷa°), 256 (mahā°); °*vimutti* salvation through cessation of t. M 1.256, 270, & °*vimutta* (adj.) S IV.391; **-samudda** the ocean of t. Nd[1] 271[II]; **-sambhūta** produced by t. (t. ayaṇ kāyo) A II.145 (cp. Sn p. 144; yaṇ kiñci dukkhaṇ sambhoti sabbaṇ taṇhāpaccayā); **-saṇyojana** the fetter of t. (adj.) fettered, bound by t., in phrase t.-saṇyojanena saṇyuttā sattā dīgharattaṇ sandhāvanti saṇsaranti It 8, & t.-saṇyojanānaṇ sattānaṇ sandhāvataṇ saṇsarataṇ S II.178 = III.149 = PvA 166; A 1.223; **-salla** the sting or poisoned arrow of t. S 1.192 (°assa hantāraṇ vande ādiccabandhunaṇ), the extirpation of which is one of the 12 achievements of a mahesi Nd[2] 503 (°assa abbuḷhana; cp. above).

Taṇhīyati [= taṇhāyati, denom. fr. taṇhā, cp. Sk. tṛṣyati to have thirst] to have thirst for S II.13 (for v. l. SS. tuṇhīyati; BB. tasati); Vism 544 (+upādiyati ghaṭ.-yati); cp. tasati & pp. tasita.

Tata [pp. of tanoti] stretched, extended, spread out S 1 357 (jāla); J IV.484 (tantāni jālāni Text, katāni v. l. for tatāni). *Note:* samo tata at J 1.183 is to be read as samotata (spread all over).

Tatiya [Sk. tṛtīya, Av. θritya, Gr. τρίτος, Lat. tertius, Goth. þridja, E. third] Num. ord. the third. — Sn 97 (parābhavo); 436 (khuppipāsā as the 3rd division in the army of Māra), 1001; J II.353; Dh 309; PvA 69 (tatiyāya jātiya: in her third birth). Tatiyaṇ (nt. adv.) for the 3rd time D II.155; Sn 88, 95, 450; tatiyavāraṇ id. DhA 1.183; VvA 47 (= at last); yāva tatiyaṇ id. Vin II.188; J 1.279; DhA II.75; PvA 272 (in casting the lot: the third time decides); yāva tatiyakaṇ id. D 1.95.

Tato [abl. of pron. base ta° (see ta° II.4)] 1. from this, in this S III.96 (tatoja); J III.281 (tato paraṇ beyond this, after this); Nd[2] 664 (id.); DA 1.212 (tatonidāna). — 2. thence J 1.278; Miln 47. — 3. thereupon, further, afterwards J 1.58; Dh 42; Miln 48; PvA 21, etc.

Tatta[1] [pp. of tapati] heated, hot, glowing; of metals: in a melted state (cp. uttatta) A II.122 ≈ (tattena talena osiñcante, as punishment); Dh 308 (ayoguḷa); J II.352 (id.); IV.306 (tattatapo "of red-hot heat," i. e. in severe self-torture); Miln 26, 45 (adv. red-hot); PvA 221 (tatta-lohasecanaṇ the pouring over of glowing copper, one of the punishments in Niraya).

Tatta[2] (nt.) [tad + tva] truth; abl. **tattato** according to truth; accurately J II.125 (ñatvā); III.276 (ajānitvā not knowing exactly).

Tattaka[1] [tatta pp. of tappati[2] + ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

Tattaka[2] (adj.) (= tāvataka) of such size, so large Vism 184 (corresponding with yattaka); **tattakaṇ kālaṇ** so long, just that time, i. e. the specified time (may be long or short = only so long) DhA 1.103 (v. l. ettakaṇ); II.16 (= ettaka).

Tattha [Sk. tatra adv. of place, cp. Goth. þaþro & also Sk. atra, yatra] A. 1. of *place:* (a) place where = there, in that place Sn 1071, 1085; Dh 58; J 1.278; Pv 1.10[15]; often with eva: tatth' eva right there, on the (very same) spot S 1.116; J II.154; PvA 27. In this sense as introduction to a comment on a passage: in this, here, in this connection (see also tatra) Dhs 584; DhA 1.21; PvA 7, etc. (b) direction: there, to this place J II.159 (gantvā); VI.368; PvA 16 (tatthagamanasīla able to go here & there, i. e. wherever you like, of a Yakkha). — 2. as (loc.) case of pron. base ta° = in this, for or about that, etc. Sn 1115 (etam abhiññāya tato tattha vipassati: SnA tatra); tattha yo manku hoti Dh 249 (= tasmiṇ dāne m. DhA III.359); tattha kā paridevanā Pv 1.12[3] ("why sorrow for this?"). — 3. of *time:* then, for the time being, interim (= ettha, cp. tattaka[2]) in phrase tattha-parinibbāyin, where corresp. phrases have antarā-parinibbāyin (A II.238 e. g. ≈ I.134; see under parinibbāyin) D 1.156; A 1.232; II.5; IV.12; S V.357; M II.52, etc. The meaning of this phrase may however be taken in the sense of tatra A 3 (see next). — B. Repeated: **tattha tattha** here and there, in various places, all over; also corresponding with yattha yattha wherever . . . there It 115; Nett 96 (°gāmini-paṭipadā); VvA 297; PvA 1, 2, 33, 77, etc. — See tatra.

Tatra (Sk. tatra) = tattha in all meanings & applications, viz. A. 1. there: Dh 375; PvA 54. tatrâpi D 1.81 = It 22 ≈ (tatrâpâsiṇ). tatra pi D 1.1 (= DA 1.42). tatra kho Vin 1.10, 34; A V.5 sq.; 354 sq. (cp. atha kho). — In explanations: PvA 19 (tatrâyaṇ vitthārakathā "here follows the story in detail"). — 2. in this: Sn 595 (tatra kevalino smase); Dh 88 (tatr' abhirati: enjoyment in this). — 3. a special application of tatra (perhaps in the same sense to be explained tattha A 3) is that as first part of a cpd., where it is to be taken as generalizing (= tatra tatra): all kinds of (orig. in this & that), in whatever condition, all-round, complete (cp. yaṇ taṇ under ta° II.2, yena tena upāyena): tatramajjhattatā (complete) equanimity (keeping balance here & there) Vism 466 (cp. tatra-majjhatt' upekkhā 160); DhsA 132, 133 (majjh° + tatra majjh°); Bdhd 157. tatrûpāyaññū (= tatra upāyaññū) having all-round knowledge of the means and ways Sn 321 (correct reading at SnA 330); tatrupāyāya vīmaṇsāya samannāgatā endowed with genius in all kinds of means Vin IV.211 (or may it be taken as "suitable, corresponding, proportionate"? cp. tadūpiya). — B. **tatra tatra**, in t.-t.-abhinandinī (of taṇhā) finding its delight in this & that, here & there Vin 1.10; Ps II.147; Nett 72; Vism 506.

Tatha (adj.) [an adjectivized tathā out of comb[n] tathā ti "so it is." cp. taccha] (being) in truth, truthful; true, real D 1.190 (+bhūta taccha); M III.69; Th 1, 347; Sn 1115 (= Nd[2] 275 taccha bhūta, etc.). — (nt.) **tathaṇ** = saccaṇ, in cattāri tathāni the 4 truths S V.430, 435; Ps II.104 sq. (+avitathāni anaññathāni). As ep. of Nibbāna: see derivations & cp. taccha. abl. **tathato** exactly v. l. B for tattato at J II.125 (see tatta[2]). — **yathā tathaṇ** (cp. yathā tacchaṇ) according

to truth, for certain, in truth Sn 699, 732, 1127. — Cp. vitatha.

-parakkama reaching out to the truth J v.395 (=saccanikkama); **-vacana** speaking the truth (cp. tathāvādin) Miln 401.

Tathatā (f.) [abstr. fr. tathā>tatha] state of being such, such-likeness, similarity, correspondence Vism 518.

Tathatta (nt.) [*tathātvaṇ] "the state of being so," the truth, Nibbāna; only in foll. phrases: (a) **tathattāya paṭipajjati** to be on the road to (i. e. attain) Nibbāna D I.175, similarly S II.199; S II.209 (paṭipajjitabba being conducive to N.); Miln 255; Vism 214. — (b) **tathattāya upaneti** (of a cittaṇ bhāvitaṇ) id. S IV.294=M I. 301; S V.90, 213 sq. — (c) tathattāya cittaṇ upasaṇharati id. M I.468. — abl. **tathattā** in truth, really Sn 520 sq. (cp. M Vastu III.397).

Tathā (adv.) [Sk. tathā, cp. also kathaṇ] so, thus (and not otherwise, opp. aññathā), in this way, likewise Sn 1052 (v. l. yathā); J I.137, etc. — Often with eva: tath' eva just so, still the same, not different D III.135 (taṇ tath' eva hoti no aññathā); J I.263, 278; Pv I.8[3]; PvA 55. Corresponding with **yathā**: tathā-yathā so —that Dh 282; PvA 23 (tathā akāsi yathā he made that . . ., cp. Lat. ut consecutive); yathā-tathā as— so also Sn 504; J I.223; Pv I.12[3] (yath' āgato tathā gato as he has come so he has gone). — In cpds. tath' before vowels.

-ûpama such like (in comparisons, following upon a preceding yathā or seyyathā) Sn 229 (=tathāvidha KhA 185), 233; It 33, 90; **-kārin** acting so (corresp. w. yathāvādin: acting so as he speaks, cp. tāthāvādin) Sn 357; It 122; **-gata** see sep.; **-bhāva** "the being so," such a condition J I.279; **-rūpa** such a, like this or that, esp. so great, such Vin I.16; Sn p. 107; It 107; DA I.104; PvA 5, 56. nt. adv. thus PvA 14. Cp. **evarūpa**; **-vādin** speaking so (cp. °kārin) Sn 430; It 122 (of the Tathāgata); **-vidha** such like, so (=tathārūpa) Sn 772, 818, 1073, 1113; Nd[2] 277 (=tādisa taṇsaṇṭhita tappakāra).

Tathāgata [Derivation uncertain. Buddhaghosa (DA I.59-67) gives eight explanations showing that there was no fixed tradition on the point, and that he himself was in doubt]. The context shows that the word is an epithet of an Arahant, and that non-Buddhists were supposed to know what it meant. The compilers of the Nikāyas must therefore have considered the expression as pre-Buddhistic; but it has not yet been found in any pre-Buddhistic work. Mrs. Rhys Davids (Dhs. tr. 1099, quoting Chalmers *J.R.A.S.* Jan., 1898) suggests "he who has won through to the truth." Had the early Buddhists invented a word with this meaning it would probably have been tathaṇgata, but not necessarily, for we have upadhī-karoti as well as upadhiṇ karoti. — D I.12, 27, 46, 63; II.68, 103, 108, 115, 140, 142; III.14, 24 sq., 32 sq., 115, 217, 264 sq., 273 sq.; S I.110 sq.; II.222 sq.; III.215; IV.127, 380 sq.; A I.286; II.17, 25, 120; III.35, etc.; Sn 236, 347, 467, 557, 1114; It 121 sq.; KhA 196; Ps I.121 sq.; Dhs 1099, 1117, 1234; Vbh 325 sq., 340, etc., etc.

-balāni (pl.) the supreme intellectual powers of a T. usually enum[d] as a set of ten: in detail at A V.33 sq. =Ps II.174; M I.69; S II.27; Nd[2] 466. Other sets of five at A III.9; of six A III.417 sq. (see bala); **-sāvaka** a disciple of the T. D II.142; A I.90; II.4; III.326 sq.; It 88; Sn p. 15.

Tathiya (adj.) [Vedic tadā=taccha] true, Sn 882, 883.

Tadanurūpa (adj.) [cp. ta° 1 a] befitting, suitable, going well with J VI.366; DhA IV.15.

Tadā (adv.) [Vedic; cp. kadā] then, as that time (either past or future) D II.157; J II.113, 158; Pv I.10[5]; PvA 42. Also used like an adj.: te tadā-mātāpitaro etarahi m° ahesuṇ "the then mother & father" J I.215 (cp. Lat. quondam); tadā-sotāpanna-upāsaka J II.113.

Tadūpika & Tadūpiya see ta° I. a.

Tanaya & **tanuya** [at S I.7, v. l. tanaya, cp. BSk. tanuja AvŚ II.200] offspring, son Mhvs VII.28. pl. **tanuyā** [=Sk. tanayau] son & daughter S I.9.

Tanu [Vedic tanu, f. tanvī; also n. tanu & tanū (f.) body *ten (see tanoti)=Gr. *ταν-*, Lat. tenuis, Ohg. dunni, E. thin] 1. (adj.) thin, tender, small, slender Vv 16[2] (vara° graceful=uttamarūpa-dhara VvA 79; perhaps to 2); PvA 46 (of hair: fine+mudhu). — 2. (n. nt.) body (orig. slender part of the body=waist) Vv 53[7] (kañcana°); Pv I.12[1]; Vism 79 (uju+). Cp. tanutara.

-karaṇa making thinner, reducing, diminishing Vin II.316 (Bdhgh on CV. V.9, 2); **-bhāva** decrease Pug 17; **-bhūta** decreased, diminished Pug 17; esp. in phrase °*soka* with diminished grief, having one's grief allayed DhA III.176; PvA 38.

Tanuka (adj.)=tanu; little, small Dh 174 (=DhA 175); Sn 994 (soka).

Tanutara the waist (lit. smaller part of body, cp. body and bodice) Vin IV.345 (sundaro tanutaro "her waist is beautiful").

Tanutta (nt.) [n.-abstr. of tanu] diminution, reduction, vanishing, gradual disappearance A I.160 (manussānaṇ khayo hoti tanuttaṇ paññāyati); II.144 (rāga°, dosa° moha°); esp. in phrase (characterizing a sakadāgāmin) "rāga-d.-mohānaṇ tanutta sakadāgāmī hoti" D I.156; S V.357 sq., 376, 406; A II.238; Pug 16.

Tanoti [*ten; cp. Sk. tanoti, Gr. τείνω, τόνος, τέτανος; Lat. teneo, tenuis, tendo (E. ex-tend); Goth. þanjan; Ohg. denen; cp. also Sk. tanti, tāna, tantra] to stretch, extend; rare as finite verb, usually only in pp. **tata**. — Pgdp 17.

Tanta (nt.) [Vedic tantra, to tanoti; cp. tantrī f. string] a thread, a string, a loom J I.356 (°vitata-ṭṭhāna the place of weaving); DhA I.424. At J IV.484 tanta is to be corrected to tatā (stretched out).

-ākula tangled string, a tangled skein, in phrase tantākalajātā guḷāguṇṭhikajāta "entangled like a ball of string & covered with blight" S II.92; IV.158; A II.211; Dpvs XII.32. See **guḷā**; **-āvuta** weaving, weft, web S V.45; A I.286; **-bhaṇḍa** weaving appliances Vin II.135; **-rajjuka** "stringing & roping," hanging, execution J IV.87; **-vāya** a weaver J I.356; Miln 331; Vism 259; DhA I.424.

Tantaka (nt.) "weaving," a weaving-loom Vin II.135.

Tanti (f.) [Vedic tantrī, see tanta] 1. the string or cord of a lute, etc.; thread made of tendon Vin I.182; Th 2, 390 (cp. ThA 257); J IV.389; DhA I.163; PvA 151. — 2. line, lineage (+paveṇi custom, tradition) J VI.380; DhA I.284. **-dhara** bearer of tradition Vism 99 (+vaṇsânurakkhake & paveṇipolake). — 3. a sacred text; a passage in the Scriptures Vism 351 (bahu-peyyāla°); avimutta-tanti-magga DA I.2; MA I.2.

-ssara string music Vin I.182; J III.178.

Tantu [Vedic tantu, cp. tanta] a string, cord, wire (of a lute) J V.196.

Tandita (adj.) [pp. of tandeti=Sk. tandrayate & tandate to relax. From *ten, see tanoti] weary, lazy, giving way Miln 238 (°kata). Usually a° active, keen, industrious, sedulous Dh 305, 366, 375; Vv 33[22]; Miln 390; VvA 142. Cp. next.

Tandī (f.) [Sk. tanita] weariness, laziness, sloth S V.64; M I.464; A I.3; Sn 926, 942; J V.397 (+ālasya); Vbh 352 (id.).

Tapa & Tapo [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, self-chastisement, ascetic practice. This was condemned by the Buddha: Gotamo sabbaṇ tapaṇ garahati tapassiṇ lūkhajīviṇ upavadati D 1.161=S IV.330; anattha-saṅhitaṇ ñatvā yaṇ kiñci aparaṇ tapaṇ S 1.103; J IV.306 (tattatapa: see tatta). — 2. mental devotion, self-control, abstinence, practice of morality (often=brahmacariyā & saṇvara); in this sense held up as an ideal by the Buddha. D III.42 sq., 232 (attan & paran°), 239; S 1.38, 43; IV.118, 180; M II.155, 199; D II.49=Dh 184 (paramaṇ tapo), 194 (tapo sukho); Sn 77=S 1.172 (saddhā bījaṇ tapo vuṭṭhi); Sn 267 (t. ca brahmacariyā ca), 655 (id.), 901; Pv 1.3[2] (instr. ṭapasā=brahmacariyena PvA 15); J 1.293; Nett 121 (+indriyasaṇvara); KhA 151 (pāpake dhamme tapatī ti tapo): VvA 114 (instr. tapasā); PvA 98.

-kamma ascetic practice S 1.103; **-jigucchā** disgust for asceticism D 1.174; III.40, 42 sq., 48 sq.; A II.200; **-pakkama**=°kamma D 1.165 sq. (should it be tapopakkama=tapa+upakkama, or tapo-kamma?). **-vana** the ascetic's forest Vism 58, 79, 342.

Tapati [Sk. tapati, *tep, cp. Lat. tepeo to be hot or warm, tepidus=tepid] 1. to shine, to be bright, Dh 387 (divā tapati ādicco, etc.=virocati DhA IV.143); Sn 348 (jotimanto narā tapeyyuṇ), 687 (suriyaṇ tapantaṇ). — ger. **tapanīya**: see sep. — pp. **tatta**[1],

Tapana (adj.-n.) [to tapati & tapa] burning, heat; fig. torment, torture, austerity. — 1. (as nt.) PvA 98 (kāya °sankhāto tapo). — 2. (as f.) **tapanī** J V.201 (in metaphorical play of word with aggi & brahmacārin; Com. visīvana-aggiṭṭha-sankhātā-tapanī).

Tapanīya[1] [grd. of tapati] burning: fig. inducing self-torture, causing remorse, mortifying A 1.49=It 24; A IV.97 (Com. tāpajanaka); V.276; J IV.177; Dhs 1305.

Tapanīya[2] (nt.) also **tapaneyya** (J V.372) & **tapañña** (J VI.218) [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. e. gold (=rattasuvaṇṇa J V.372; ThA 252) Th 2, 374; Vv 84[16]; VvA 12, 37, 340.

Tapassin (adj.-n.) [tapas+vin; see tapati & tapa] one devoted to religious austerities, an ascetic (non-Buddhist). Fig. one who exercises self-control & attains mastery over his senses Vin 1.234=A IV.184 (tapassī samaṇo Gotamo); D III.40, 42 sq., 49; S 1.29; IV.330, 337 sq.; M 1.77; Sn 284 (isayo pubbakā āsuṇ saññatattā tapassino); Vv 22[10]; Pv 1.3[2] (°rūpa, under the appearance of a "holy" man: samaṇa-patirūpaka PvA 15); II.6[14] (=saṇvāraka PvA 98; tapo etesaṇ atthī ti ibid.).

Tappaṇa (nt.) [Sk. tarpaṇa] satiating, refreshing; a restorative, in netta° some sort of eye-wash D 1.12 (in comb[n] w. kaṇṇa-tela & natthu-kamma).

Tappati[1] [Sk. tapyate, Pass. of tapati] to burn, to be tormented: to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi dummedho=paccati DhA III.64).

Tappati[2] [Sk. trpyate, caus. tarpayati; *terp=Gr. τέρπω] (instr.) to be satiated, to be pleased, to be satisfied J 1.185 (puriso pāyāsassa t.); II.443; V.485=Miln 381 (samuddo na t. nadīhi the ocean never has enough of all the rivers); Vv 84[13]. — grd. **tappiya** satiable, in atappiya-vatthūni (16) objects of insatiability J III.342 (in full). Also **tappaya** in cpd. dut° hard to be satisfied A 1.87; Pug 26. — pp. **titta**. — *Caus.* **tappeti** to satisfy, entertain, regale, feed It 67 (annapānena); Pv II.4[8] (id.) Miln 227; — pp. **tappita**.

Tappara (adj.) [Sk. tatpara] quite given to or intent upon (-°), diligent, devoted ThA 148 (Ap. 57, 66) (māna-pūjana° & buddhopaṭṭhāna°).

Tappetar [n. ag. to tappeti] one who satisfies, a giver of good things in comb[n] titto ca tappetā ca: self-satisfied & satisfying others A 1.87; Pug 27 (of a Sammā-sambuddha).

Tab° in cpds. tabbisaya, tabbahula, etc.=taṇ°, see under ta° I. a.

Tama (nt.) & **tamo** [Sk. tamas, **tam** & **tim**, cp. tamisra=Lat. tenebræ; also timira dark & P. tibba, timira; Ohg. dinstar & finstar; Ags. thimm, E. dim] darkness (syn. andhakāra, opp. joti), lit. as well as fig. (mental darkness=ignorance or state of doubt); one of the dark states of life & rebirth; adj. living in one of the dark spheres of life (cp. kaṇhajāta) or in a state of suffering (duggati) Sn 248 (pecca tamaṇ vajanti ye patanti sattā nirayaṇ avaṇsirā), 763 (nivutānaṇ t. hoti andhakāro apassataṇ), 956 (sabbaṇ tamaṇ vinodetvā); Vbh 367 (three tamāni: in past, present & future). adj.: puggalo tamo tama-parāyaṇo D III.233; A II.85=Pug 51; J II.17. — tamā tamaṇ out of one "duggati" into another Sn 278 (vinipātaṇ samāpanno gabbhā gabbhaṇ t. t. . . . dukkaṇ nigacchati), cp. M Vastu II.225, also tamāto tamaṇ ibid. 1.27; II.215. — tama-t.-agge beyond the region of darkness (or rebirth in dark spheres), cp. bhavagge (& Sk. tamaḥ pāre) S v. 154, 163.

-andhakāra (complete) darkness (of night) v. l. for samandha° at J III.60 (Kern: tamondhakāra); **-nivuta** enveloped in d. Sn 348; **-nuda** (tama° & tamo°), dispelling darkness, freq. as Ep. of the Buddha or other sages Sn 1133, 1136; It 32, 108; Nd[2] 281; Vv 35[2] (=VvA 161); Miln 1, 21, etc.; **-parāyaṇa** (adj.) having a state of darkness or "duggati" for his end or destiny S 1.93; A II.85=Pug 51.

Tamāla [Sk. tamāla] N. of a tree (Xanthochymus pictorius) Pv III.10[5] (+uppala).

Tamba (nt.) [Sk. tāmra, orig. adj.=dark coloured, leaden; cp. Sk. adj. taṇsra id., to tama] copper ("the dark metal"); usually in combinations, signifying colour of or made of (cp. loha bronze), e. g. lākhātamba (adj.) Th 2, 440 (colour of an ox); °**akkhin** Vv 32[3] (timira°) Sdhp 286; °**nakhin** J VI.290; °**nettā** (f.) ibid.; °**bhājana** DhA 1.395; °**mattika** DhA IV.106; °**vammika** DhA III.208; °**loha** PvA 95 (=loha).

Tambūla (nt.) [Sk. tambūla] betel or betel-leaves (to chew after the meal) J 1.266, 291; II.320; Vism 314; DhA III.219. -°**pasibbaka** betel-bag J VI.367.

Taya (nt.) [Sk. trayaṇ triad, cp. trayī; see also tāvatiṇsa] a triad, in **ratana-ttaya** the triad of gems (the Buddha, the Norm. & the Community) see ratana; e. g. PvA 1, 49, 141. — **piṭaka-ttaya** the triad of the Piṭakas SnA 328.

Tayo [f. tisso, nt. tiṇi; Vedic traya, trī & triṇi; Gr. τρεῖς, τρία; Lat. trēs, tria; Goth. preis, þrija; Ohg. drī; E. three, etc.] num. card. three.

nom.-acc. m. **tayo** (Sn 311), & tayas (tayas us dhammā Sn 231, see KhA 188) f. **tisso** (D 1.143; A V.210; It 99) nt. **tiṇi** (A 1.138, etc.), also used as absolute form (eka dve tiṇi) Kh III. (cp. KhA 79 & tiṇi lakkhaṇā for lakkhaṇāni Sn 1019); gen. m. nt. tiṇṇaṇ (J III.52, 111, etc.), f. tissannaṇ; instr. tīhi (ṭhānehi Dh 224, vijjāhi It 101); loc. tīsu (janesu J 1.307; vidhāsu Sn 842). — In composition & derivation: ti in numerical cpds.: tidasa (30) q. v.; **tisata** (300) Sn 566 (brāhmaṇā tisatā); 573 (bhikkhavo tisatā); **tisahassa** (3°°) Pv II.9[51] (janā °ā); in numerical derivations: tiṇsa (30), tika (triad), tikkhattuṇ (thrice); **tidhā** (threefold). — In nominal cpds.: see **ti°**. **te** (a) in numerical cpds.: **terasa** (SnA 489; DhsA 333; VvA 72: terasī the 13th day) & **teḷasa** (S 1.192 Sn pp. 102, 103) (13) [Sk. trayodaśa, Lat. tredecim]; **tevīsa** (23)

VvA 5; **tettiṁsa** (33) J 1.273; DhA 1.267; **tesaṭṭhi** (63) PvA 111 (Jambudīpe tesaṭṭhiyā nagarasahassesu). — (b) in nominal cpds.: see te°.

Tara [see tarati] (n.) crossing, "transit," passing over Sn 1119 (maccu°). — (adj.) to be crossed, passable, in **duttara** hard to cross S IV.157; Sn 174, 273 (oghaṁ t. duttaraṁ); Th 2, 10; It 57. Also as **su-duttara** S I. 35; V.24.

-esin wanting to pass over J III.230

Taranga [tara+ga] a wave Vism 157.

Taraccha [Derivation unknown. The Sk. forms are tarakṣu & tarakṣa] hyena Vin III.58; A III.101; Miln 149, 267; DhA 331; Mhbv 154. — f. **taracchi** J V.71, 406; VI.562.

Taraṇa (nt.) [see tarati] going across, passing over, traversing Vin IV.65 (tiriyaṁ°); Ps I.15; II.99, 119.

Tarati[1] [Vedic tarati, ***ter** (**tr**) to get to the other side, cp. Lat. termen, terminus, Gr. τέρμα, τέρθρον; also Lat. trans=Goth. þairh=Ags. þurh=E. through] (lit.) to go or get through, to cross (a river), pass over, traverse; (fig.) to get beyond, i. e. to surmount, overcome, esp. oghaṁ (the great flood of life, desire, ignorance, etc.) S I.53, 208, 214; V.168, 186; Sn 173, 273, 771, 1069; saṅgaṁ Sn 791; visattikaṁ Sn 333, 857; ubhayaṁ (both worlds, here & beyond) Pv IV.13[1] (=atikkameti PvA 278); Nd[2] 28[1] — ppr. taranto Vin I.191 (Aciravatiṁ); grd. taritabba Vin IV.65 (nadī); aor. atari J III.189 (samuddaṁ) & atāri Sn 355, 1047 (jāti-maraṇaṁ), pl. atāruṁ Sn 1045. — See also tāreti (Caus.), tāṇa, tāyate, tiro, tiriyaṁ, tīra, tīreti.

Tarati[2] [tvarate, pp. tvarita; also turati, turayati from ***ter** to turn round, move quickly, perhaps identical with the ***ter** of tarati[1]; cp. Ohg. dweran=E. twirl; Gr. τορύνη=Lat. trua=Ger. quirl twirling-stick, also Lat. torqueo & turba & perhaps Ger. stüren, zerstören; E. storm, see Walde, *Lat. Wtb.* under trua] to be in a hurry, to make haste Th 1, 291; ppr. taramāna in °*rūpa* (adj.) quickly, hurriedly Sn 417; Pv II.6[2]; PvA 181 (=turita) & **ataramāna** Vin I.248; grd. taraṇīya Th 1, 293. — See also tura, turita, turiya.

Tarahi (adv.) [Vedic tarhi, cp. carahi & etarahi] then, at that time Vin II.189.

Tari (f.) [from tarati] a boat Dāvs IV.53.

Taritatta (nt.) [abstr. of tarita pp. of tarati[1]] the fact of having traversed, crossed, or passed through VvA 284.

Taru [Perhaps dialect. for dāru] tree, PvA 154 (°gaṇā), 251.

Taruṇa (adj.) [Vedic taruṇa, cp. Gr. τέρην, τένων; Lat. tener & perhaps tardus] 1. tender, of tender age, young; new, newly (°-) fresh. Esp. appl[d] to a young calf: M I.459 (in simile); °vaccha, °vacchaka, °vacchī: Vin I.193; J I.191; DhA II.35; VvA 200. — Vin I.243 (fresh milk); D I.114 (Gotamo t. c' eva t.-paribbājako ca "a young man and only lately become a wanderer"); PvA 3, 46 (°janā), 62 (°putta); Bdhd 93, 121. — 2. (m. & nt.) the shoot of a plant, or a young plant Vin I.189 (tāla°); M I.432; Vism 361 (taruṇa-tāla).

Tala (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. τηλία (dice-board), Lat. tellus (earth), tabula (=table). Oir. talam (earth), Ags. þel (=deal), Ohg. dili=Ger. diele] (a) flat surface (w. ref. to either top or bottom: cp. Ger. boden), level, ground, base J I.60, 62 (pāsāda° flat roof); III.60 (id.); paṭhavī° (level ground) J II.111, cp. bhūmi° PvA 176; ādāsa° surface of a mirror Vism 450, 456, 489; salila° (surface of pond) PvA 157; VvA 160; heṭṭhima° (the lowest level) J I.202; PvA 281; — J I.233 (base); 266 (khagga° the flat of the sword); II.102 (bheri°). — (b) the palm of the hand or the sole of the foot J II.223; Vism 250; & cpds. — See also taṭa, tāla, tālu.

-**ghātaka** a slap with the palm of the hand Vin IV.260, 261; -**sattika** in °ṁ uggirati to lift up the palm of the hand Vin IV.147; DhA III.50; cp. *Vin. Texts* I.51.

Talika (adj.) [from tala] having a sole, in eka-°upāhanā a sandal with one sole J II.277; III.80, 81 (v. l. BB. paṭilika); cp. Morris, *J.P.T.S.* 1887, 165.

Taluṇa=taruṇa DhsA 333 (cp. Burnouf, *Lotus* 573).

Taḷāka (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. forms are taṭaka, taṭāka, taḍāga] a pond, pool, reservoir Vin II.256; J I.4, 239; PvA 202; DA I.273; Miln 1, 66=81, 246, 296, 359.

Tasa (adj.) [from tasati[2]] 1. trembling, frightened J I.336=344 (vakā, expl. at 342 by tasita); perhaps the derived meaning of: — 2. moving, running (cp. to meaning 1 & 2 Gr. τρέω to flee & to tremble), always in comb[n] **tasa-thāvarā** (pl.) movable & immovable beings [cp. M Vastu I.207 jangama-sthāvara; II.10 calaṁ sthāvara]. Metaphorically of people who are in fear & trembling, as distinguished from a thāvara, a self-possessed & firm being (=Arahant KhA 245). In this sense t. is interpreted by tasati[1] as well as by tasati[2] (to have thirst or worldly cravings) at KhA 245: tasantī ti tasā, sataṇhānaṁ sabhayānañ c' etaṁ adhivacanaṁ; also at Nd[2] 479: tasa ti yesaṁ tasitā (tasiṇā ?) taṇhā appahīnā, etc., & ye te santāsaṁ āpajjanti. — S I.141; IV.117, 351; V.393; Sn 146, 629; Dh 405, Th 1, 876; J V.221; Nd[2] 479; DhA IV.175.

Tasati[1] [Sk. tṛṣyati=Gr. τέρσομαι to dry up, Lat. torreo (=E. torrid, toast), Goth. gaþaírsan & gaþaúrsnan, Ohg. derren; see also taṇhā & taṇhīyati] to be thirsty, fig. to crave for S II.13; Miln 254. — pp. **tasita**[1]. Cp. pari°.

Tasati[2] [Vedic trasati=Gr. τρέω, Lat. terreo (=terror); ***ters** fr. ***ter** in Sk. tarala, cp. also Lat. tremo (=tremble) and trepidus] to tremble, shake, to have fear; to be frightened Sn 394 (ye thāvarā ye ca tasanti loke); Nd[2] 479 (=santāsaṁ āpajjati); KhA 245 (may be taken as tasati[1], see tasa). — pp. **tasita**[2], cp. also tasa & uttasati.

Tasara (nt.) [Vedic tasara, cp. tanta, etc.] a shuttle Sn 215, 464, 497; DhA I.424; III.172. Cp. Morris, *J.P.T.S.* 1886, 160.

Tasiṇā (f.) [Diæretic form of taṇhā, cp. dosiṇā>juṇhā, kasiṇa>kṛtsna, etc.] thirst; fig. craving (see taṇhā) S V.54, 58; Nd[2] 479 (to be read for tasitā ?); Dh 342, 343.

Tasita[1] [pp. of tasati[1]] dried up, parched, thirsty S II.110, 118; Sn 980, 1014 (not with Fausböll=tasita[2]); J IV.20; Pv II.9[36] (chāta+), 10[3] (=pipāsita PvA 143); III.6[6] (=pipāsita PvA 127, 202); Miln 318 (kilanta+).

Tasita[2] [pp. of tasati[2]] frightened, full of fear J I.26 (bhīta+), 342, IV.141 (id.): Nd[2] 479 (or=tasiṇā ?). — **atasita** fearless S III.57.

Tassa-pāpiyyasikā (f.) (viz. kiriyā) N. of one of the adhikaraṇa-samathā: guilt (legal wrong) of such & such a character Vin I.325; in detail expl. M II.249; +tiṇavatthāraka D III.254; A I.99. °**kammaṁ** karoti to carry out proceedings against someone guilty of a certain legal offence Vin II.85, 86; °*kata* one against whom the latter is carried out A IV.347.

Tāṇa (nt.) [from Vedic root **trā**, variation of ***ter** in tarati. Orig. bringing or seeing through] shelter, protection, refuge, esp. as tt. of shelter & peace offered by the Dhamma. Mostly in comb[n] with **leṇa** & **saraṇa** (also **dīpa** & **abhaya**), in var. contexts, esp. with ref.

to Nibbāna (see Nd² s. v.): D 1.95 (°ŋ, etc. gavesin seeking refuge); A 1.155; S IV.315 (maŋtāṇa, etc. adj. protected by me, in my shelter). — S 1.2, 54, 55, 107 (°ŋ karoti); IV.372 (°gāmī maggo); A IV.184; Sn 668 (°ŋ upeti); Dh 288; J 1.412 (=protector, expl^d by tāyitā parittāyitā patiṭṭhā); Sdhp 224, 289. *Cp. tātar & tāyati.

Tāṇatā (f.) [abstr. of tāṇa] protection, sheltering Dh 288.

Tāta [Vedic tāta, Gr. *τάτα & τέττα*, Lat. tata, Ger. tate, E. dad(dy); onomat.] father; usually in *voc. sg.* tāta (and pl. tātā) used as term of affectionate, friendly or respectful address to one or more persons, both younger & older than the speaker, superior or inferior. As father (perhaps=tātā, see next) at Th 2, 423, 424 (+ammā). tāta (sg.) in addr. one: J III.54; IV.281 (amma tāta mammy & daddy) DhA II.48 (=father); III.196 (id.); PvA 41 (=father), 73 (a son), 74 (a minister); J 1.179 (id.); Miln 15, 16, 17 (a bhikkhu or thera), in addr. several Vin 1.249; J II.133; PvA 50. tātā (pl.) J 1.166; 263; IV.138.

Tātar [from Vedic **trā**, n. ag. to trāyati to protect] protector, saviour, helper DA 1.229. For meaning "father" see tāta & cp. pitā=tāyitā at J 1.412.

Tādin (adj. n.) (nom. tādī & tādi, in cpds. tādi°) [Vedic tādṛś from tad-dṛś of such appearance] such, such like, of such (good) qualities, "ecce homo"; in pregnant sense appl. to the Bhagavant & Arahants, characterized as "such" in 5 ways: see Nd¹ 114 sq.; SnA 202 & cp. Miln 382. tādī: Sn 712, 803 (& 154 tādī no for tādino, see SnA 201 sq.); tādi Sn 488, 509, 519 sq.; Dh 95; gen. tādino Dh 95, 96; with ref. to the Buddha D II. 157≈(ṭhitacittasa tādino, in BSk. sthiracittasya tāyinaḥ AvŚ II.199); Vv 18⁶ (expl^n VvA 95: iṭṭhādisu tādilakkhaṇasampattiyā tādino Satthu: see Nd¹ 114 sq.), of Arahant A II.34; Sn 154 (or tādī no); instr. tādinā Sn 697; Miln 382; acc. tādiṇ Sn 86, 219, 957; :loc. pl. tādisu Pv II.9⁷¹ (=iṭṭhādisu tādilakkhaṇappattesu PvA 140, cp. VvA 95). — See tādisa¹.

-bhāva "such-ness," high(est) qualification Vism 5, 214. **-lakkhaṇa** the characteristic of such (a being) J III.98 (°yoga, cp. nakkhatta-yoga); SnA 200 (°patta); VvA 95 (°sampatti).

Tādina (adj.) [enlarged form of tādin)=tādin, only in loc. tādine Vv 21² (=tādimhi VvA 106).

Tādisa¹ (adj.) [Vedic tādṛśa from tad-dṛśa=tad-rūpa; a reduction of this form in P. tādin] such like, of such quality or character, in such a condition J 1.151; III.280; Sn 112, 317, 459; Nd² 277 (in expl. of tathāvidha); It 68; Pv II.9⁴; PvA 69, 72; Miln 382. Also correlative tādisa-tādisa the one—the other VvA 288. — f. **tādisī** [Sk. tādṛśī] Pv 1.5⁶ (vaṇijjā).

Tādisa² (adj.) [tvaŋ+disa. Cp. Sk. tvādṛśa] like you J 1.167; V.107.

Tādisaka (adj.)=tādisa¹, of such character Sn 278; It 68.

Tāpana (nt.) [from tāpeti] burning, scorching, roasting; fig. tormenting, torture, self-mortification VvA 20 (aggimhi t. udake vā temanaŋ). Cp. ā°; upa°; pari°.

Tāpasa [from tapa & tapas] one who practises tapas, an ascetic (brahmin). Eight kinds are enum^d at DA 1.270 & SnA 295. — J II.101, 102; V.201; PvA 153; **°pabbajjā** the life of an a. J III.119; DhA IV.29; DA 1.270. — f. **tāpasī** a female ascetic Mhvs VII.11, 12.

Tāpeti [Sk. tāpayati, Caus. to tapati] to burn out, scorch, torment, fig. root out, quench Sn 451 (attānaŋ); J V. 267 (janapadaŋ); VvA 114 (kilesaŋ t. in expl. of taṇassin). Cp. pari°.

Tāma [Sk. tāma] desire, longing, greed in tāmatamada-sangha-suppahīna Th 1, 310, an epithet of frogs, which perhaps (with Kern, *Toev.* II.88) is to be read as tāma-tamata-suppahita; "horribly greedy" (Kern, gruwelijk vraatzuchtig).

Tāyati [Sk. trāyate & trāte, connected with ***ter** in tarati, orig. to see through, to save, cp. tāṇa, etc.] to shelter, protect, preserve, guard; bring up, nourish S IV.426 (rūpa-balaŋ, bhoga°, ñāti°, putta°); J IV.387; Sn 579 (paralokato na pitā tāyate puttaŋ ñātī vā pana ñātake); PvA 7 (khettaŋ tāyati bījaŋ).

Tāyitar [n. ag. from tāyati] one who protects, shelters or guards J 1.412 (in expl. of tāṇa, q. v.).

Tārā (f.) [Sk. tārā=Gr. *ἀστήρ, ἄστρον* (=Lat. astrum, in E. disaster), Lat. stella, Goth. staírnō, Ohg. sterro (:E. star), perhaps loan word from Semitic sources] a star, a planet Sn 687 (tārāsabha the lord, lit. "the bull" of the stars, i. e. the Sun).

-gaṇa (tāra°) the host of stars Pv II.9⁶⁷ (cando va t.-gaṇe atirocati). **-maṇivitāna** "star-jewel-awning"; canopy of jewelled stars Vism 76.

Tārakā (f.) [Sk. tārakā] 1. a star, a planet: osadhī viya tārakā like the morning-star (Venus) Vv 9²=Pv II.1¹⁰; — J 1.108; tāraka-rūpa the light (or sparkling) of the stars D III.85, 90; S III.156=It 19; S V.44; VvA 79; Dhs 617. — 2. fig. sparkling, glitter, twinkle; akkhi° the pupil of the eye M 1.80; udaka° sparkling of the water ibid.

Tāreti¹ [Caus. of tarati¹] to make cross, to help over, to bring through, save, help, assist Sn 319 (pare tārayetuŋ), 321 (so tāraye tattha bahū pi aññe); It 123 (tiṇṇo tarayataŋ varo: "one who is through is the best of those who can help through"); J 1.28 (v.203). aor. atārayi Sn 539, 540 & ṭāresi Sn 545.

Tāreti² [Caus. of tarati²] to make haste Th 1, 293.

Tāla [Sk. tāla, cp. Gr. *τάλις & τηλεθάω* (be green, sprout up) Lat. talea shoot, sprout] 1. the palmyra tree (fan palm), Borassus flabelliformis; freq. in comparisons & similes M 1.187; J 1.202 (°vana), 273 (°matta as tall as a palm): VvA 162; PvA 100 (chinnamūlo viya tālo). — 2. a strip, stripe, streak J V.372 (=raji).

-aṭṭhika a kernel of the palm fruit DhA II.53, cp. 60 (°aṭṭhi-khaṇḍa); **-kanda** a bulbous plant J IV.46 (=kalamba); **-kkhandha** the trunk of a palm J IV.351; VvA 227 (°parimāṇā mukhatuṇḍā: beaks of vultures in Niraya): PvA 56; **-cchidda** see tāla°; **-taruṇa** a young shoot of the p. Vin 1.189; **-pakka** palm fruit It 84; **-paṇṇa** a palm-leaf DhA 1.391; II.249; III.328; Bdhd 62; also used as a fan (tālapattehi kata-maṇḍala-vijanī VvA 147) Vv 33⁴³ (Hardy for °vaṇṭha of Goon. ed. p. 30); VvA 147 (v. l. °vaṇṭa q. v.); Nd² 562 (+vidhūpana); **-patta** a palm-leaf Vin 1.189; VvA 147; **-miñja** the pith of a p. J IV.402; **-vaṇṭa** [Sk. tālavṛnta] a fan A II.130 (+vidhūpana), 137; J 1.265; VvA 44, cp. °paṇṇa; **-vatthu** (more correct tālâvatthu=tāla-a-vatthu) in **tālâvatthukata** a palm rendered groundless, i. e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula pahīna ucchinna-mūla t° anabhāvaŋ-kata "given up, with roots cut out, like a palm with its base destroyed, rendered unable to sprout again" (Kern, *Toev.* II.88: as een wijnpalm die niet meer geschikt is om weêr uit te schieten). This phrase was misunderstood in BSk.: M Vastu III.360 has kālavastuṇ. — The readings vary: tālāvatthu e. g. at M 1.370; S 1.69; IV.84; A 1.135; II.38; J V.267; tālav° S III.10; V.327; Th 2, 478 (ThA 286: tālassa chindita-ṭṭhāna-sadisa); Nd² freq. (see under pahīna); tālāvatthukatā at Vin III.3. — In other comb^n tālāvatthu bhavati (to be pulled out by the roots & thrown away)

J v.267 (=chinnamūla-tālo viya niraye nibbattanti p. 273), cp. M 1.250; **-vāra** "palm-time" (?) or is it tāḷa° (gong-turn ?) DhA 11.49 (note: from tala-pratiṣṭhāyāṇ ?).

Tālisa (nt.) (also **tālissa** J iv.286, **tālīsaka** Miln 338) [cp. Sk. tālī, tālīśa & talāśā] the shrub Flacourtia cataphracta & a powder or ointment obtained from it Vin 1.203 (+tagara); J iv.286 (id.); Miln 338.

Tālu [Sk. tālu, see tala] the palate Sn 716; J 1.419; Vism 264 (°matthaka top of p.); PvA 260.

Tāḷa[1] [**taḍ**, cp. Sk. tāla a blow, or musical time; tālīyaka cymbal] beating, striking, the thing beaten or struck, i. e. a musical instrument which is beaten, an instr. of percussion, as a cymbal, gong, or tambourine (for tāḷa= gong cp. thāla): (a) gong, etc. J 1.3; vi.60; Th 1, 893; DA 1.85; DhsA 319 (kaṇsa°). — (b) music in general DhA iv.67.

-āvacara musical time or measure, music, a musician D 11.159 (v. l. tāla°); J 1.60 (l); iv.41; VvA 257 (°parivuta, of an angel).

Tāḷa[2] (nt.) [Sk. tālaka=tāḍa AvŚ 11.56, tāḍaka Divy 577] a key (orig. a "knocker"?) Vin 11.148 (3 kinds: loha°, kaṭṭha°, visāṇa°); Bdhd 1.

-cchiggala a key-hole S iv.290; v.453; Vism 500. **-cchidda** id. Vin 11.120, 148, 153 (all tāla°); iii.118; DhA iii.8 (l).

Tāḷī (f.) a strike, a blow, in **urattāḷiṇ karoti** to strike one's chest (as a sign of grief) PvA 39, etc. (see ura).

Tāḷeti [Sk. tāḍayati, **taḍ** perhaps=**tud**] to strike a blow, flog, beat, esp. freq. in phrase **kasāhi tāḷeti** to flog with whips, etc. (in list of punishments, see kasā) M 1.87; A 11.122; Nd[2] 604; PvA 4, etc. — ppr. pass. **taḍḍamāna** (for *tāḍyamāna) J vi.60 (so read for taddamāna; Com poṭhīyamāna). — pp. **tāḷita** J vi.60 (turiya°); Vv 62[1] (id.); Sdhp 80. Cp. abhi°.

Tāva (adv.) [Sk. tāvat] so much, so long; usually correl. with **yāva** how long, how much; in all meanings to be understood out of elliptical application of this correlation. Thus I. **yāva-tāva** as long as: yāva dve janā avasiṭṭhā ahesuṇ tāva aññamaññaṇ ghātayiṇsu J 1. 254; yāva dukkhā nirayā idha tattha pi tāva ciraṇ vasitabbaṇ Sn 678. Neg. na tāva-yāva na not until: M 1.428; S v.261; A 1.141≈(na t. kālaṇ karoti yāva na taṇ papakammaṇ byantihoti he does not die until his evil kamma is exhausted). II. *Elliptical:* 1. temporal: so long as, for the time (tāvakālikaṇ=yāvak°-tāvak°; see below). — 2. comparative: (such-) as, like, so, such, just so, rather, in such a degree; even tāvabahuṇ suvaṇṇaṇ so much gold Vin 1.209; t.-mahanto so much J 1.207; t. madhuraphala with such sweet fruit J 11.105; asītiyā tāva kimi-kulānaṇ sādhāraṇa (of the body) or rather, i. e. Vism 235; vatthāni t. devapātubhūtāni PvA 44; paṭhamaṇ t. (even) at once, right away PvA 113, 132; gilānāya t. ayaṇ ctissā rūpasobhā even in sickness she is so beautiful VvA 76; parittakassa kusalakammassa t.=quidem PvA 51; paṇsukūlikangaṇ t. in the first place Vism. 62. — 3. concessive: (a) (absol.) as far as it goes, considering, because: yadi evaṇ pitā tāva purisabhāve na rodati, mātu nāma hadayaṇ mudukaṇ "even if the father as man does not weep, surely," &c., PvA 63. — (b) with imper. in expr. like gaccha tāva go as long as you like (to go) (=gaccha tāva yāva gaccheyyāsi), i. e. if you like, cp. Ger. geh'immer; passa tāva just look=Lat. licet. Therefore sometimes=please or simply an emphatic imper. as "do go," etc. J 11.5 (ete t. aguṇā hontu let them be faulty), 133 (chi t.), 352 (tiṭṭha t. leave off please), iii.53 (pāto va t. hotu only let it be to-morrow, i. e. wait til t-m.); iv.2 taṇ t. me detha give me this though); VvA 289 (vīmaṇsatha t. just think); PvA 4 (t. ayyo āgametu yāvāyaṇ puriso pānīyaṇ pivissati may your honour wait till this man shall have drunk the water), 13 (therā t. gacchantu). With prohibitive: mā tāva ito agā please do not go from here Pv 11.3[22]. — 4. hortative, with 1st pers. fut. equal to imperative-subjunctive of injunctive, cp. 3 (b): let me, well, now, then (cp. Lat. age in dic age, etc.). J 1.62 (puttaṇ t. passissāmi please let me see the son), 263 (vīmaṇsissāmi t. let me think), 265 (nahāyissāmi t. just let me bathe). — III. *In other combinations:* **tāva-na** although—yet= not even: ajjā pi t. me balaṇ na passasi not even to-day have you yet seen my full strength J 1.207; t. mahādhanassāmī na me dātuṇ piyaṇ ahu although lord of wealth yet I did not like to give Pv 11.7[6]. **na-tāva** (or tāva in neg. sentence) not yet, not even, not so much as (=Lat. ne-quidem) Pv 11.11[2] (na ca tāva khīyati does not even diminish a bit); PvA 117 (attano kenaci anabhibhavanīyataṇ eva tāva: that he is not to be overpowered, even by anyone). **tāva-d-eva** just now, instantly, on the spot, at once Sn 30; J 1.61, 151; iv.2; Pv 11.8[9] (=tadā eva PvA 109); PvA 23, 46, 74, 88, etc. **tāvade** (=tāva-d-eva) for all times Pv iv.3[38] (=PvA 255).

-kālika (adj.) "as long as the time lasts," i. e. for the time being, temporary, pro tempore Vin 11.174; iii.66; iv.286; J 1.121, 393; Vism 95; ThA 288; PvA 87 (=na sassata).

Tāvataka (adj.) [der. fr. tāva] just so much or just so long (viz. as the situation requires), with (or ellipt. without) a corresp. yāvataka Vin 1.83 (yāvatake-t. as many as): D 11.18 (yāvatakv' assa kāyo tāvatakv' assa vyāmo as tall as is his body so far can he stretch his arms: the 19th sign of a Mahāpurisa); instr. as adv. **tāvatakena** after a little time Miln 107; DhA iii.61. — See also tattaka (contracted of tāvataka).

Tāvatā (adv.) [from tāva] 1. so long (corr. to yāva) Dpvs iv.17. — 2. on that account, thus D 1.104 (v. l. ettāvatā); Dh 266.

Tāvatiṇsa [tayo+tiṇsa. Cp. Vedic trayastriṇśat] No. 33, only in cpds. denoting the 33 gods, whose chief is Sakka, while the numeral 33 is always **tettiṇsa**. This number occurs already in the Vedas with ref. to the gods & is also found in Zend-Avesta (see Haug, *Language & Writings*, etc., pp. 275, 276). The early Buddhists, though they took over the number 33, rejected the superstitious beliefs in the magical influence and mystic meaning of that & other simple numbers. And they altered the tradition. The king of the gods had been Indra, of disreputable character from the Buddhist point of view. Him they deposed, and invented a new god named Sakka, the opposite in every way to Indra (see for details *Dial.* 11.294-298). Good Buddhists, after death in this world, are reborn in heaven (sagga), by which is meant the realm of the Thirty-three (D 11.209). There they are welcomed by the Thirty-three with a song of triumph (D 11.209, 211, 221, 227). The Thirty-three are represented as being quite good Buddhists. Sakka their new chief and Brahmā address them in discourses suitable only for followers of the new movement (D 11.213, 221). See further Vin 1.12; M 1.252; 11.78; iii.100; A iii.287; iv.396=VvA 18 (cp[d] with the people of Jambudīpa); v.59, 331, Vism 225, etc. — See also tidasa.

-devaloka the god-world of the 33; freq. e. g. J 1.202; Vism 399; DhA iii.8; **-bhavana** the realm of the 33 gods J 1.202; Vism 207 sq., 390, 416, and passim.

Tāvata (nt.) [abstr. fr. tāva] lit. "so-much-ness," i. e. relative extent or sphere, relatively Vism 481, 482.

Tāsa [see tasati[2]] terror, trembling, fear, fright, anxiety S iii.57; J 1.342; iii.177, 202; Miln 24. Cp. san°.

Tāsaniya (adj.) to be dreaded, dreadful, fearful Miln 149.

Tāhaṇ contraction of 1. taṇ ahaṇ: see ta°; 2. te ahaṇ: see tvaṇ.

Ti (adv.) [cp. Sk. iti] the apostrophe form of iti, thus. See iti.

Ti° [Vedic tris, Av. þriš, Gr. τρίς, Lat. ter (fr. ters>*tris, cp. testis>*tristo, trecenti>*tricenti), Icl. þrisvar, Ohg. driror] base of numeral three in comp^{n}; consisting of three, threefold; in numerical cpds. also= three (3 times).

-kaṭuka threefold spices (kaṭuka-bhaṇḍa) VvA 186; **-gāvuta** a distance of ¾ of a league (i. e. about 2 miles), DhA 1.108 (less than yojana, more than usabha), 131, 396; II.43, 61, 64, 69; III.202, 269; VvA 227; B. on S 1.52 (sarīra); **-catu** three or four DhA 1.173; **-cīvara** (nt.) the 3 robes of a bhikkhu, consisting of: diguṇā saṅghāṭi, ekacciya uttarāsaṅga, ekacciya antaravāsaka Vin 1.289, 296; II.302. ticīvarena avippavāsa Vin 1.109 sq. — Vism 60, 66; DhA IV.23. **-tālamattaṇ** 3 palm-trees high DhA II.62. **-daṇḍa** 1. a tripod as one of the requisites of a hermit to place the water-pot on (kuṇḍikā) J 1.8 (tidaṇḍa-kuṇḍikādike tāpasa-parikkhārā), 9 (hanging from the kāja); II.317 (see tedaṇḍika). — 2. part of a chariot A IV.191 (v. l. daṇḍa only). **-diva** the 3 heavens (that is the Tāvatiṅsa heaven) D II.167, 272 (tidivûpapanna); S 1.96 (°ṇ ṭhānaṇ upeti), 181 (ākankha-māno °ṇ anuttaraṇ). **-pada** [cp. Vedic tripad or tripād, Gr. τρίπους, Lat. tripes: tripod] consisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to metre Sāvittī); -(p)pala threefold Vism 339; **-pallattha** "turning in 3 ways," i. e. skilled in all occupations (Kern, *Toev.*: zeer listig) J 1.163 (of miga; Com. expl. as lying on 3 sides of its lair); **-piṭaka** the 3 Piṭakas Vism 62, 241; DhA 1.382; **-peṭaka**=tepiṭaka Miln 90; **tipeṭakin** at Vin v.3; **-maṇḍala** (nt.) the 3 circles (viz. the navel & the 2 knees) Vin II.213 (°ṇ **paṭicchādento parimaṇḍalaṇ nivāsento**); cp. *Vin. Texts* 1.155; **-yojana** a distance of 3 leagues, i. e. 20 miles, or fig. a long dist.; Vism 392 (tiyojanika setacchatta); DhA II.41 (°magga); VvA 75 (°mattake vihāraṇ agamāsi); PvA 216 (sā ca pokkharaṇī Vesaliyā °mattake hoti); °*satika* 300 cubits long J II.3; **-loka** the 3 worlds (i. e. kāma, rūpa, arūpa-loka) Sdhp 29, 276, 491 (cp. tebhūmaka); **-vagga** consisting of 3 divisions or books DA 1.2 (Dīghāgamo vaggato t. hoti); **-(v)angika** having 3 angas (of jhāna) Dhs 161; **-vassika** for the 3 seasons (-gandha-sālibhattaṇ bhuñjantā) DhA II.9; J 1.66 (id.); **-vidha** 3 fold, of sacrifice (yañña) D 1.128, 134, 143; of aggi (fire) J 1.4 & Miln 97; Vism 147 (°kalyāṇatā). **-visākha** a three-forked frown on the forehead S 1.118; M 1.109; **-sandhi** consisting of 3 spaces J VI.397 (tāya senāya Mithilā t.-parivāritā), expl^{d} as an army made up of elephants, chariots, cavalry, and infantry, with a space between each two.

Tiṅsaṇ (tiṅsa°) [Vedic triṅśat, cp. Lat. trīginta, Oir. tricha] the number 30 D 1.81≈(tiṅsaṇ pi jātiyo); S II.217 (t.-mattā bhikkhū); dat. instr. tiṅsāya A v.305 (dhammehi samannāgato); Sn p. 87 (pi dadāmi) PvA 281 (vassasahassehi): t.-yojana-maggaṇ (āgato) DhA II.76, 79; III.172; PvA 154; °yojanika kantāra DhA II. 193 (cp. 192); J v.46 (magga); DhA 1.26 (vimāna); **t.-vassasahassāni** āyuppamāṇaṇ (of Konāgamana Buddha) D II.3; t.-mattāni vassāni Miln 15; t.-vassa-sahassāni PvA 281=DhA II.10. So of an immense crowd: tiṅsa bhikkhu-sahassāni D II.6; tiṅsa-mattā sūkarā J II.417; °sahassa-bhikkhū DhA 1.24.

Tika (adj.-n.) [Vedic trika] consisting of 3, a triad S II. 218 (t.-bhojana); DhA IV.89 (-nipāta, the book of the triads, a division of the Jātaka), 108 (t.-catukka-jhāna the 3 & the 4 jhānas); Miln 12 (tika-duka-paṭimaṇḍitā dhammasaṅgaṇī); Vism 13 sq.; DhsA 39 (-duka triad & pair).

Tikicchaka [fr. tikicchati] a physician, a doctor A v.219; J 1.4 (adj. & vejja); IV.361; PvA 233.

Tikicchati [also cikicchati=Sk. cikitsati. Desid. of **cit**, to aim at, think upon, in pregnant sense of endeavouring to heal] to treat medically, to cure Vin 1.276; S 1.222; Miln 172, 272, 302. Caus. tikicchāpeti J 1.4.

Tikicchā (f.) [from last] the art of healing, practice of medicine D 1.10 (dāraka° infant healing); Sn 927 (°ṇ māmako na seveyya). — See also tekiccha.

Tikkaṇ at J v.291 in "yāva majjhantikā tikkam āgami yeva" is to be read as "yāva majjhantik' âtikkamm'-âgami yeva."

Tikkha (adj.) [=tikhiṇa] sharp, clever, acute, quick (only fig. of the mind), in tikkh-indriya (opp. mud-indriya) Nd^{2} 235^{31}=P's 1.121=II.195; & tikkha-paññatā A 1.45.

Tikkhattuṇ (adv.) [Sk. trikṛtvaḥ] three times (cp. tayo II. C 2), esp. in phrase vanditvā t. padakkhiṇaṇ katvā "having performed the reverent parting salutation 3 times" VvA 173, 219; t. sāvesi he announced it 3 times J II.352; DhA II.4; t. paggaṇhāpesi offered 3 times PvA 74. See also J IV.267; V.382; VI.71; DhA II.5, 42, 65, 338; IV.122 & passim.

Tikhiṇa (adj.) [Vedic tīkṣṇa of which t. is the diæretic form, whereas the contracted forms are tiṇha (q. v.) & tikkha. Cp. also Sk. tikta pp. of **tij**, tejate. From ***steg** in Gr. στίζω "stitch" & στικτός, Lat. instīgo, Ohg. stehhan, Ger. stecken, E. stick] pointed, sharp, pungent, acrid; fig. "sharp," clever, cunning, acute (in this meaning only in contr. form tikkha) J v.264; DhA II.9; IV.13; PvA 152, 221 (=tippa). (ati-) tikhinatā Miln 278. See also tippa & tibba & cp. tejo.

Tiṭṭha (adj.) [pp. of tasati^{1}] dry, hard, rough J VI.212 (°sela hard rock).

Tiṭṭhati [Frequentative of Vedic **sthā**, stand (cp. sthāna, Lat. sto: see ṭhāna)=Av. hištaiti, Gr. ἵστημι, Lat. sisto] to stand, etc. — I. *Forms*: pres. ind. tiṭṭhati (Sn 333, 434; Pv I.5^{1}); imper. 2nd tiṭṭha, 3rd tiṭṭhatu; ppr. tiṭṭhaṇ, tiṭṭhanto, tiṭṭhamāna; pot. tiṭṭhe (Sn 918, 968) & tiṭṭheyya (Sn. 942); fut. ṭhassati (J 1.172, 217); aor. aṭṭhāsi (J 1.279, pl. aṭṭhaṇsu J II.129) & aṭṭhā (cp. agā, orig. impf.) (Sn 429; J 1.188); inf. ṭhātuṇ (PvA 174); ger. ṭhatvā (Sn 887); grd. ṭhānīya (PvA 72). — pp. **ṭhita**, Caus. **ṭhapeti**. An apparent Med.-Pass. **ṭhīyati**, as found in cpd. pati-ṭṭhīyati is to be expl^{d} as Med. of paṭi+**sthyā** (see thīna), and should be written paṭi-tthīyati. See under patiṭṭhīyati. See also ṭhāna & ṭhiti. — II. *Meanings*. — 1. to stand, stand up, to be standing (see ṭhāna I. 1^{a}): ṭhānakappana-vacanaṇ nisajjādi-paṭikkhepato PvA 24; opp. to walking or lying down: tiṭṭhaṇ caraṇ nisinno vā Sn 151, 193; tiṭṭhamānāya eva c' assā gabbhavuṭṭhānaṇ ahosi "she was delivered standing" J 1.52; ekamantaṇ aṭṭhāsi PvA 68, etc.; cankamana-koṭiyaṇ ṭhatvā PvA 79. — 2. to stop, stay, abide; to last, endure, be at rest; fig. to remain in, abide by, acquiesce in (see ṭhāna I. 1^{b}). In imper. tiṭṭhatu it approaches the meanings of ṭhapeti viz. leave it alone, let it be so, all right. yāva kāyo ṭhassati tāva naṇ dakkhinti deva-manussā (as long as the body shall last) D 1.46. tiṭṭhe shall he live on (cp. ṭhāna II.^{d} Sn 1053, 1072 =Nd^{2} 283, tiṭṭheyya saṭṭhikappasahassāni to stay on indefinitely); tiṭṭheyya kappaṇ D II.103. tiṭṭhantī anto vimānasmiṇ "remaining inside the castle" Pv I.10^{1}; tiṭṭha tāva "stop please" J II.352; tiṭṭha-bhadantika one who bids the guest stay (comb^{d} w. ehi-bh°) D 1.166; M 1.342; A 1.295; II.206: ovāde ṭhatvā (abiding by) J 1.153; VI.367; similarly J VI.336. — Imper. tiṭṭhatu J IV.40; Miln 14; PvA 74. — 3. to live (on=instr.), behave, exist, be (see ṭhāna I. 2); to be in a certain condition [gati, cp. ṭhāna II. (c)]. Often

periphrastically for finite verb (with ger.: cp. gata & ṭhita) tiṭṭhantam enaṃ jānāti (he knows their "gati") Sn 1114 (see Nd² 283); āhārena tiṭṭhati PvA 27 (is supported by, cp. ṭhiti); yāvatāyukaṃ ṭhatvā (outliving their lives) PvA 66; karuṇa-ṭhānīya (=*kāruṇayitabba) deserving pity PvA 72; yā tvaṃ tiṭṭhasi (how you are or look!) Vv 44[1], etc. — *with ger.:* pharitvā aṭṭhāsi (pervaded) J VI.367; aṭṭhiṃ āhacca aṭṭhāsi (cut through to the bone) J IV.415; gehaṃ samparivāretvā aṭṭhaṃsu (encircled the house) PvA 22.

Tiṇa (nt.) [Vedic tṛṇa, from ***ter*** (cp. tarati) to pierce, orig. "point" (=blade); Goth. þaúrnus, Ags. þorn=E. thorn, Ger. dorn] grass, herb; weed; straw; thatch; hay, litter S III.137 (tiṇa, kasā, kusa, babbaja, bīraṇa); satiṇakaṭṭhodaka full of grass, wood & water (of an estate) D I.87, 111, etc.; sītaṃ vā uṇhaṃ vā rajo vā tiṇaṃ vā ussāvo vā (dust & weeds) D II.19; A I.145; t.+paṇṇa (grass & leaves[1]) A I.183; VvA 5. — J I.108 (dabba°), 295; III.53; Pv I.8[1] (harita t.); IV.1[48]; Vism 353 (kuṇṭha°); DA I.77 (alla° fresh grass); PvA 7 (weed), 62 (grass), 112; DhA IV.121; Miln 47 (thatch), 224 (id.).

-aṇḍupaka a roll of grass Vin I.208=III.249; **-āgāra** a thatched cottage A I.101 (+naḷāgāra); **-ukkā** a firebrand of dry grass or hay S II.152; III.185; J I.212, 296; Vism 428; DhA I.126; ThA 287; Bdhd 107; **-karala** a wisp of grass DhA III.38; **-kājaka** a load of g. DhA IV.121; **-gahaṇa** a thicket of g., a jungle A I.153; **-cuṇṇa** crushed & powdered (dry) grass or herbs Vin I.203; VvA 100 (-rajânukiṇṇa); **-jāti** grass-creeper VvA 102; **-dāya** a grass-jungle S II.152; **-dosa** damaged by weeds (khetta) Dh 356; PvA 7; **-pupphaka** (-roga) sickness caused by the flowering of grass, hay-fever Miln 216; **-purisaka** a straw-man, a scarecrow Miln 352; Vism 462; DhsA 111; **-bhakkha** eating grass; of animals M III.167; of ascetics D I.166; Pug 55; A I.241, 295; **-bhusa** chaff, litter, dry grass VvA 47; **-rukkha** a shrub; **-vatthāraka** one of the seven Adhikaraṇasamathas (ways in which litigation may be settled). In case mutual complaints of breach of the rules have been brought before a chapter, then the chapter may decline to go into the details and, with the consent of the litigants, declare all the charges settled. See *Vin. Texts*, III.30-34. This is the "covering over as if with grass" Vin II.87 (in detail, cp. also tassapāpiyyasikā); D III.254; A I.99; M II.250; **-santhāraka** a mat of grass Vin I.286; II.113, 116; J I.360.

Tiṇava a sort of drum A II.117.

Tiṇḍuka see tinduka.

Tiṇṇa [pp. of tarati] one who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāna. Ogha° gone through the great flood S I.3, 142; Sn 178, 823, 1082, 1101, 1145; D III.54; Sn 21 (+pāragata), 359 (+parinibbuta), 515, 545 (tiṇṇo tāres' imaṃ pajaṃ); It 123 (tiṇṇo tārayataṃ varo); Dh 195 (-sokapariddava); Nd² 282.

-kathankatha (adj.) having overcome doubt, free from doubt Sn 17, 86, 367; **-vicikiccha**=prec. Vin I.16; D I.110; II.224, 229; Pug 68; DA I.211.

Tiṇha [see tikhiṇa] sharp (of swords, axes, knives, etc.) D I.56 (sattha); S IV.160, 167 (kuṭhārī); A IV.171; Sn 667 (°dhāra), 673 (asipattavana); J I.253; Sdhp 381.

Titikkhati [Sk. titikṣate, Desid. of **tij**, cp. tijo & tikhiṇa to bear, endure, stand S I.221; Sn 623; Dh 321=Nd² 475 B[7]; Dh 399 (titikkhissaṃ=sahissāmi DhA IV.3); J V.81, 368.

Titikkhā (f.) [see last] endurance, forgiveness, long-suffering S I.7; V.4; Dh 184; Nd² 203.

Titta [pp. of tappati[2]] satisfied (with=instr.) enjoying (c. gen.), happy, contented A I.87=Pug 26 (+tappetar); Miln 249; VvA 86 (=pīṇita); PvA 46 (dibbâhārassa), 59 (=suhita), 109 (=pīṇita). —**atitta** dissatisfied, insatiate J I.440; III.275; Dh 48 (kāmesu).

Tittaka (adj.) [cp. Sk. tiktaka from **tij**] sharp, bitter (of taste) M I.80 (°alābu), 315 (id.); PvA 47 (id.; so read for tintaka lābu) Dhs 629=Nd² 540 (tittika; enum[d] between lavaṇa & kaṭuka); DhsA 320.

Tittakatta (nt.) [abstr. to tittaka] bitterness, enum[d] with lavaṇattaṃ & kaṭukattaṃ at Miln 56=63 (cp. Nd² 540).

Titti (f.) [from tappati[2]] satisfaction (in=loc.) Dh 186 =ThA 287 (na kahāpaṇavassena t. kāmesu vijjati); n' atthi t. kāmānaṃ Th 2, 487; J V.486 (dhammesu); VvA 11; PvA 32 (°ṃ gacchati find s.) 55 (paṭilabhati), 127.

Tittika in **sama°** at D I.244, Vin I.230, brimful, of a river. Derivation & meaning doubtful. See the note at *Buddhist Suttas*, 178, 9.

Tittimant (adj.) [titti+mant] satisfied, contented, so read at J III.70 & VI.508 for kittimant.

Tittira [Onomat. cp. Vedic tittira & tittiri, Gr. *τετράς* pheasant, Lit. teterva heath-cock; Lat. tetrinnio to cackle] partridge J I.218; III.538. **-pattikā** a kind of boot Vin I.186.

Tittiriya (adj.) [fr. tittira] belonging to a partridge, like a partridge J I.219 (brahmacariya).

Tittha (nt.) [Vedic tīrtha, from ***ter***, tarate, to pass through, orig. passage (through a river), ford] 1. a fording place, landing place, which made a convenient bathing place D II.89=Vin I.230 (Gotama° the G. ford); J I.339, 340 (titthāraṇa); II.111; III.228 (°nāvika ferryman); 230 (nāvā° a ferry); IV.379; Pv II.1[20]; III.6[4]; IV.12[2] (su°); Dāvs. V.59 (harbour). Titthaṃ jānāti to know a "fording place," i. e. a means or a person to help over a difficulty or doubt M I.223=A V.349 (neg.) 2. a sect (always with bad connotation. Promising to lead its votaries over into salvation, it only leads them into error).

-âyatana the sphere or fold of a sect (cp. titthiya) Vin I.60, 69; II.279; M I.483; A I.173; Pug 22; Dhs 381, 1003 (cp. *Dhs. trsl.* p. 101[n]); DA I.118; Ledi Sadaw in *J.P.T.S.* 1913, 117-118; **-kara** a "ford-maker," founder of a sect D I.47, 116; M I.198; Sn pp. 90, 92; Miln 4, 6, etc.; **-ññutā** knowledge of a ford, in fig. sense of titthaṃ jānāti (see above) Nett 29, 80.

Titthika (adj.) [Possible reading in Burmese MSS. for tittika. But the two compound letters (tt and tth) are so difficult to distinguish that it is uncertain which of the two the scribe really meant].

Titthiya [from **tittha** 2, cp. Divy 81[7]; AvŚ I.48; II.20. An adherent of another sect (often as aññā°), an heretic Vin I.54, 84, 136, 159 (°samādāna), 306 (°dhaja), 320; S I.65; IV.37, 394; D III.44, 46; Sn 381, 891; Nd² 38; Ps I.160; Pug 49; Vbh 247. aññā° e. g. Vin I.101; D I.175 sq.; III.130 sq.; J II.415, 417. **-sāvaka** a follower of an heretic teacher Vin I.172; J I.95; Vism 17.

Tithi [Sk. tithi] a lunar day DhA I.174; PvA 198.

Tidasa (num.) [Vedic tridaśa] thirty (cp. tiṃsa), esp. the thirty deities (pl.) or belonging to them (adj.). It is the round figure for 33, and is used as equivalent to tāvatiṃsa. Nandanaṃ rammaṃ tidasānaṃ mahāvanaṃ Pv III.1[19]=Vv 18[13]; devā tidasā sahindakā Vv 30[2]; Sdhp 420.

-âdhipati the Lord of the 30 (viz. Sakka) Vv 47[8]; **-inda** ruler of the 30 Sdhp 411, 478; **-gaṇa** the company

of the 30 Sn 679 (Com. tettiṃsa); Vv 41[6]; **-gatin** going to the 30 (as one of the gatis) Vv 35[12] (= tidasabhavanaŋ gata Tāvatiṃsadevanikāyaŋ uppanna VvA 164); **-pura** the city of the 30, i. e. Heaven Miln 291; **-bhavana** the state of the 30, i. e. heavenly existence VvA 164 (= Tāvatiṃsabhavana).

Tidhā (adv.) [ti + dhā] in three ways or parts, threefold Miln 282 (-pabhinna nāgarājā).

Tinta (adj.) [= timita from temeti] wet, moist Miln 286; DhA II.40 (°mukha).

Tintaka at PvA 47 (°alābu) is to be read as **tittaka°**.

Tintiṇa (nt.) greed, desire; (adj.) greedy. Ep. of a pāpabhikkhu A V.149 (Com. tintiṇaŋ vuccati taṇhā, tāya samannāgato āsankābahulo vā); Vbh 351 (tintiṇaŋ tintiṇāyanā, etc. = loluppaŋ).

Tintiṇāti & Tintiṇāyati [either = Sk. timirayati to be obscured, from **tim** in timira, or from **stim** (Sk. *tistimāyati > *stistim° after tiṣṭhati > *stiṣṭhati; = P. titiṇāyati) to become stiff, cp. timi, thīna and in meaning mucchati. The root **tam** occurs in same meaning in cpd. nitammati (q. v. = Sk. nitāmyati) at J IV.284, expl[d] by atikilamati] to become sick, to swoon, to (stiffen out in a) faint J I.243 (tintiṇanto corresp. with mucchita); VI.347 (tintiṇāyamāna, v. l. tiṇāy°).

Tinduka [Sk. tinduka] the tree Diospyros embryopteris D I.178 (v. l. tiṇḍ°); J V.99; **tiṇḍukāni** food in a hermitage J IV.434; VI.532. — **tindukakandarā** Npl. the T. cave Vin II.76. — See also timbaru & timbarūsaka.

Tipu [cp. Sk. trapu, non-Aryan ?] lead, tin Vin I.190 (°maya); S V.92; J II.296; Miln 331 (°kāra a worker in lead, tinsmith); Vism 174 (°maṇḍala); DhA IV.104 (°parikhā).

Tipusa (nt.) [Sk. trapusa] a species of cucumber J V.37; VvA 147.

Tippa (adj.) [a variant of tibba = Sk. tīvra, presumably from **tij** (cp. tikhiṇa), but by Bdhgh connected w. **tap** (tapati, burn): tippā ti bahalā tāpana-vasena vā tippā Com. to Anguttara (see M I.526)] piercing, sharp, acute, fierce; always & only with ref. to pains, esp. pains suffered in Niraya. In full comb[ns] sarīrikā vedanā dukkhā tippā kharā M I.10; A II.116, 143, 153; ekantadukkhā t. kaṭukā ved. M I.74; bhayānaka ekantatippa Niraya Pv IV.1[9] (= tikhiṇadukkha° PvA 221); nerayikā sattā dukkhā t. kaṭukā ved° vediyamānā Miln 148.

Tibba (adj.) probably a contamination of two roots of different meaning; viz. **tij** & **tim** (of tamas) or = **stim** to be motionless, cp. styā under thīna] 1. sharp, keen, eager: tibbagārava very devout A II.21; Nett 112 (cp. tīvraprasāda AvŚ I.130); t.-cchanda D III.252, 283. — 2. dense, thick; confused, dark, dim: t.-rāga Dh 349 (= bahalarāga DhA IV.68); A II.149; tibba vanasaṇḍo avijjāya adhivacanaŋ S III.109; tibbasārāga (kāmesu) S III.93 = It 90; A II.30; tibbo manussaloko (dark, dense) Miln 7; °andhakāra dense darkness Vism 500 sq.; °kilesu deep blemish (of character) Vism 87.

Timi [Derivation unknown. Sk. timi] a large fish, a leviathan; a fabulous fish of enormous size. It occurs always in comb[n] w. **timingala**, in formula timi timingala timitimingala, which should probably be reduced to *one* simple timitimingala (see next).

Timingala [timi + gila, **gl**, see note on gala] in comb[n] w. timi, **timitimingala**. Sk. has timingila & timingilagila: redupl. in 2nd syllable where P. has redupl. in 1st; fish-eater, redupl. as intens. = greedy or monstrous fish-eater, a fabulous fish of enormous size, the largest fish in existence Vin II.238 = A IV.200 = Nd[2] 235[aq]; Ps II.196; Miln 377. At Ud 54 sq. & Miln 262 we find the reading timi timingala timirapingala, which is evidently faulty. A Sanskritized form of t. is timitimingala at Divy 502. See timiratipingala, & cp. also the similar Sk. **cilicima** a sort of fish.

Timira (adj.) [Sk. timira fr. **tim** = **tam** (as in tamas), to which also belong tibba 2 & tintiṇāti. This is to be distinguished from **tim** in temeti to (be or) make wet. See tama] dark; nt. darkness Vv 32[3] (t.-tamba); J III.189 (t.-rukkha); vanatimira a flower J IV.285; V.182.

Timiratipingala (nt.) a great ocean fish, DhsA 13, v. timingala.

Timirāyittata (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. to timira] gloom, darkness S III.124 (= Māra).

Timisa (nt.) [Vedic tamisrā = tamas] darkness J III.433 (andhakāra-timissāya); Pug 30 (andh°-timisāya).

Timisikā (f.) [timisa + ka] darkness, a very dark night Vv 9[6]; J IV.98; Miln 283.

Timbaru a certain tree (Strychnos nux vomica or Diospyros) J VI.336; °**tthanī** (f.) "with breasts like the t. fruit" Sn 110; J VI.457 (SnA 172: taruṇadārikā); VvA 137 (t.-nādasadisa).

Timbarukkha = timbarūsaka J VI.529.

Timbarūsaka = timbaru (Diospyros or Strychnos) Vin III.59; Vv 33[27] (= tindukaphala VvA 147; tipusasadisā ekā vallijāti timbarūsakan ti ca vadanti); DhA III.315.

Tiraccha (adv.) [Vedic tiryañc, obliquely, from ***ter** (tarati). Goth. þairh, Ohg. durh, E. through; cp. tiriyaŋ] across, obliquely; in °**bhūta** deviating, going wrong, swerving from the right direction DA I.89 (see under tiracchāna-kathā).

Tiracchāna [for °gata = Sk. tiraścīna (°gata) = tiraśca; "going horizontally," i. e. not erect. Cp. tiraccha, tiriyaŋ, tiro] an animal It 92 (tiracchānaŋ ca yoniyo for tiracchāna-yoniyo); Vbh 339 (°gāminī paṭipadā leading to rebirth among beasts); VvA 23 (manussa-tiracchāna an animal-man, wild man, "werwolf").

-kathā "animal talk"; wrong or childish talk in general Vin I.188; D I.7, 178; III.54; Vism 127; expl[d] at DA I.89 by aniyānikattā sagga-mokkha-maggānaŋ tiraccha-bhūtā kathā; **-gata** an animal, a beast Vin IV.7; S III.152 = DA I.23; (t. pāṇā) M III.167 (t. pāṇā tiṇabhakkhā); Nd[2] on Sn 72 (t.-pāṇā); J I.459 (= vanagocara); Vbh 412 sq.; **-yoni** the realm of the brute creation, the animals. Among the 5 gatis (niraya t. manussā devā pettivisaya) it counts as an apāyagati, a state of misery D I.228; III.234; S I.34; III.225 sq.; IV. 168, 307; A I.60; II.127, 129; Pv IV.11[1]; Vism 103, 427; PvA 27, 166; **-yonika** (& **yoniya** A I.37) belonging to the realm of the animals S V.356; **-vijjā** a low art, a pseudo-science Vin II.139; D I.9 sq.

Tiriyaŋ (adv.) [Vedic tiryañc (tiryak) to tiras, see tiro & cp. perhaps Ger. quer = E. thwart, all to ***ter** in tarati] transversely, obliquely, horizontally (as opp. to uddhaŋ vertically, above, & adho beneath), slanting, across. In comb[n] **uddhaŋ adho tiriyaŋ sabbadhi** "in all directions whatever" D I.251 = A II.129; similarly uddhaŋ adho t. vâpi majjhe Sn 1055; with uddhaŋ & adho D I.23, 153; Vism 176 (where expl[d]). — A II.48; Sn 150, 537; J I.96; It 120; DhA I.40 (dvāra-majjhe t. across the doorway), 47 (sideways); DA I.312; KhA 248.

-taraṇa ferrying across, adj. °ā nāvā, a vessel crossing over, a traject Vin IV.65.

Tiriyā (f.) a kind of grass or creeper A III.240, 242 (tiriyā nāma tiṇajāti; Com. dabbatiṇa).

Tirivaccha a certain tree J v.46.

Tiriṭa (nt.) the tree Symplocos racemosa, also a garment made of its bark Vin I.306 (°ka); D I.166=A I.295; M I.343; Pug 51.

Tiro (prep. & adv.) (always °-) [Vedic tiras across, crossways, from ***ter** of tarati=to go through; cp. Av. tarō, Lat. trans, Cymr. tra] across, beyond, over, outside, afar. See also tiraccha & tiriyaṇ.

-karaṇī (f.) a curtain, a veil (lit. "drawing across") Vin I.276; II.152; **-kucchigata** having left the womb D II.13; **-kuḍḍa** outside the fence or wall, over the wall Vin IV.265 (°kuḍḍe uccāraṇ chaḍḍeti); D I.78=A III.280 (in phrase tirobhāvaṇ t. kuḍḍaṇ t. pākāraṇ t.-pabbataṇ asajjamāno gacchati to denote power of transplacement); Pv I.5[1] (°kuḍḍesu tiṭṭhanti: the Tirokuḍḍa-Sutta, Khp VII.); Vism 176, 394; DhA I.104; PvA 23, 31; **-gāma** a distant village Vin III.135; **-chada** "outside the veil," conspicuous J VI.60; **-janapada** a distant or foreign country D I.116; **-pākāra** beyond or over a fence (°pākāraṇ or °pākāre) Vin IV.266; see also °kuḍḍa; **-bhāva** (ṇ) beyond existence, out of existence, magic power of going to a far away place or concealment Vism 393 sq. (=a-pākaṭa-pāṭihāriya), see also under °kuḍḍa. **-raṭṭha** a foreign kingdom D I.161 (=para-raṭṭha DA I.286).

Tirokkha I. (adj.) one who is outside, or absent Vin III.185. — 2. (adv.) [=tiras+ka, cp. tiraskāra disdain, abuse] in **tirokkha-vāca** one who speaks abusively or with disregard J v.78.

Tila (m. nt.) [Vedic tila m.] the sesame plant & its seed (usually the latter, out of which oil is prepared: see tela), Sesamum Indicum. Often comb[d] with **taṇḍula**, e. g. A I.130=Pug 32; J I.67; III.53. — Vin I.212 (navā-tilā); A IV.108; Sn p. 126; J I.392; II.352; Vism 489 (ucchu°); DhA I.79; PvA 47 (tilāni pīletvā telavā-nijjaṇ karoti).

-odana rice with sesame J III.425; **-kakka** sesame paste Vin I.205; **-tela** ses. oil VvA 54 (°ṇ pātukāma); DhA III.29; Bdhd 105; **-piṇṇāka** tila seed-cake, oil-cake VvA 142; **-piṭṭha** sesamum-grinding, crushed s. seed Vin IV.341. **-muṭṭhi** a handful of ses. J II.278; **-rāsi** a heap of t. seeds VvA 54; **-vāha** a cartload of t. seeds A V.173=Sn p. 126; **-sangulikā** a ses. cake DhA II.75.

Tilaka [tila+ka, from its resemblance to a sesame seed] I. a spot, stain, mole, freckle M I.88; S I.170; VvA 253; DhA IV.172 (°ṇ vā kālakaṇ vā adisvā). — 2. a kind of tree Vv 6[7] (=bandhu-jīvaka-puppha-sadisa-pupphā ekā rukkha-jāti).

Tilañchaka at J. IV.364 acc. to Kern (*Toev.* II.91) to be read as nilañchaka.

Tisata (num.) [ti+sata] three hundred J VI.427 (°mattā nāvā). See also under tayo.

Tira (nt.) [Vedic tiras from ***ter**, tarati; orig. the opposite bank, the farther side (of a river or ocean), cp. titthaṇ] a shore, bank Vin I.1; D I.222, 244; A II.29, 50; Dh 85; Sn 672; J I.212, 222, 279; II.111, 159; Dhs 597; Vbh 71 sq.; Vism 512 (orima°); PvA 142, 152. — **tīra-dassin** finding the shore S III.164; A III.368. — **a-tīra-dassanī** (f.) not seeing the shore (nāvā a ship) J v.75.

Tiraṇa [from tīreti 2] measurement, judgment, recognition, Nd[2] 413 (v. l. tir°); Nett 54 (+vipassanā), 82 (≈ñāṇa), 191; Vism 162. — **tīraṇa** is one of the 3 pariññās, viz. t°, pahāna°, ñāta-pariññā. See under pariññā.

Tiriya (adj.) [from *tīra] dwelling on the banks of . . . Vin II.287.

Tireti [Caus. of tarati] I. to bring through, to finish, to execute (business), to accomplish: **karaṇīyaṇ** Miln 7, PvA 203; **kiccaṇ** PvA 278. — 2. to measure, judge, recognize, always in formula **tūleti tīreti vibhāveti** (Nd[2] tul° tir°, etc.) as interpretation of jānāti; pp. tīrita (Nd[2] tirita) Ps II.200; Nd[2] under ñāta & No. 413.

Tivarā (pl.) N. of a people in the time of Buddha Kakusandha S II.191.

Tihaṇ (adv.) [tri+aha] a period of three days, for 3 days; usually as cpd. **dvīhatīhaṇ** 2 or 3 days (see dvīha) J II.103, etc.

Tu (indecl.) [Vedic tu, belonging to pron. base of 2nd sg. tvaṇ=Lat. tu; Gr. *τύ, τοι* =indeed, however (orig. ethical dat, of *σύ*), *τοίνυν, τοίγαρ*; Goth. þu, etc., cp. tuvaṇ] however, but, yet, now, then (similar in appl. to tāva); kin tu but (=quid nunc). Frequent in late verse: ante tu, *J.P.T.S.* 1884, 5, 31, 37 etc. *J.P.T.S.* 1913, 5[3]; Bd's Man. II[52] &c. Usually comb[d] with eva: tv eva however Sn p. 141; na tv eva not however, but not A v.173.

Tunga (adj.) [Sk. tunga, **tum** to stand out, cp. Gr. *τύμβος* hillock, Lat. tumeo & tumulus, Mir. tomm hill] high, prominent, long J I.89; III.433 (pabbata, expl[d] however by tikhiṇa, sharp, rough); Davs. IV.30.

-nāsika one with a prominent or long nose S II.284; cp. saṇha-tunga-sadisī-nāsikā Th 2,258; **-vaṇṭaka** having a long stalk; N. of a plant J VI.537.

Tuccha (adj.) [Sk. tuccha, prob. rel. to Lat. tesqua deserted place, see Walde, *Lat. Wtb.* s. v.] empty, vain, deserted; very often comb[d] with ritta D I.55; III.53 (°kumbhi); M I.207; J I.209 (°hattha, empty-handed); VI.365; Sn 883; Pug 45, 46; Miln 5 (+palāpa), 10 (id.), 13; DhA II.43; PvA 202; Sdhp 431.

Tucchaka=tuccha; always comb[d] w. rittaka D I.240; S III.141; M I.329.

Tujjati Pass. of tudati.

Tuṭṭha [pp. of tussati to be satisfied] pleased, satisfied; often comb[d] w. **haṭṭha** (q. v.) i. e. **tuṭṭha-haṭṭha** J I.19 or **haṭṭha-tuṭṭha** J II.240; cp. **tuṭṭha-pahaṭṭha** J II.240. — Sn 683; It 103; J I.62 (°mānasa), 87, 266 (°citta), 308 (id.); IV.138. — **tuṭṭhabba** (grd.) to be pleased with Vin IV.259.

Tuṭṭhi (f.) [from tussati] pleasure, joy, enjoyment S I.48; Dh 331 (nom. tuṭṭhī); J I.60, 207.

Tuṇḍa (nt.) [Sk. tuṇḍa, prob. dial. for tunda which belongs to tudati] the beak of birds, the mouth, snout S V.148 (of a monkey); J I.222; IV.210; DhA I.394.

Tuṇḍaka (nt.)=tuṇḍa J I.222; III.126.

Tuṇḍika see **ahi°**.

Tuṇḍiya (adj.) [from tuṇḍi] having a beak; n. a pecker, fig. a tax-collector J V.102 (=adhamma-bali-sādhaka 103).

Tuṇhikkhaka (adj.) [fr. tūṣṇīṇ, see next] silent J IV.25 (=kiñci avadanto).

Tuṇhī (indecl.) [Sk. tūṣṇīṇ acc. sg. of fem. abstr. tūṣṇī, used adverbially, from tussati] silently, esp. in phrase **tuṇhī ahosi** he remained silent, as a sign of consent or affirmative answer (i. e. he had nothing to say against it) D II.155; A V.194; Dh 227; Sn 720 (**tuṇhī yāti mahodadhi**); PvA 117.

-bhāva silence, attitude of consent, usually in form. adhivāsesi tuṇhī-bhāvena he agreed Vin 1.17; Sn p. 104, etc. — S II.236, 273 (ariyo t.-bhāvo); M I.161 (id.); A IV.153 (id.).—Miln 15; PvA 17, 20, etc.; **-bhūta** silent Sn p. 140; Vv 20; DhA 172, etc.

Tuṇhīyati = taṇhāyati, misspelling at S II.13.

Tuṇhīra inorganic form for tūṇīra quiver J V.128, also as v. l. at J V.48.

Tutta (nt.) [Sk tottra, from tudati to prick, push] a pike for guiding elephants, a goad for driving cattle (cp. tomara & patoda) D II.266 (°tomara); J IV.310; V.238; cp. III.5, 2 (t.-vegahata).

Tudati [Vedic tudati; ***steud**, enlarged fr. ***steu**, cp. Lat. tundo, tudes (hammer); Goth. stautan, Ohg. stozan (to push), E. stutter, Nhg. stutzen; Ags. styntan = E. stunt] to strike with an instrument; to prick, peck, pierce; to incite, instigate J III.189 (= vijjhati). Pass. **tujjati** to be struck Th 1, 780; Vism 503 (cp. vitujjati); Sdhp 279. — pp. **tunna**. See also tuṇḍa (beak = pecker), tutta (goad), tomara (lance = striker) & thūpa (point).

Tudampati (dual) husband & wife [tu° = dial. for du°, Sk. dve; dampati from dama = domus, Sk. daṇpati = Gr. *δεσπότης*; cp. also Kern, *Toev.* II.93, who compares tuvantuva for duvanduva]. See under dampati.

Tunna[1] [pp. of tudati] struck Th 2, 192 (vyādhimaraṇa° str. with sickness and death).

Tunna[2] [from tudati] any pointed instrument as a stick, a goad, a bolt, or (usually) a needle Vin 1.290 (+ aggaḷa, means of fastening); J 1.8 (id.).

-kamma "needle-work," tailoring, patching, sewing J IV.40; VI.366; Vism 112. **-kāra** (& °ka) a (mending) tailor J IV.38 (v. l. °ka); VvA 251 (°ka); PvA 120); **-vāya** [Sk. tunṇavāya] a "needle-weaver," a tailor Vin II.159; J VI.364, 368 (°vesaṇ gahetvā in the disguise of a tailor); PvA 161 (id.); Pv II.9[14] (= tunnakāra PvA 120); Miln 331, 365.

Tuma (pron.-adj.) [most likely apostrophe form of ātuma = attā, Sk. ātman self; cp. also Sk. tman oneself. See Oldenberg, *KZ.* XXV.319. Less likely = Sk. tva one or the other (Kern, *Toev.* s. v.). Expl[d] by Com. to A III.124 as esa.] oneself, himself, etc.; every or anybody (= quisque) yaṇ tumo karissati tumo va tena paññāyissati (quid quisque faciat) Vin II.186 = A III.124; Sn 890 (cp. ātumānaṇ V.888), 908; Pv III.2[4] (= attānaṇ PvA 181).

Tumula [Sk. tumala; to ***teu**, Lat. tumeo, tumulus, tumultus, etc. E. thumb (swelling), cp. tunga & tūla] tumult, uproar, commotion J VI.247 (by Com. expl[d] as "andhakāra," darkness); Dpvs XVII.100.

Tumba (m. nt.) [possibly = Sk. tumra swollen (of shape), same root as tumula] 1. a kind of water vessel (udaka° DA 1.202), made of copper, wood or a fruit (like a calabash, cocoanut, etc., cp. kaṭāha, E. skull) Vin 1.205 (loha°, kaṭṭha°, phala°); II.114 (°kaṭāha of gourd); J III.430 (udaka°); IV.114; DhA II.193 (udaka°). — 2. a measure of capacity, esp. used for grain J 1.233 (mahā°), 467 (= 4 nāḷi p. 468); Miln 102.

Tumhādisa (pron.-adj.) [tumhe + ādisa] like you, of your kind Sn 459; J VI.528; DA 1.146.

Tumhe [pl. of pron. 2nd pers., see tuvaṇ].

Tura (adj.) [Vedic tura, cp. tvaraṇa] swift, quick; only in composition with °ga, etc., "going swiftly," denoting the horse; viz. **turaga** VvA 279; **turaṅga** VvA 281; Miln 192 (gaja°, etc.), 352 (id.) 364; **turaṅgama** Dāvs V.56; **turagamana** PvA 57.

Turati [= tarati[2]] to be in a hurry, to be quick, hasten J VI.229 (mā turittho, Prohib.). — pp. **turita**. Cp. also tura, etc.

Turita [pp. of turati] hastening, speedy, quick; hastily, in a hurry Sn 1014; J 1.69 (turita-turita); Vv 80[8] (= sambhamanto VvA 311); DA 1.319; PvA 181. — **aturita** leisurely, with leisure, slow J I.87. — See also tuvaṭaṇ.

Turiya (nt.) [Derivation uncertain, probably connected with tuleti, Sk. tūrya] sometimes tūriya (e. g. Vv 5[4]); musical instruments in general, usually referred to as comprising 5 kinds of special instruments (pañcangika t. e. g. Vv 5[4]; 39[1]; VvA 181, 183, 210, 257), viz. ātata, vitata, ātata-vitata, ghana, susira (VvA 37). Freq. in phrase nippurisehi turiyehi parivariyamāna (or paricāriyamāna) "surrounded by (or entertained by) heavenly music" Vin 1.15; D II.21; A 1.145; J 1.58. — Vv 38[4]; 41[2]; 50[24], 64[5]; Pv III.8[1]; DhA III.460; VvA 92; PvA 74.

-sadda the sound of music, music Mhvs VII.30.

Turī a hen Th 2, 381 (= migī ThA 254) (v. l. korī, cp. Tamil kōḻi hen).

Tula (adj.) [see tuleti] only in negative **atula** incomparable, not to be measured, beyond compare or description Vv 30[4] (= anupama VvA 126); Pv II.8[9] (= appamāṇa PvA 110); III.3[2] (= asadisarūpa PvA 188); Miln 343.

Tulanā (f.) [see tuleti] weighing, rating; consideration, deliberation M 1.480; II.174; Nett 8, 41.

Tulasi [Derivation unknown] basil (common or sweet) J V.46 (°gahana a thicket of b.; v. l. tūlasi); VI.536 (tuḷasi = tuḷasigaccha).

Tulā (f.) [see tuleti. Vedic tulā; Gr. *τάλας*, *τάλαντον* (balance, weighing & weight = talentum), *τόλμα*; Lat. tollo (lift); Goth. þulan (to carry patiently, suffer); Ger. geduld, etc.] 1. a beam or pole for lifting, carrying or supporting, a rafter Vin II.122; VvA 188 (+ gopānasī); DhsA 107. — 2. a weighing pole or stick, scales, balance A 1.88; J 1.112; Dh 268; Miln 356 (t. nikkhepanāya). — 3. fig. measure ("weighing," cp. tulanā), standard, rate S II.236 (+ pamāṇa).

-kūṭa false weighing, false weight (often comb[d] with kaṇsakūṭa & mānakūṭa, false coining & false measuring) D 1.5 = A II.209≈; DA 1.79; DhA 1.239; **-daṇḍa** the beam or lever of a balance J 1.113; **-puttaka** a goldsmith (using scales) J V.424 (or should it be tulādhuttaka?).

Tulita [pp. of tuleti] weighed, estimated, compared, gauged, considered Th 2, 153 (yattakaṇ esā t. what she is worth = lakkhaṇaññūhi parichinna ThA 139); Nd[2] under ñāta (as syn. of tirita); PvA 52 (in expl[n] of mita, measured).

Tuliya [Sk.?] a flying fox J VI.537.

Tuleti [from tulā; Lat. tollo, etc.] to weigh, examine, compare; match, equal M 1.480; Th 1, 107; J VI.283; — ger. tulayitvā M 1.480. — grd. tuliya & tulya (see sep.). — pp. **tulita**.

Tulya & Tuliya (also **tulla** J IV.102) (adj.) [orig. grd. of tuleti] to be weighed, estimated, measured; matched, equal, comparable Sn 377; J III.324; PvA 87 (= samaka). Mostly in the negative **atulya** incomparable, not having its equal Sn 83, 683; J IV.102 (atulla); Miln 249 (atuliyā guṇā), 343 (id.). — See also tula.

Tuvaṇ & Tvaṇ [Sk. tvaṇ & (Ved.) tuaṇ, cp. also part. tu; Gr. *τύ*, *σύ*; Lat. tu; Goth. þu; E. thou, etc.; Oir. tū] pron. of 2nd pers. in foll. forms & applications:— I. *Full forms:* 1. sg.: (a) **tv°**, **tu°**, **tuyh°**: nom. **tvaṇ** (in

prose & verse) Sn 179, 241, 1029, 1058; J 1.279; II.159; Pv I.8⁴. Also for nom. pl. at J 1.391, 395; VI.576; **tuvaṇ** (in verse) Sn 1064, 1102, 1121; J III.278, 394; Pv I.3³; II.3²; also for acc. Sn 377; Pv II.8¹; **tuyhaṇ** (gen. & dat.) [Sk. tubhyaṇ] Sn 983, 1030; J 1.279; PvA 3, 60, 73, etc. — (b) **ta°**, **tay°**, **taṇ** (acc.) M 1.487; Sn 31, 241, 1043, 1049; J 1.222; II.159; Pv I.10¹; II.1⁶; **tayā** (instr.) Sn 335, 344; J 1.222; Pv II.3⁶ (=bhotiyā PvA 86): PvA 71; **tayi** (loc.) Sn 382; J 1.207; **tava** (gen.) Sn 1102, 1110; J II.153; PvA 106. — 2. pl.: **tumh°** [Sk. yuṣm°]: **tumhe** (nom. & acc.) It 31; J 1.221 (acc.); Pv I.11². Also as pl. majesticus in addressing one person J II.102; IV.138; **tumhaṇ** (gen.) PvA 58 (for sg.), 78; **tumhākaṇ** (gen. dat.) S II.65; It 32; J 1.150; II.102; **tumhesu** (loc.) J 1.292 (for sg.); **tumhehi** (instr.) J II.154; Pv I.5¹². — II. *Enclitic forms* (in function of an ethical dative "in your interest," therefore also as possessive gen. or as instrumental, or any other case of the interested person according to construction). 1. sg. **te** D II.127 (dat.); Sn 76, 120, 1099 (dat.), 1102 (dat.); J 1.151; II.159 (instr.); Pv I.2³ (dat.); II.3² (gen.), 4⁶ (gen.). — 2. pl. **vo** S III.33 (instr.) Sn 135, 172 (dat.), 331 (dat.); J 1. 222 (acc.); II.133; III.395 (gen.).

Tuvaṭaṇ (adv.) [Sk. tvaritaṇ, cp. tūrata] quickly A V.342; J 1.91; II.61; VI.519 (as **tvātaṇ**); Miln 198; Vism 305, 313.

Tuvaṭṭeti (for *Sk. dvandvayati, denom. fr. dvandva] to share (with=loc. or abl.) Vin II.10, 124; IV.288.

Tuvantuva (nt.) [Sk. dvandva, with dialect. t. (cp. tudampati), not (with Müller, *P. Gr.* 38) through confusion with pron. tvaṇ] quarrel, strife M 1.110, 410.

Tussati [Sk. tuṣyati to ***teus** to be quiet, contented, happy] to be satisfied, pleased or happy J III.280; IV.138; Miln 210. Cp. **tuṭṭha** (pp.), tuṭṭhi, tuṇhī, tosa, tosana, toseti.

Tussana (nt.) [Sk. toṣaṇa] satisfying, pleasing, in °**kāraṇa** cause for satisfaction or delight J III.448.

Tūṇira=tūṇī, Vism 251.

Tūṇī (f.) [Sk. *tūṇa & tūnī, to ***tṛṇ**: see under tulā; cp. Lat. tollo. On ṇ>l. cp. cikkaṇa & cikkhala, guṇa>guḷa, kiṇi>kili, etc.] a quiver (lit. "carrier") J II.403 (dhanuṇ tūṇiñ ca nikkhippa); V.47.

Tūla (nt.) [Sk. tūla, to ***ten**, Sk. tavīti, to swell or be bushy, cp. Gr. *τύλη* swelling; Ags. þol peg] a tuft of grass, cotton Vin II.150 (3 kinds: rukkha°, latā°, poṭaki°); Sn 591=J IV.127 (vāto tūlaṇ va dhaṇsaye); DA 1.87.

-picu cotton-wool Vism 282, 285, 404; DhA III.202; KhA 173. **-puṇṇikā** ("stuffed with tuft or cotton") a kind of shoe Vin 1.186.

Tūlikā (f.) [der. fr. tūla] a mattress (consisting of layers of grass or wool: tiṇṇaṇ tūlānaṇ aññatara-puṇṇa-tūlikā DA 1.87) Vin 1.192; II.150; D 1.7; A 1.181.

Tūlinī (f.) [Sk. tūlinī] the silk-cotton tree M 1.128.

Te° [Sk. trai°] secondary base of numeral three (fr. ti) in compⁿ: having a relation to a triad of, three-; in numerical cpds. also=three (see under tayo).

-kaṭula containing 3 spices (of yāgu), viz. tila, taṇḍula, mugga Vin 1.210; III.66; **-civarika** wearing three robes (cp. ticīvara) Vin 1.253; Ud 42; Pug 69; Vism 60. **-daṇḍika** carrying the tripod (see tidaṇḍa), Ep. of a brahmin ascetic A III.276; J II.316 (=kuṇḍikaṇ ṭhapanatthāya tidaṇḍaṇ gahetvā caranto); **-dhātuka** (nt.) the (worlds of the) threefold composition of elements=tiloka Nett 14, 63 (tedhātuke vimutti=sabbadhi vippamutta), 82; cp. Kvu 605; **-piṭaka** versed in the three piṭakas (see piṭaka), Ep. of theras & bhikkhus J IV.219; Miln 18 sq.; DhA 1.7, 384; III.385; Dāvs V.22. Cp. Sk. tripiṭo bhikṣuḥ (AvŚ 1.334 & Index to Divy); **-bhātika** having 3 brothers DhA 1.88, 97. **-bhūmaka** belonging to the 3 stages of being (viz. the kāma, rūpa, arūpa existences; cp. °dhātuka & tiloka) DhA 1.305; IV.72; DhsA 50, 214 (°kusala), 291; **-māsa** (nt.) 3 months, i. e. a season M 1.438; Miln 15; DhA II.192; PvA 20; **-vācika** pronouncing the threefold formula (of the saraṇa-gata) Vin 1.18; **-vijja** (adj.) possessed of the 3 fold knowledge (i. e. either the higher knowledge of the Brahmins, i. e. the 3 Vedas [cp. Sk. trayī vidyā=the knowledge of the Vedas] or of the Buddha & Arahants, as defined at A 1.164 sq., viz. (1) remembrance of former births, (2) insight into the (future) destiny of all beings, (3) recognition of the origin of misery & of the way to its removal, i. e. of the Path): 1. brahmanic: D 1.238; A 1.163; also as **tevijjaka** (n.) D 1.88, 107, 119. — 2. buddhistic: Vin II.161; M 1.482; S 1.194; A 1.167 =It 100; Sn 594=VvA 10; Pug 14; DhA 1.138; Sdhp 420. **-tevijjatā** (abstr.) Vism 5.

Tekiccha (adj.) [der. fr. tikiccha] curable; fig. one who can be helped or pardoned. Only in cpds. **a°** incurable, unpardonable VvA 322 (of a sick person); DhA 1.25 (id.); Miln 322; of Devadatta w. ref. to his rebirth in Niraya Vin II.202=It 85; M 1.393; & **sa°** pardonable Miln 192, 221, 344.

Teja & Tejo [Vedic tejas (nt.) from **tij** to be sharp or to pierce=a (piercing) flame. See tejate; semantically (sharp>light) cp. Ger. strahl (ray of light)=Ags. strael (arrow)? — The nt. tejo is the usual form; instr. tejasā (Dh 387; Sn 1097) & tejena (J III.53), cp. tapa & tapo] "sharpness," heat, flame, fire, light; radiance, effulgence, splendour, glory, energy, strength, power D II.259 (personified as deva, among the 4 Elements paṭhavī, āpo, t., vāyo; cp. tejo-dhātu); S IV.215; M 1.327; Sn 1097 (glory of the sun compᵈ with that of the Buddha); Dh 387 (sabbaṇ ahorattiṇ Buddho tapati tejasā); J III.53 (sīla°); I.93 (puñña° the power of merit); Vbh 426 (id.); Ps I.103; Vism 350 (def.); VvA 116.

-kasiṇa fire-contemplation for the purpose of kammaṭṭhāna practice (see kasiṇa) D III.268; Dhs 203; Vism 171; DhA II.49; III.214; Bdhd 106; **-dhātu** the element of flame (or fire), the 3rd of the 6 Elements, viz. paṭhavī āpo t. vāyo ākāsa viññāṇa (cp. *Dhs. trsl.* p. 242) D III.27, 228, 247; M 1.188, 422; A 1.176; II.165; Dhs 588, 648, 964; Nett 74; Vism 363.

Tejate [Vedic tejate from **tij** (*stij)=Lat. in-stīgo (to spur), Gr. *στίζω*, *στικτός*, Ohg. stehhan, Nhg. stecken, E. stick] to be sharp or to make sharp, to prick, to incite, etc. — See tikkha, tikhiṇa, tiṇha, titikkhati, tittaka, teja, etc.

Tejana (nt.) [see tejate] the point or shaft of an arrow, an arrow Th 1, 29; Dh 80, 145; DhA II.147.

Tejavant (adj.) [tejas+vant] 1. splendid, powerful, majestic DhA 1.426. — 2. in flames, heated, burning with (-°) Miln 148.

Tejin (adj.-n.) [see teja] having light or splendour, shining forth, glorious Sn 1097 (=Nd² 286 tejena samannāgata).

Tettiṁsa (num.) [tayo+tiṁsa] thirty-three J 1.273; DhA 1.267 sq. See also under tayo & tāvatiṁsa.

Temana (nt.) [from temeti] wetting, moistening Vism 338; VvA 20 (aggimhi tāpanaṇ udake vā temanaṇ); DhA III.420.

Temeti [cp. Divy 285 tīmayati; Caus. of **tim** to moisten. There is an ancient confusion between the roots **tim**, tamas, etc. (to be dark), **tim**, temeti (to be wet), and

stim to be motionless. Cp. tintiṇāyati, tinta, tibba (=tamas), timira] to make wet, to moisten Vin I.47 (temetabba); II.209 (temetvā); DhA I.220, 394 (id.); J I.88≈KhA 164; J II.325 (temento); PvA 46 (sutemitvā for temetvā).

Terasa see under tayo.

Terovassika (adj.) [tiro+vassa+ika] lasting over or beyond a year (or season), a year old, dried up or decayed S IV.161 (thero vassiko in text)=185 (of wood) M I.58 (of bones).

Tela (nt.) [from tila] sesamum-oil (prepared from tila seeds), oil in general (tela=tilatelādika DA I.93) used for drinking, anointing & burning purposes Vin I.205, 220 245, etc.; A I.209, 278 (sappi vā t. vā); II.122≈(tattena pi telena osiñcante; punishment of pouring over with boiling oil); J I.293; II.104; Pv IV.1[48] (tiṇena telaŋ pi na tvaŋ adāsi: frequent as gift to mendicants); Pug 55; Dhs 646, 740, 815; PvA 80 (kaḷebarānaŋ vasā telañ ca: fat or oil in general). — tila°ŋ pātukāma desire to drink tila-wine VvA 54; pāka-tela oil concoction VvA 68=DhA III.311; J II.397 (sata°); III.372 (sahassa° worth a thousand); V.376 (sata° worth a hundred); pādabbhañjana° oil for rubbing the feet VvA 44; sāsapa° (mustard seed & oil) PvA 198; sappi° (butter & oil) Sn 295; PvA 278 (also + madhu) as var. objects of grocery trade (dhañña).

-koṭṭhāgāra oil store DhA I.220; **-ghaṭa** oil jar DA I.144; **-cāṭi** an oil tank DhA I.220; **-dhūpita** spiced or flavoured with oil (of a cake) Vv 43[6]; **-nāḷi** a reed used for keeping oil in, an oil tube Vism 99; DhA II.193 (+udakatumba); **-pajjota** an oil lamp Vin I.16=D I.85=A I.56=Sn p. 15; **-padīpa** an oil lamp Vin I.15; S III.126; V.319; VvA 198; **-pāka** an oil decoction, mixed with spirits, oil-wine Vin I.205; **-pilotikā** (pl.) rags soaked in oil DhA I.221; **-makkhana** anointing (the body) with oil Miln 11; **-miñjaka** an oil-cake PvA 51 **-vaṇijjā** oil trade PvA 47; **-homa** an oblation of oli D I.9.

Telaka (nt.)=tela Vin I.204 ("a small quantity of oil"); II.107 (sittha-t. oil of beeswax).

Teliya (adj.) oily J III.522.

Tomara (m. nt.) [Sk. tomara from **tud**, see tudati] a pike, spear, lance, esp. the lance of an elephant-driver D II.206 (tutta-t. a driving lance); M III.133 (t. hattha); Vism 235; DA I.147.

Toya (nt.) [Vedic toya from ***tāu*** to melt away; Lat. tabeo, tabes (consumption); Ags. þāwan=E. dew, Oir. tām=tabes; also Gr. *τήκω*, etc.] water (poetical for udaka); only in simile: puṇḍarīkaŋ (or padumaŋ) toyena na upalippati A II.39=Sn 547; Sn 71=213; Th 1, Nd[2] 287 (t. vuccati udakaŋ); Bdhd 67, 93.

Toraṇa (nt.) [Sk. toraṇa, perhaps related to Gr. *τύρσις*, *τύρρις*=Lat. turris (tower), cp. Hor. Od. I.4[7] "regumque turris"=palaces] an arched gateway, portal, Vin II.154; D II.83; Vv 35[1] (=dvārakoṭṭhaka pāsādassa nāmaŋ VvA 160); J III.428; Dāvs v.48.

Tosana (adj.-n.) [see tosetu] satisfying, pleasing; satisfaction Sn 971.

Tosāpana (adj.) [=tosana, in formation of a 2nd causative tosāpeti] pleasing, giving satisfaction J II.249.

Toseti [Caus. of tussati] to please, satisfy, make happy Sn 1127 (=Nd[2] 288); J IV.274; Sdhp 304. — pp. **tosita** contented, satisfied Sn 1128. Cp. pari°.

Tya [Sk. tya°, nt. tyad; perhaps to Gr. *σήμερον* to-day, *σῆτες* in this year] base of demonstr. pron.=ta°, this, that; loc. sg. **tyamhi** J VI.292; loc. pl. fem. **tyāsu** J V.368 (Com. tāsu)

Tvaŋ see tuvaŋ.

Tvātaŋ see tuvaṭaŋ.

Th.

Thakana (nt.) [see next] covering, lid; closing up DhA IV.85 (saṃvara+).

Thaketi [Sk. sthagayati, Caus. to sthagati, from ***steg** to cover; cp. Gr. *στέγω* cover, *τέγη* roof; Lat. tego, tegula (E.=tile), toga; Oir. tech house; Ohg. decchu cover, dah roof. On P. form cp. Trenckner, *Notes*, p. 62] to cover, cover up, close (usually of doors & windows) Vin II.134 (kaṇṇagūthakehi kaṇṇā **thakitā** honti: the ears were closed up), 148 (kavaṭā na **thakiyanti**, Pass.), 209 (vātapāna); IV.54; J IV.4 (sabbe apihitā dvārā; api-dhā=Gr. *ἐπι-θη°*, cp. Hom. Od. 9, 243: *ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν* the Cyclops covered the door with a polished rock) V.214; DhA IV.180 (**ṭhakesi**, v. l. **ṭhapesi**); VvA 222; PvA 216 (dvārā) Dāvs IV.33; V.25 (chiddaṃ mālāguḷena th.).

Thañña (nt.) [see thana] mother's milk Vin II.255=289 (°ṃ pāyeti); A IV.276; J III.165; VI.3 (madhura°) Th 2, 496.

Thaṇḍila (nt.) [Vedic sthaṇḍila a levelled piece of ground prepared for a sacrifice. Cognate with sthala, level ground] bare, esp. hard, stony ground Pv IV.7[5] (=kharakaṭhāna bhūmippadesa PvA 265).

-sāyikā (f.) the act of lying on the bare ground (as a penance) [BSk. sthaṇḍila-śāyika] S IV.118; Dh 141 (=DhA III.77; bhūmisayana); **-seyyā** (f.) a bed on bare ground D I.167≈(v. l. BB. taṇḍila°) Miln 351; cp. Sk. sthaṇḍilaśayyā.

Thaddha [pp. of thambeti, Sk. stabhnāti to make firm, prop, hold up; cp. Av. stawra firm, Gr. *ἀστεμφής*, *στιφυλή*; Goth. stafs, Ags. staef=E. staff; Ohg. stab. See also khambha & chambheti] 1. lit. hard, rigid, firm J I.293 (opp. muduka); Vism 351 (°lakkhaṇa); PvA 139 (=ujjhangala). — 2. fig. (a) hardened, obdurate, callous, selfish D I.118 (māna°); III.45 (+atimānin); A II.26=It 113 (kuha th. lapa); Sn 104 (see gotta°); J I.88 (māna°) II.136; Sdhp 90. — (b) slow Miln 103 (opp. lahuka; cp. BSk. dhandha, on which Kern, *Toev.* II.90). — See thambha & thūṇa.

-maccharin obdurate & selfish, or very selfish DhA III.313; VvA 69; PvA 45; **-hadaya** hard-hearted J III.68.

Thana [Vedic stana; cp. Gr. *στηνιον=στῆθος* (Hesychius)] 1. the breast of a woman D II.266; J V.205; VI.483; Sdhp 360. — 2. the udder of a cow M I.343=Pug 56; DhA II.67.

-mukha the nipple J IV.37. **-sita-dāraka** [see sita] a child at the breast, a suckling Miln 364=408.

Thanaka, a little breast, the breast of a girl Th 2, 265 (=ThA 212).

Thanita (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. tonitrus, Ohg. donar, etc.] thundering, thunder J I.470; Th 1, 1108; Miln 377.

Thanin (adj.) having breasts, -breasted; in **timbaru°** Sn 110; J VI.457. — **pucimanda°** J VI.269.

Thaneti [Vedic stanayati & stanati to thunder; cp. Gr. *στένω*, *στενάζω* to moan, groan, *στονος*; Lat. tono; Ags. stunian; Ger. stöhnen] to roar, to thunder D II.262; S I.100, 154 (megho thanayaṃ), 154 (thaneti devo); It 66 (megho thanayitvā). — pp. thanita. See also gajjati & thunati.

Thapati [Vedic sthapati, to **sthā**+pati] 1. a builder, master carpenter M I.396=S IV.223; M III.144. — 2. officer, overseer S V.348.

Thabbha is to be read for °tthambha in para° J IV.313.

Thambha [see etym. under thaddha; occasionally spelt thamba, viz. A I.100; M I.324; PvA 186, 187] 1. a pillar, a post Vin I.276; D I.50 (majjhimaṃ °ṃ nissāya); II.85 (id.); Sn 214; Vv 78[2] (veḷuriya°, of the pillars of a Vimāna); Pv III.3[1] (id.); DhA IV.203; VvA 188 (+tulā-gopānasī); PvA 186. — 2. (fig.) in all meanings of thaddha, applied to selfishness, obduracy, hypocrisy & deceit; viz. immobility, hardness, stupor, obstinacy (cp. Ger. "verstockt"): thambho ti thaddha-bhāvo SnA 288, 333; th. thambhanā thambhittaṃ kakkhaliyaṃ phāruliyaṃ ujucittatā (an° ?) amudutā Vbh 350. — Often comb[d] w. **māna** (=arrogance), freq. in set sāṭheyyaṃ th. sārambho māno, etc. A I.100, 299=Nd[2] under rāga=Miln 289; cp. M I.15. — A III.430 (+māna); IV.350, 465 (+sāṭheyya); Sn 245 (+mada), 326, 437 (as one of Māra's combatants: makkho th. te aṭṭhamo); J I.202. — 3. a clump of grass M I.324; cp. thambhaka.

Thambhaka (=thambha 3) a clump of grass VvA 276 (=gumba).

Thambhati & thambheti, see upa°, paṭi°.

Thambhanā (f.) [abstr. to thambha] firmness, rigidity, immobility Dhs 636–718; Vbh 350.

Thambhitatta (nt.) [abstr. to thambha]=thambha 2, viz. hardness, rigidity, obduracy, obstinacy Vbh 350. *Note.* Quite a late development of the term, caused by a misinterpretation of chambhitatta, is "fluctuation, unsteadiness, inflation" at Dhs 965 (in def. of vāyodhātu: chambhittattaṃ [?] thambhitattaṃ. See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of vicikicchā; v.l. chambhitatta), and at Asl. 338 (of vayo). None of these meanings originally belong to the term thambha.

Thambhin (adj.) obstinate Th 1, 952.

Tharaṇa (nt.) [Sk. staraṇa to **str̥**] strewing, spreading. In cpds. like assa°, bhumma°, ratha°, hattha°, etc. the reading ass-attharaṇa, etc. should be preferred (=ā **str̥**). See attharaṇa and cpds.

Tharati [Sk. str̥ṇoti] only in cpds. ā°, ava°, etc.

Tharu [Sk. tsaru] the hilt or handle of a sword or other weapons, a sword A III.152; J III.221 (=sword); Miln 178; DhA II.249 (°mūla); IV.66 (asi°). — **tharusmiṃ sikkhati** to learn the use of a sword Vin II.10; Miln 66.

-ggaha one who carries a sword-(handle) Miln 331 (dhanuggaha+; not in corresponding list of occupations at D I.51); **-sippā** training in swordsmanship Ud 31.

Thala[1] (nt.) [Vedic sthala, to **sthā**, orig. standing place; cp. Gr. στέλλω, στόλος; Ags. steall (place); also P. thaṇḍila] dry ground, viz. high, raised (opp. low) or solid, firm (opp. water) S IV.179. As plateau opp. to ninna (low lying place) at Sn 30 (SnA 42 = ukkūla); Dh 98; It 66 = S I.100 (megho thalaṃ ninnañ ca pūreti); PvA 29 (= unnatapadesa). As dry land, terra firma opp. to jala at Dh 34; J I.107, 222; Pv IV.1[21]; PvA 260. As firm, even ground or safe place at D I.234; Sn 946. Cp. J III.53; IV.142; Vism 185.

-gocara living on land J II.159; **-ja** sprung from land (opp. vārija, Dh 34 or udakarūha Vv 35[6] = water-plant); referring to plants A I.35; J I.51; Vv 35[6] (= yodhikādikā VvA 162); Miln 281; **-ṭṭha** standing on firm ground A II.241; **-patha** a road by land (opp. jala° by water) J I.121; III.188.

Thala[2] (nt.) [prob. dialect. variant of tharu] the haft of a sword, the scabbard J III.221 (reading uncertain).

Thava [see thavati] praise, praising, eulogy Nett 161, 188, 192.

Thavati [Sk. stauti, Av. staviti, cp. Gr. στεῦται] to praise, extol; inf. thutuṃ Sn 217 (= thometuṃ SnA 272). — Caus. **thaveti** [Sk. stavayati] pp. **thavita** Miln 361. See thuta, thuti, thoma, thometi.

Thavikā (f.) [derivation uncertain] a knapsack, bag, purse; esp. used for the carrying of the bhikkhu's strainer Vin I.209 (parissāvanāni pi thavikāyo pi pūretvā), 224 (patte + pariss° + th.); J I.55 (pattaṃ thavikāya pakkhipitvā); VI.67 (pattaṃ thavikāya osāretvā); VvA 40 (patta-thavikato parissāvanaṃ nīharitvā). Also for carrying money: **sahassathavikā** a purse of 1,000 pieces J I.54, 195, 506; VvA 33; Anvs 35. See also Vin II.152, 217; Vism. 91.

Thāma (& **thāmo** nt. in instr. thāmasā M I.498; S II.278 = Th 1, 1165; III.110, see below) [Vedic sthāman & sthāmas nt., **sthā** cp. Gr. στήμων, Lat. stamen (standing structure); Goth. stoma foundation] "standing power," power of resistance, steadfastness, strength, firmness, vigour, instr. thāmena (Miln 4; PvA 193); thāmasā (see above); thāmunā (J VI.22). Often comb[d] with **bala** J I.63; Sn 68; with **bala + java** PvA 4; with **bala + viriya** Nd[2] 289, 651; with **java** J I.62; VvA 104; with **viriya** J I.67. — D III.113; S I.78; II.28; V.227; A I.50; II.187 sq.; IV.192. J I.8, 265 (°sampanna); II.158 (id.); Dhs 13, 22; Vism 233 (°mahatta); DhA IV.18; PvA 259. — Instr. used as adv.: **thāmena** hard, very much PvA 193; **thāmasā** obstinately, perseveringly M I.257.

-gataditthika (adj.) one in whom heresy has become strong J I.83 = VI.220.

Thāmaka (adj.) having strength Sn 1144 (dubbala° with failing strength); Nd[1] 12 (appa° + dubbala).

Thāmavant (adj.) [thāma + vant] strong, steadfast, powerful, persevering S V.197, 225; A II.250; IV.110, 234, 291; V.24; Nd[2] 131; Vv 5[1] (= thira balavā VvA 35).

Thāra see vi°, san°.

Thāla (nt.) [from thala orig. a flat dish] a plate, dish, vessel D I.74; J I.69; Miln 282. **Kaṃsa°** a gong Miln 62; Vism 283 (in simile). See also **thālī**.

Thālaka (nt.) [thāla + ka] a small bowl, beaker Pv II.1[7] (thālakassa pānīyaṃ), 1[10] (id.); Nett 79 (for holding oil: dīpakapallika Com.).

Thālikā (f.) = thālaka Vin I.203, 240. See āḷhaka°.

Thālī (f.) (thāli° in cpds.) [Sk. sthālī, cp. thāla] an earthen pot, kettle, large dish; in **-dhovana** washing of the dish A I.161 (+ **sarāva-dhovana**); **-pāka** an offering of barley or rice cooked in milk Vin III.15; D I.97 (= DA I.267); S II.242; V.384; A I.166; J I.186; Miln 249.

Thāvara[1] (adj.) [Vedic sthāvara, from **sthā**, cp. **sthavira**, Gr. σταυρός post, Lat. re-stauro, Goth. stana judgment & stojan to judge] "standing still," immovable (opp. to tasa) firm, strong (Ep. of an Arahant: KhA 245) DhA IV.176. Always in connection with **tasa**, contrasting or comprising the movable creation (animal world) & the immovable (vegetable world), e. g. Sn 394 ("sabbesu bhūtesu nidhāya daṇḍaṃ ye thāvarā ye ca tasanti loke"); It 82 (tasaṃ vā thāvaraṃ vā). See tasa for ref.

Thāvara[2] (nt.) [from thavira = thera, old] old age PvA 149 (thāvari-jiṇṇa in expl. of therī, otherwise jarā-jiṇṇa. Should we read thāvira-jiṇṇa?).

Thāvariya (nt.) [fr. thāvara] immobility, firmness, security, solidity, an undisturbed state; always in **janapada°** an appeased country, as one of the blessings of the reign of a Cakkavattin. Expl[d] at DA I.250 as "janapadesu dhuvabhāvaṃ thāvarabhāvaṃ vā patto na sakkā kenaci cāletuṃ." D I.88; II.16, 146, 169; S I.100; Sn p. 106; It 15.

Thāvareyya (nt.) [from thāvara[2]] the rank of a Thera. A I.38; II.23. This has nothing to do with seniority. It is quite clear from the context that Thera is to be taken here in the secondary sense explained under Thera. He was a bhikkhu so eminently useful to the community that his fellow bhikkhus called him Thera.

Thāsotu° in thāsotujana-savana at ThA 61 according to Morris, *J.P.T.S.* 1884, 81 it is to be read ṭhānaso tu jana°.

Thika (adj.) [cp. Sk. styāyate to congeal, form a (solid) mass; see cognates under thīna & cp. theva] dropping, forming drops: madhutthika J III.493; VI.529 (= madhuṃ paggharantiyo madhutthevasadisā p. 530) "dropping honey."

Thiṇṇa pp. of tharati, only in cpds. parivi°, vi°.

Thira (adj.) [Vedic sthira, hard, solid; from **sthā** or ldg. ster (der. of **stā**) to stand out = to be stiff; cp. Gr. στερεός; Lat. sterilis (sterile = hardened, cp. Sk. starī); Ohg. storrēn, Nhg. starr & starren, E. stare; also Lat. strenuus] solid, hard, firm; strenuous, powerful J I.220; IV.106 (= daḷha); Miln 194 (thir-âthira-bhāva strength or weakness); VvA 212 (id.), 35 (= thāmavant); Sdhp 321.

Thiratā (f.) [fr. thira] steadfastness, stability DhA IV.176 (thiratāya thavarā; so read for ṭhira°).

Thī (f.) [Vedic strī, on which see Walde, *Lat. Wtb.* under sero. This form thī is the normal correspondent to Vedic strī; the other, more usual (& dial.) form is itthi] a woman J I.295, 300; V.296 (thī-pura), 397; VI.238.

Thīna (nt.) [Sk. styāna; orig. pp. of styāyate to become hard, to congeal; **steṇā** (cp. also thira) = Gr. στέαρ grease, talc; Lat. stīpo to compress; also Sk. stimita (motionless) = P. timi; stīma (slow), Mhg. stīm; Goth. etc. stains = E. stone; Gr. στῖφος (heap); Lat. stīpes (pale); Ohg. stif = E. stiff] stiffness, obduracy, stolidity, indifference (cp. thaddha & tandī, closely related in meaning). Together with **middha** it is one of the 5 hindrances (nīvaraṇāni) to Arahantship (see below). Def. as cittassa akammaññatā, unwieldiness or impliability of mind (= immobility) at Nd[2] 290 = Dhs 1156, 1236 = Nett 86; as citta-gelaññaṃ morbid state of mind ("psychosis") at DA I.211. — Sn 942 (**niddaṃ tandiṃ sahe thīnaṃ pamādena na saṃvase**), 1106; Vbh 352 (= Nd[2] 290 as expl[n] of līnatta); Vism 262 (°sineha, where p. 361 reads patthinna°).

-**middha** sloth & drowsiness, stolidity & torpor; two of the 5 nīvaraṇāni (*Dhs. trsl.* pp. 120, 310) Vin II.200 (vigata°); D I.71, 246; III.49, 234, 269, 278; S I.99; III.106; V.277 sq.; A III.69 sq.; 421; Sn 437 (pañcamī senā Mārassa); It 27, 120; Ps. I.31, 45, 162; II.12, 169, 179, 228; Pug 68; Dhs 1154, 1486; Vism 469; Sdhp 459.

Thīyati see patiṭṭhīyati.

Thīyanā (f.) & **thīyitatta** (nt.) [abstr. formations from thīna] = thīna, in exegesis at Nd² 290≈(see thīna); Vbh 352.

Thuta [cp. pp. of thavati] praised DhsA 198; J IV.101 (sada° = sadā thuto niccapasattho); Miln 278 (vaṇṇita th. pasattha).

Thuti (f.) [cp. thavati] praise J IV.443 (thutiṃ karoti); VvA 158.

Thunati [see thaneti] 1. to moan, groan, roar S V.148 (thunaṃ ppr.; v. l. thanaṃ); Vv 52¹ (of beings in Niraya, otherwise ghosenti), v.l.SS thananti (better ?). — 2. to proclaim; shout, praise (confused with thavati) Sn 884.

Thulla see **thūla**.

Thusa (nt.) [Vedic tuṣa (m.)] husk of grain, chaff A I 242 (together w. other qualities of corn); J IV.8; Vism 346. — **athusa** D III.199.

-**aggi** a fire of husks Nett 23; -**odaka** gruel (= sabbasambhārehi kataṃ sovīrakaṃ Pug A 232) D I.166 = A I.295 = Pug 55; -**pacchi** a bird stuffed with chaff, a straw-bird J I.242; -**piṇḍa** a lump of husks Vin II.151; -**rāsi** a heap of h. DhA I.309; -**homa** an oblation of h. D I.9 (= DA I.93; v. l. BB kana, for kaṇa; cp. kaṇahoma D I.9).

Thūṇā (f.) [Vedic sthūṇā from **sthā**, standing fast, as in thambha, thīna, etc. Nearest relation is thāvara (= thūrā, on r: ṇ — l (thūla): n see tūṇī). Cp. Gr. *σταυρός* (post); Lat. restauro (to prop up again); Gr. *στῦλος* pillar, "style"; Goth. stojan etc. (see thāvara); Ags. styran = E. steer, Ger. steuer] a pillar, prop, support A II.198; Vv 54¹ (= thambha VvA 245); DA I.124. Esp. the sacrificial post in phrase thūṇûpanīta "lead to sacrifice" (yūpa-sankhātuṃ thūṇaṃ upa° DA I.294): D I.127≈S I.76≈DhA II.7; J III.45. -**kumbhathūṇā** a sort of drum D I.6 etc. (see kumbha, where also kumbha -**thūṇika** Vin IV.285). — **eka-thūṇaka** with *one* support J IV.79.

Thūṇira [der. fr. thūṇā] house-top, gable Th I, 184 (= kaṇṇikā Com.).

Thūpa [Vedic stūpa, crown of the head, top, gable; cp. Gr. *στύπος* (handle, stalk). Oicel. stūfr (stump), to ***steud** as in tudati] a stupa or tope, a bell-shaped pile of earth, a mound, tumulus, cairn; dome, esp. a monument erected over the ashes of an Arahant, (otherwise called dhātugabbha = dāgaba), or on spots consecrated as scenes of his acts. In general as tomb: Vin IV.308; J III.156 (mattika°) = Pv I.8⁴; in special as tope: D II.142, 161, 164 sq.; A I.77; M II.244; J V.39 (rajata°); VvA 156 (Kassapassa bhagavato dvādasayojanikaṃ kanaka°); Ud 8; Pv III.10⁵. Four people are **thūpârahā**, worthy of a tope, viz. a Tathāgata, a Tathāgatasāvaka, a Paccekabuddha, a Cakkavattin D II.143 = A II.245. — At Dpvs VI.65 th. is to be corrected into dhūpaṃ.

Thūpika (adj.) [from thūpa. The **ika** applies to the whole compound] having domed roofs ("house-tops") J VI.116 (of a Vimāna = dvādasayojanika maṇimayakañcanathūpika; cp. p. 117: pañcaṭhūpaṃ vimānaṃ, expl^d as pañcahi kūṭāgārehi samannāgataṃ).

Thūpikata (adj.) [thūpa + **kata**] "made a heap," heaped of an alms-bowl: so full that its contents bulge out over the top Vin IV.191.

Thūla (a) & **Thulla** (b) (the latter usual in cpds.) (adj.) [Vedic sthūla (or sthūra); cp. Lith. storas (thick); Lat. taurus, Goth. stiur, Ags. steor (bull = strong, bulky); Ohg. stūri (strong). From **sthā**: see thīna, cp. thūṇā. To ūl: ull cp. cūḷa: culla] compact, massive; coarse, gross; big, strong, clumsy; common, low, unrefined, rough D I.223; Sn 146 (aṇuka°), 633 (id.); Dh 31, 265, 409; J I.196 (b); Dhs 617; KhA 246; PvA 73, 74 (of a cloak); VvA 103; Sdhp 101, 346. — **thullāni gajjati** to speak rough words J I.226 (= pharusavacanāni vadati).

-**anga** (adj.) heavy-limbed J I.420; -**accaya** a grave offence Vin I.133, 167, 216; II.110, 170 etc.; Vism 22. -**kacchā** thick scurf Vin I.202; -**kumārī** (Vin. V.129) & **kumārikā** a stout, fat girl J III.147; IV.220 (Com. pañcakāmaguṇika-rāgena thūlatāya thullak° ti vuccati); Vism 17. -**phusitaka** (deva) (the rain-god, probably with reference to the big drops of the rain cp. DA I.45) M I.453; S III.141; V.396; A I.243; II.140 (a); V.114 sq.; DhA III.243; -**vajja** a grave sin Vin II.87 (a); -**vattha** a coarse garment J V.383; -**sarīra** (adj.) fat, corpulent J I.420; IV.220 (opp. kisa thin); -**sāṭaka** coarse cloth DhA I.393 (a).

Thūlatā (f.) [abstr. to thūla] coarseness, roughness, vileness J IV.220.

Theta (adj.) [Sk. from tiṣṭhita, Müller *P. Gr.* 7 = sthātṛ] firm, reliable, trustworthy, true D I.4 (DA I.73: theto ti' thiro; ṭhita-katho ti attho); M I.179; S IV.384; A II.209 = Pug 57; Nd² 623. — abl. **thetato** in truth S III.112. — **attheta** J IV.57 (= athira).

Thena [Vedic stena & stāyu, besides which tāyu, the latter prob. original, cp. Gr. *τῦτάω* to deprive; Oir. tāid thief, to a root meaning "conceal"] a thief adj. stealing: athenena not stealing, not stealthily, openly D I.4; DA I.72. f. athenī A III.38. Cp. kumbhatthena Vin II.256 (see k.).

Thenaka [= prec.] a thief J VI.115.

Theneti [Denom. fr. thena] to steal, to conceal J IV.114; DhA I.80.

Theyya (nt.) [Vedic steya] theft Vin I.96; A I.129; Sn 119 (theyyā adinnaṃ ādiyati); 242, 967 (°ṃ na kareyya); Vv 15⁸ (: theyyaṃ vuccati thenabhāvo VvA 72); Miln 264, 265; Vism 43 (°paribhoga); DA I.71; Sdhp 55, 61.

-**citta** intending to steal Vin III.58; -**saṃvāsaka** one who lives clandestinely with the bhikkhus (always foll. by titthiyapakkantaka) Vin I.86, 135, 168, 320; V.222; Miln 310; -**sankhātaṃ** (adv.) by means of theft, stealthily D III.65 sq., 133; A III.209; IV.370 sq.; V.264.

Thera [Vedic sthavira. Derivation uncertain. It may come from **sthā** in sense of standing over, lasting (one year or more), cp. thāvara old age, then "old = venerable"; (in meaning to be compared w. Lat. senior, etc. from num. **sem** "one" = one year old, i. e. lasting over one and many more years). Cp. also vetus = Gr. *ἔτος*, year, E. wether, one year old ram, as cpd. w. veteran, old man. Or it may come from **sthā** in der. ***stheuā** in sthūra (sthūla: see etym. under thūla) thus, "strong = venerable"] t.t. only used with ref. to the bhikkhus of Gotama Buddha's community. — (a) (adj.) senior, Vin I.47, 290 (th. bhikkhū opp. navā bh.), 159 (th. bhikkhu a senior bh. opp. to navaka bh. a novice), 187; II.16, 212. Therânutherâ bhikkhū seniors & those next to them in age dating not from birth, but from admission to the Order). Three grades are distinguished, thera bh., majjhima bh., nava bh., at D I.78. — See also A II.23, 147, 168; V.201, 348; D III.123 sq., 218; Dh

260, 261. In *Sangha-thera*, used of Bhikkhus not senior in the Order, the word thera means distinguished. Vin II.212, 303. In *Mahāthera* the meaning, as applied to the 80 bhikkhus so called, must also have some similar meaning Dīpv IV.5 *Psalms of the Brethren* xxxvi.; J V.456. At A II.22 it is said that a bhikkhu, however junior, may be called thera on account of his wisdom. It is added that four characteristics make a man a thera —high character, knowing the essential doctrines by heart, practising the four Jhānas, and being conscious of having attained freedom through the destruction of the mental intoxications. It is already clear that at a very early date, before the Anguttara reached its extant shape, a secondary meaning of thera was tending to supplant that of senior—that is, not the senior of the whole Order, but the senior of such a part of the Sangha as live in the same locality, or are carrying out the same function. — *Note*. thera in thero vassiko at S IV.161 is to be read tero-vassiko.

-gāthā hymns of senior bhikkhus, N. of a canonical book, incorporated in the Khuddaka-Nikāya. **Thera-tara**, very senior, opp[d] to navatara, novice D II.154. **-vāda** the doctrine of the Theras, the original Buddhist doctrine M I.164; Dpvs IV.6, 13.

Theraka (adj.) strong (?), of clothes: therakāni vatthāni D II.354 (vv. ll. thevakāni, dhorakāni, corakāni).

Therī & Therikā (f.) [see thera] 1. an old woman (cp. sthavirikā M Vastu III.283) Pv II.11[6] (thāvarijiṇṇā PvA 149). — 2. a female thera (see cpds.), as therikā at Th 2, 4; Dpvs XVIII. 11.

-gāthā hymns of the therīs, following on the Thera-gāthā (q. v.).

Theva (m. ?) [see etym. under thīna, with which cp. in meaning from same root Gr. στοιβή & Lat. stīria, both = drop. Cp. also thika. Not with Trenckner (Notes p. 70) fr. **stip**] a drop; stagnant water. In Vin. only in phrase: cīvaraṇ . . . na acchinne theve pakkamitabbaṇ Vin I.50, 53 = II.227, 230; J VI.530 (madhu-ttheva, a drop of honey).

Thevati [fr. theva; orig. "to be congealed or thick"] to shine, glitter, shimmer (like a drop) J VI.529 (= virocati p. 530).

Thoka (adj.) [for etymology see under thīna] little, small, short, insignificant; nt. a trifle. A IV.10; J VI.366; PvA 12 (kāla): nt. **thokaṇ** as adv. = a little J I.220; II.103, 159; V.198; PvA 13, 38, 43. **-thokaṇ thokaṇ** a little each time, gradually, little by little Dh 121, 239; Miln 9; SnA 18; PvA 168.

Thokaka (adj.) = thoka; fem. thokikā Dh 310.

Thoma [Vedic stoma a hymn of praise] praise.

Thomana (nt.) & **thomanā** (f.) [see thavati] praising, praise, laudation J I.220 (= pasaṇsa); Pug 53; PvA 27.

Thometi [denom. fr. thoma; cp. thavati] to praise, extol, celebrate (often with vaṇṇeti) D I.240; Sn 679, 1046; Nd[2] 291; J VI.337; SnA 272 (= thutuṇ); VvA 102; PvA 196. — pp. **thomita** J I.9.

D.

-D- euphonic consonant inserted to avoid hiatus: (a) orig. only sandhi-cons. in forms ending in t & d (like tāvat, kocid, etc.) & thus restored in cpds. where the simplex has lost it; (b) then also transferred to & replacing other sandhi-cons. (like puna-d-eva for punar eva). — (a) dvipa-d-uttama Sn 995; koci-d-eva PvA 153; kinci-d-eva ibid. 70; tāva-d-eva ib. 74; yāva-d-atthaṇ ib. 217; ahu-d-eva Miln 22 etc. — (b) puna-d-eva Pv II.11[3] (v. l. BB); DhA II.76; samma-d-eva Sn p. 16; VvA 148; PvA 66 etc.; cp. SnA 284. bahu-d-eva J I.170.

-Da (adj.) [Suffix of **dā**, see dadāti] giving, bestowing, presenting, only -°, as anna°, bala°, vaṇṇa°, sukha°, Sn 297; vara° Sn 234; kāma° J VI.498; Pv II.13[8]; ambu° giving water, i. e. a cloud Dāvs v.32; amatamagga° Sdhp 1; uḷāraphala° ib. 26; maṇsa° Pgdp 49, etc.

Daṇsaka: see vi°.

Daṇseti (for dasseti): see upa°; pavi°, vi°.

Daka (nt.) [=udaka, aphæretic from comb[n] like sītodaka which was taken for sīto+daka instead of sīt' odaka] Vin III.112; S III.85; A II.33=Nd[2] 420 B[3] (: the latter has udaka, but Nd[1] 14 daka).

-āsaya (adj.) (beings) living in water A II.33≈; -ja (adj.) sprung from water, aquatic J I.18 (thalajā d pupphā); -rakkhasa a water-sprite J I.127, 170; VI.469.

Dakkha[1] (adj.) [Vedic dakṣa=Gr. ἀρι-δείκετος & δεξιός; dakṣati to be able; to please, satisfy, cp. daśasyati to honour, Denom. fr. *dasa=Lat. decus honour, skill. All to ***dek** in Lat. decet to be fit, proper, etc. On var. theories of connections of root see Walde, *Lat. Wtb.* under decet. It may be that ***deks** is an intens. formation fr. ***diś** to point (see disati), then the original meaning would be "pointing," i. e. the hand used for pointing. For further etym. see dakkhiṇa] dexterous, skilled, handy, able, clever D I.45, 74, 78; III.190 (+analasa) M I.119; III.2; S I.65; Nd[2] 141 (+analasa & sampajāna); J III.247; DA I.217 (=cheka); Miln 344 (rūpadakkhā those who are of "fit" appearance).

Dakkha[2] (nt.) [dakkha[1]+ya, see dakkheyya] dexterity, ability, skill J III.466.

Dakkhati & Dakkhiti see dassati.

Dakkhiṇa (adj.) [Vedic dakṣiṇa, Av. daśinō; adj. formation fr. adv. *deksi=*deksinos, cp. purāṇa fr. purā, viṣuṇa fr. viṣu, Lat. bīni (=bisni) fr. bis. From same root ***deks** are Lat. dexter (with compar.-antithetic suffix ter=Sk. tara, as in uttara) & Gr. δεξιτερός; cp. also Goth. taihswa (right hand), Ohg. zeso & zesawa. See dakkha for further connections] 1. right (opp. vāma left), with a tinge of the auspicious, lucky & prominent: Vin II.195 (hattha); PvA 112, 132 (id.); Ps I.125 hattha, pāda, etc. with ref. to a Tathāgata's body); J I.50 (°passa the right side); PvA 178 (id.), 112 (°bāhu); Sn p. 106 (bāha); PvA 179 (°jānumaṇḍalena with the right knee: in veneration). — 2. skilled, well-trained (=dakkha) J VI.512 (Com. susikkhita). — 3. (of that point of the compass which is characterized through "orientation" by facing the rising sun, & then lies on one's right:) southern, usually in comb[n] with disā (direction): D III.180 (one of the 6 points, see disā), 188 sq. (id.); M I.487; II.72; S I.145, etc.

-āvattaka (adj.) winding to the right D II.18 (of the hairs of a Mahāpurisa, the 14[th] of his characteristics or auspicious signs; cp. BSk. dakṣiṇāvarta a precious shell, i. e. a shell the spiral of which turns to the right AvŚ I.205; Divy 51, 67, 116); J V.380; **-janapada** the southern country the "Dekkan" (=dakkhiṇaṇ) D I.96, 153 (expl[d] by Bdhgh as "Gangāya dakkhiṇato pākaṭa-janapado" DA I.265); **-samudda** the southern sea J I.202.

Dakkhiṇā (f.) [Vedic dakṣiṇā to **daks** as in daśasyati to honour, to consecrate, but taken as f. of dakkhiṇa & by grammarians expl. as gift by the "giving" (i. e. the right) hand with popular analogy to **dā** to give (dadāti)] a gift, a fee, a donation; a donation given to a "holy" person with ref. to unhappy beings in the Peta existence ("Manes"), intended to induce the alleviation of their sufferings; an intercessional, expiatory offering, "don attributif" (Feer) (see Stede, *Peta Vatthu*, etc. p. 51 sq.; Feer *Index to AvŚ* p. 480) D I.51=III.66 (d.-uddhaggikā), cp. A II.68 (uddhaggā d.); A III.43, 46, 178, 259; IV.64 sq., 394; M III.254 sq. (cuddasa pāṭipuggalikā d. given to 14 kinds of worthy recipients) Sn 482, 485; It 19; J I.228; Pv I.4[4] (=dāna PvA 18), I.5[9] (petānaṇ d °ṇ dajjā), IV.1[51]; Miln 257; Vism 220; PvA 29, 50, 70, 110 (pūjito dakkhiṇāya). guru-d. teacher's fee VvA 229, 230; dakkhiṇaṇ ādisati (otherwise uddisati) to designate a gift to a particular person (with dat.) Vin I.229=D II.88.

-āraha a worthy recipient of a dedicatory gift Pv II.8[6]; **-odaka** water to wash in (orig. water of dedication, consecrated water) J I.118; IV.370; DhA I.112; PvA 23; **-visuddhi.** purity of a gift M II.256 sq.=A II.80 sq.=D III.231, cp. Kvu 556 sq.

Dakkhiṇeyya (adj.-n.) [grd.-formation fr. dakkhiṇā as from a verb *dakṣiṇāti=pūjeti] one worthy of a dakkiṇā. The term is expl. at KhA 183, & also (with ref. to brahmanic usage) at Nd[2] 291; — S I.142, 168, 220; M I.37, 236 sq.; 446; A I.63, 150; II.44; III.134, 162, 248; IV.13 sq.; D III.5; It 19 (annañ ca datvā bahuno dakkhiṇeyyesu dakkhiṇaṇ . . . saggaṇ gacchanti dāyakā); Sn 227, 448 sq., 504, 529; Nd[2] 291 (as one of the 3 constituents of a successful sacrifice, viz. yañña the gift, phala the fruit of the gift, d. the recipient of the gift). Cp. I.10[5] (where also adj. to be given, of dāna). Pv IV.1[33]; VvA 120, 155 (Ep. of the Sangha=ujubhūta); PvA 25, 125, 128, 262.

-aggi the (holy) fire of a good receiver of gifts; a metaphor taken from the brahmanic rite of sacrifice, as one of the 7 fires (=duties) to be kept up (or discarded) by a follower of the Buddha A IV.41, 45; D III.217; **-khetta** the fruitful soil of a worthy recipient of a gift PvA 92; **-puggala** an individual deserving a donation J I.228; there are 7 kinds enum[d] at D III.253; 8 kinds at D III.255; **-sampatti** the blessing of finding a worthy object for a dakkhiṇā PvA 27, 137 sq.

Dakkhiṇeyyatā (f.) [abstr. fr. prec.] the fact of being a dakkhiṇeyya Miln 240 (a°).

Dakkhita [Vedic dīkṣita pp. of **dīkṣ**, Intens to daśayati: see dakkha[1]] consecrated, dedicated J v.188. *Cp. dikkhita.

Dakkhin (adj.) [fr. dakkhati, see dassati] seeing, perceiving; f. °ī in atīra-dakkhiṇī nāvā a ship out of sight of land D 1.222.

Dakkheyya (nt.) [cp. dakkha[2]] cleverness, skill J 11.237 (Com. kusalassa-ñāṇa-sampayuttaṇ viriyaṇ); 111.468.

Daṭṭha [pp. of daśati, see ḍasati] bitten J 1.7; Miln 302; PvA 144.

Daṭṭhar [n. ag. to dassati] one who sees A 11.25.

Daṭṭhā (f.) [cp. dāṭhā] a large tooth, tusk, fang Miln 150 (°visa).

Daḍḍha [Sk. dagdha, pp. of dahati, see ḍahati] burnt, always with **aggi**° consumed by fire Sn 62; Pv 1.7[6]; Miln 47; PvA 56 (indaggi°).

-ṭṭhāna a place burnt by fire J 1.212; also a place of cremation (sarīrassa d.) PvA 163 (=āḷāhana).

Daḍḍhi° [not with Trenchner, *Notes* p. 65 = Sk. dārḍhya, but with Kern, *Toev.* 113 = Sk. dṛḍhī (from dṛḍha, see daḷha), as in comp[n] dṛḍhī karoti & bhavati to make or become strong] making firm, strengthening, in **kayā-daḍḍhi-bahula** strengthened by gymnastics, an athlete J 111.310 (v. l. daḷhi°), IV.219 (v. l. distorted kādaḷi-phahuna).

Daṇḍa [Vedic daṇḍa, dial. = *dal[d]ra; (on ṇ : l cp. guṇa : guḷa etc.) to ***del** as in Sk. dala, dalati. Cp. Lat. dolare to cut, split, work in wood; delere to destroy; Gr. δαίδαλον work of art; Mhg. zelge twig; zol a stick. Possibly also fr. *dan[d]ra (r = l freq., ṇ : l as tulā : tūṇa; veṇu : veḷu, etc. cp. aṇḍa, caṇḍa), then it would equal Gr. δένδρον tree, wood, & be connected with Sk. dāru] 1. stem of a tree, wood, wood worked into something, e. g. a handle, etc. J 11.102; 405 (v. l. dabba); Vism 313; PvA 220 (nimbarukkhassa daṇḍena [v. l. dabbena] katasūla). tidaṇḍa a tripod. — 2. a stick, staff, rod, to lean on, & as support in walking; the walking-stick of a Wanderer Vin 11.132 (na sakkoti vinā daṇḍena āhiṇḍituṇ), 196; S 1.176; A 1.138; 206; Sn 688 (suvaṇṇa°); J 111.395; V.47 (loha°); Sdhp 399 (eka°, °dvaya, ti°). daṇḍaṇ olubbha leaning on the st. M. 1.108; A 111.298; Th 2, 27. — 3. a stick as means of punishment, a blow, a thrashing: daṇḍehi aññamaññaṇ upakkamanti "they go for each other with sticks" M 1.86 = Nd[2] 199; °ṇ dadāti to give a thrashing J IV.382; V.442; daṇḍena pahāraṇ dadāti to hit with a stick S IV.62; brahma° a certain kind of punishment D 11.154, cp. Vin 11.290 & Kern, *Manual* p. 87; pañca satāni daṇḍo a fine of 500 pieces Vin 1.247; paṇīta° receiving ample p. Pv IV.1[66]; purisa-vadha° J 11.417; rāja-daṇḍaṇ karoti (c. loc.) to execute the royal beating PvA 216. See also Dh 129, 131, 310, 405 — 4. a stick as a weapon in general, only in cert. phrases & usually in comb[n] w. **sattha**, sword. daṇḍaṇ ādiyati to take up the stick, to use violence: attadaṇḍa (atta = ā-dā) violent Sn 935; attadaṇḍesu nibbuta Dh 406 = Sn 630; a. + kodhâbhibhūta S IV.117: ādinna-daṇḍa ādinna-sattha Vin 1.349; opp. daṇḍaṇ nidahati to lay down the stick, to be peaceful; sabbesu bhūtesu nidhāya daṇḍaṇ Sn 35, 394, 629; nihita-d. nihita-sattha using neither stick nor sword, of the Dhamma D 1.4, 63; M 1.287; A 1.211; 11.208; IV.249; V.204. daṇḍaṇ nikkhipati id. A 1.206. d.-sattha parāmasana Nd[2] 576. daṇḍa-sattha-abbhukkirana & daṇḍa-sattha-abhinipātana Nd[2] 576[4]. Cp. paṭidaṇḍa retribution Dh 133. — 5. (fig.) a means of frightening, frightfulness, violence, teasing. In this meaning used as nt. as M 1.372; **tīṇi daṇḍāni pāpassa kammassa kiriyāya: kāyadaṇḍaṇ vacī°, mano°**; in the same sense as m. at Nd[2] 293 (as expl[d] to Sn 35). — 6. a fine, a penalty, penance in general: **daṇḍena nikkiṇāti** to redeem w. a penalty J VI.576 (dhanaṇ datvā Com.); **daṇḍaṇ dhāreti** to inflict a fine Miln 171, 193; **daṇḍaṇ paṇeti** id. Dh 310 (cp. DhA III.482); DhA II.71; **aṭṭha-kahāpaṇo daṇḍo** a fine of 8 k. VvA 76. — **adaṇḍa** without a stick, i. e. without force or violence, usually in phrase adaṇḍena asatthena (see above 4): Vin II.196 (ad. as. nāgo danto mahesinā; thus of a Cakkavattin who rules the world peacefully: paṭhaviṇ ad. as. dhammena abhivijiya ajjhāvasati D 1.89 = A IV.89, 105, or dhammena-m-anusāsati Sn 1002 = S 1.236.

-âbhighata slaying w. cudgels PvA 58; **-âraha** (adj.) deserving punishment J V.442; VvA 23; **-ādāna** taking up a stick (weapon) (cp. above 4), comb[d] with satth' adāna M 1.110, 113, 410; D III.92, 93, 289; A IV.400; Vism 326. **-kaṭhina** k. cloth stretched on a stick (for the purpose of measuring) Vin II.116; **-kathālikā** a large kettle with a handle Vin 1.286; **-kamma** punishment by beating, penalty, penance, atonement J III.276, 527; V.89; Miln 8; °ṇ karoti to punish, to inflict a fine Vin 1.75, 76, 84; II.262; **-koṭi** the tip of a branch or stick DhA 1.60; **-dīpikā** a torch J VI.398; Vism 39; DhA 1.220, 399; **-ppatta** liable to punishment Miln 46; **-paduma** N. of a plant (cp. Sk. daṇḍotphala = sahadevā, Halāyudha) J V.51; **-parāyana** supported by or leaning on a stick (of old people) M 1.88; A 1.138; Miln 282; **-parissāvana** a strainer with a handle Vin II.119; **-pahāra** a blow with a stick D 1.144; **-pāṇin** carrying a staff, "staff in hand" M 1.108; **-bali** (-ādi) fines & taxes, etc. DhA 1.251; **-bhaya** fear of punishment A II.121 sq. = Nd[2] 470 = Miln 196; **-(m)antara** among the sticks D 1.166 = A 1.295 = II.206 = M 1.77, 238, 307, 342 = Pug 55; see note at *Dial.* 1.228; **-yuddha** a club-fight D 1.6; J III.541; **-lakkhaṇa** fortune-telling from sticks D 1.9; **-vākarā** a net on a stick, as a snare, M 1.153; **-veḷupesikā** a bamboo stick J IV.382; **-sikkā** a rope slung round the walking-staff Vin II.131; **-hattha** with a stick in his hand J 1.59.

Daṇḍaka [Demin. of daṇḍa] 1. a (small) stick, a twig; a staff, a rod; a handle D 1.7 (a walking stick carried for ornament: see DA 1.89); J 1.120 (sukkha° a dry twig); II.103; III.26; DhA III.171; Vism 353. — **aḍḍha**° a (birch) rod, used as a means of beating (tāḷeti) A 1.47; II.122 = M 1.87 = Nd[2] 604 = Miln 197; **ubhato**° two handled (of a saw) M 1.129 = 189; **ratha**° the flag-staff of a chariot Miln 27; **veṇu**° a jungle rope J III.204. — See also kudaṇḍaka a twig used for tying J III.204. — 2. the crossbar or bridge of a lute J II.252, 253.

-dīpikā a torch J 1.31; **-madhu** "honey in a branch," a beehive DhA 1.59.

Daṇḍaniya (adj.) [grd. formation from daṇḍa] liable to punishment Miln 186.

Datta[1] [pp. of dadāti] given (-° by; often in Np. as Brahmadatta, Deva-datta = Theo-dor. etc.) Sn 217 (para°) = SnA 272 (v. l. dinna).

Datta[2] (adj.-n.) [prob. = thaddha, with popular analogy to datta[1], see also dandha & cp. dattu] stupid; a silly fellow M 1.383; J VI.192 (Com.: dandha lāḷaka).

Datti (f.) [from dadāti + ti] gift, donation, offering D 1.166; M 1.78, 342; A 1.295; II.206; Pug 55.

Dattika (adj.) [der. fr. datta] given; J III.221 (kula°); IV.146 (id.); nt. a gift D 1.103 (= dinnaka DA 1.271).

Dattiya = dattika, given as a present J II.119 (kula°); V.281 (sakka°); VI.21 (id.): VvA 185 (mahārāja° by the King).

Dattu (adj. ?) [is it base of n. ag. dātar? see datta[2]] stupid, in d°-pannatta a doctrine of fools D 1.55 = M 1.515; J IV.338.

Dada (-°) (adj.-suff.) [Sk.° dad or °dada, cp °da & dadāti base 3] giving, to be given S I.33 (paññā°); Kh VIII.10 (kāma°); Pv II.9[1] (id. =dāyaka PvA 113); II.12[4] (phala° =dāyin PvA 157); VvA 171 (puriṇ°). — **duddada** hard to give S I.19 =IV.65 =J II.86 =VI.571.

Dadāti [Redupl. formation **dā** as in Lat. do, perf. de-di, Gr. *δίδωμι*; cp. Lat. dōs dowry, Gr. *δώς*; Ohg. dati; Lith. dûti to give] to give, etc. I. *Forms.* The foll. bases form the Pāli verb-system: dā, dāy, dadā & di.—1. Bases dā & (reduced) da. — (a) dā°: fut. **dassati** J I.113, 279; III.83; A III.37; 1st sg. dassāmi J I.223; II.160; PvA 17, 35, etc. — **dammi** interpreted by Com. as fut. is in reality a contraction fr. dātuṇ īhāmi, used as a hortative or dubitative subjunctive (fr. dāhāmi, like kāhami I am willing to do fr. kātuṇ īhāmi) Sn p. 15 ("shall I give"); II.112; IV.10 (varaṇ te dammi); Pv I.10[3]; II.3[24] (kin t' āhaṇ dammi what can I give thee = dassāmi PvA 88). — pret. **adā** Sn 303; Pv II.2[8] (= adāsi PvA 81); Mhvs VII.14; 2nd sg. ado J IV.10 (= adāsi Com.): Miln 384; 1st. pl. adamha J II.71; Miln 10; 2nd pl. adattha J I.57 (mā ad.); Miln 10, & dattha J II.181; — aor. **adāsi** J I.150, 279; PvA 73, etc.; pl. adaṇsu Pv I.11[6]. — inf. **dātuṇ** J III.53; PvA 17, 48 (°kāma), etc. & **dātave** Sn 286. — grd. **dātabba** J III.52; PvA 7, 26, 88, etc. — (b) da°: pp. **datta** -ger. **datvā** J I.152, 290 (a°); PvA 70, 72, etc. & **datvāna** Pv I.11[3]; also as °dā (for °dāya or °dāna) in prep. cpds., like an-upādā, ādā, etc. Der. fr. 1. are Caus. **dāpeti**, pp. dāpita; n. ag. dātar; nt. **dāna**. See also suffix **dā**,° **datti, dattikā**, etc.; and pp. **atta** (= ā-d[a]ta). — 2. Bases **dāy** & (reduced) **day**, contracted into de. (a) **dāy**° : only in der. **dāya, dāyaka, dāyin** and in prep. cpds. ā-dāye (ger. of ādāti). — (b) **de**°: pres. ind. **deti** Sn 130; J II.111, 154; PvA 8; 1st sg. demi J I.228, 307; 2nd desi J I.279; PvA 39. 1st pl. dema J I.263; III.126; PvA 27, 75 (shall we give); 2nd detha J III.127; 3rd denti Sn 244. — imper. **dehi** Vin I.17; J I.223; IV.101; PvA 43, 73; 3rd sg. detu J I.263; II.104; 2nd pl. detha It 66 J III.126; PvA 29, 62, 76. — ppr. **dento** J I.265; PvA 3, 11 etc. — grd. **deyya** Mhvs VII.31. BSk. deya. — Other der. fr. base 2 are **dayati** & **dayā** (q. v.). — 3. Base **dadā**: pres. ind. **dadāti** S I.18; Sn p. 87; 1st. sg. dadāmi J I.207; Sn 421; 3rd. pl. dadanti J III.220; Dh 249. — imper. **dadāhi** Pv II.1[4]. — pot. **dadeyya** PvA 17; Miln 28 & **dade** Pv II.3[22]; Vv 62[5]; 1st. sg. dadeyyaṇ J I.254, 265; 2nd. sg. dadeyyāsi J III.276. Also contracted forms **dajjā** S I.18 (may he give); Dh 224; Pv I.4[1] (= dadeyya PvA 17); II.9[40]; 1st sg. dajjaṇ Vin I.232 (dajjāhaṇ = dajjaṇ ahaṇ). Cp. I.10[9] (dajjāhaṇ); J IV.101 (= dammi Com.); Pv II.9[45]; 2nd. pl. dajjeyyātha Vin I.232; 3rd y. dajjeyya & 3rd. pl. dajjuṇ in cpd. anupa°. — ppr. **dadanto** Sn p. 87. gen. etc. dadato It. 89; Dh 242; Pv II.9[42]; & **dadaṇ** Sn 187, 487; Pv II.9[42]; Vv 67[6]. — ppr. med. **dadamāna** J I.228, II.154; PvA 129. — aor. **adadaṇ** Vv 34[11] (= adāsiṇ VvA 151); proh. 2nd. pl. mā dadittha DhA I.396; J III.171. — ger. **daditvā** Pv II.8[9,11] (v. l. BB datvā); contr. into **dajjā** (should be read dajja) Pv II.9[107] (= datvā PvA 139). — Der. **dada** for °da. — 4. (Passive) base **di** (& **dī**): pp. **dinna** pres. **dīyati** S I.18; Th 2, 475; PvA 26, & **diyyati** VvA 75; cp. ādiyati; pret. **dīyittha** DhA I.395; — ppr. **dīyamāna** PvA 8, 26, 49, 110, 133, etc. — Der. fr. 4 are Desid. **dicchati, diti**, etc. — II. *Meanings* 1. (trs.) with acc. to give, to present with: dānaṇ deti (w. dat. & abs.) to be liberal (towards), to be munificent, to make a present S I.18; It 89; Pv I.4[1]; II[3]; PvA 8, 27, etc. — (fig.) okāsaṇ to give opportunity, allow J I.265; ovādaṇ to give advice PvA 11; jīvitaṇ to spare one's life J II.154; paṭivacanaṇ to answer J I.279; sādhukāraṇ to applaud J I.223; paṭiññaṇ to promise PvA 76; — to offer, to allow: maggaṇ i. e. to make room Vin II.221; J II.4; maggaṇ dehi let me pass J IV.101; — to grant: varaṇ a wish J IV.10; Pv II.9[40]; — to give or deal out: daṇḍaṇ a thrashing J IV.382; pahāraṇ a blow S IV.62. — 2. *with ger.* to give out, to hand over: dārūni āharitvā aggiṇ katvā d. to provide with fire J II.102; sāṭake āharitvā d. to present w. clothes J I.265; dve koṭṭhāse vibhajitvā d. to deal out J I.226; kuṭikāyo kāretvā adaṇsu had huts built & gave them PvA 42. — 3. (abs.) *with inf.* to permit, to allow: khāditun J I.223; nikkhamituṇ J II.154; pavisituṇ J I.263, etc.

Daddabha [onomatop.] a heavy, indistinct noise, a thud J III.76 (of the falling of a large fruit), v. l. duddabhaya-sadda to be regarded as a Sk. gloss = dundubhya-śabda. See also dabhakka.

Daddabhāyati [Denom. fr. prec.] to make a heavy noise, to thud J III.77.

Daddara[1] [onomat. from the noise, cp. next & cakora, with note on gala] partridge J III.541.

Daddara[2] [cp. Sk. dardara] a cert. (grinding, crashing) noise A IV.171; J II.8; III.461; N. of a mountain, expl[d] as named after this noise J II.8; III.16, 461.

Daddaḷhati [Sk. jājvalyati, Intens. of **jval**, see jalati] to blaze, to shine brilliantly; only in pp. med. **daddaḷhamāna** resplendent, blazing forth S I.127 = J I.469; Vv 17[3]; 34[1]; Pv II.12[6]; III.3[5]; VvA 89 (ativiya vijjotamāna); PvA 157 (at. virocamāna), 189 (at. abhijalanto). — Spelling **daddallamāna** at J V.402; VI.118.

Daddu (nt.) [Sk. dadru f. & dardru a kind of leprosy, dadruṇa leprous (but given by Halāyudha in the meaning of ringworm, p. 234 Aufrecht); fr. ***der** in Sk. dṛṇāti to tear, chap, split (see dara & dala); cp. Lat. derbiosus; Ohg. zittaroh; Ags. teter] a kind of cutaneous eruption Miln 298; Vism 345.

-bandhana in d.-bandhanādi-bandhana at ThA 241 should be read daṇḍa°

Daddula[1] a cert. kind of rice D I.166; M I.78, 343; A I.241, 295; II.206; Pug 55.

Daddula[2] (nt.) [Sk. dārdura ?] in nahāru° (v. l. dala & dadalla) both at M I.188 (kukkuṭapattena pi. n-daddulena pi aggiṇ gavesanti) & A IV.47 (kukkuṭapattaṇ vā n-daddulaṇ vā aggimhi pakkhittaṇ paṭilīyati) unexplained; perhaps a muscle.

Dadhi (nt.) [Sk. dadhi, redpl. formation fr. dhayati to suck. Cp. also dhenu cow, dhīta, etc.] sour milk, curds, junket Vin I.244 (in enum[n] of 5-fold cow-produce, cp. gorasa); D I.201 (id.); M I.316; A II.95; J II.102; IV.140; Miln 41, 48, 63; Dhs 646, 740, 875; Vism 264, 362.

-ghaṭa a milk bowl J II.102; **-maṇḍaka** whey S II.111; **-māla** "the milk sea," N. of an ocean J IV.140; **-vāraka** a pot of milk-curds J III.52.

Danta[1] [Sk. danta fr. acc. dantaṇ of dan, gen. datah = Lat. dentis. Cp. Av. dantan, Gr. *ὀδόντα*, Lat. dentem, Oir. dēt; Goth. tunþus, Ohg. zand, Ags. tōot (= tooth) & tusc (= tusk); orig. ppr. to ***ed** in atti to eat = "the biter." Cp. dāṭhā], a tooth, a tusk, fang, esp. an elephant's tusk; ivory Vin II.117 (nāga-d. a pin of ivory); Kh II. (as one of the taca-pañcaka, or 5 dermatic constituents of the body, viz. kesā, lomā nakhā d. taco, see detailed description at KhA 43 sq.); panka-danta rajassira "with sand between his teeth & dust on his head" (of a wayfarer) Sn 980; J IV.362, 371; M I.242; J I.61; II.153; Vism 251; VvA 104 (īsā° long tusks); PvA 90, 152 (fang); Sdhp 360.

-ajina ivory M II.71 (gloss: dhanadhaññaṇ); **-aṭṭhika** "teeth-bone," ivory of teeth i. e. the tooth as such Vism 21. **-āvaraṇa** the lip (lit. protector of teeth) J IV.188; VI.590; DhA I.387. **-ullahakaṇ** (M III.167) see ullahaka; **-kaṭṭha** a tooth-pick Vin I.46 = II.223; I.51, 61; II.138; A III.250; J I.232; II.25; VI.75; Miln 15; DhA II.184; VvA 63; **-kāra** an artisan in ivory,

ivory-worker D 1.78; J 1.320; Miln 331; Vism 336; **-kūta** tooth of a maimed bullock (?) (thus taking kūṭa as kūṭa[4], and equivalent to kūṭadanta), in phrase asanivicakkaṇ danta-kūṭaṇ D III.44=47, which has also puzzled the translators (cp. *Dial.* III.40: "munching them all up together with that wheel-less thunderbolt of a jawbone," with note: "the sentence is not clear"), **-pāḷi** row of teeth Vism 251; **-poṇa** tooth-cleaner, always comb[d] with mukh' odaka water for rinsing the teeth Vin III.51; IV.90, 233; J IV.69; Miln 15; SnA 272. The C. on Pārāj. II.4, 17, (Vin III.51) gives 2 kinds of dantapoṇa, viz. chinna & acchinna. **-mūla** the root of a tooth; the gums J V.172; **-vakkalika** a kind of ascetics (peeling the bark of trees with their teeth ?) DA I.271; **-vaṇṇa** ivory-coloured, ivory-white Vv 45[10]; **-valaya** an iv. bangle DhA I.226; **-vikati** a vessel of iv. D I.78; M II.18; J I.320; Vism 330. **-vikhādana** biting with teeth, i. e. chewing Dhs 646, 740, 875; **-vidaṇsaka** (either - vidassaka or to be read °ghaṇsaka) showing one's teeth (or chattering ?) A I.261 (of hasita, laughter); **-sampatti** splendour of teeth DhA I.390.

Danta[2] (adj.) [Sk. dānta] made of ivory, or iv.-coloured J VI.223 (yāna - dantamaya).

-kāsāva ivory-white & yellow Vin I.287; **-valaya** see danta[1].

Danta[3] [Sk. dānta, pp. dāmyati to make, or to be tame, cp. Gr. *δμητός*, Lat. domitus. See dameti] tamed, controlled, restrained Vin II.196; S I.28, 65, 141 (nāgo va danto carati anejo); A I.6 (cittaṇ dantaṇ); It 123 (danto damayataṇ seṭṭho); Sn 370, 463, 513, 624; Dh 35, 142 catumagga-niyamena d. DhA III.83), 321 sq. - Nd[2] 475. — **sudanta** well-tamed, restrained Sn 23; Dh 159, 323.

-bhūmi a safe place (= Nibbāna), or the condition of one who is tamed S III.84; Nd[2] 475 (in continuation of Dh 323); DhA IV.6.

Dantaka a pin of tooth or ivory; **makara**° the tooth of a sword-fish Vin II.113, 117; IV.47. See details under makara.

Dandha (adj.) [Sk. ? Fausböll refers it to Sk. tandra; Trenckner (*Notes* 65) to dṛḍha; see also Müller, *P. Gr.* 22, & Lüders *Z.D.M.G.* 58, 700. A problematic connection is that with thaddha & datta[2] (q. v.)] slow slothful, indocile; silly, stupid M I.453; S IV.190 Dh 116; J I.116, 143; II.447; V.158; VI.192 (+ laḷāka) Th 1, 293; Miln 59, 102, 251; DhA I.94, 251; III.4. Vism 105, 257 (with ref. to the liver).

-abhiññā sluggish intuition D III.106; A V.63; Dhs 176; Nett 7, 24, 50, 123 sq., cp. A II.149 sq.; Vism 85.

Dandhatā (f.) stupidity DhA I.250; as **dandhattaṇ** at D III.106.

Dandhanatā (f.), in **a**° absence of sluggishness Dhs 42, 43.

Dandhāyanā (f.) clumsiness Miln 105.

Dandhāyitatta (nt.) [der. fr. dandheti] stupidity (= dandhatā) D I.249 (opp. vitthāyitatta); S II.54; Miln 105; DA I.252.

Dandheti [Denom. fr. dandha] to be slow, to tarry Th 1, 293 (opp. tāreti). — pp. **dandhāyita** see in der. °tta.

Dapeti Caus. fr. **dā**[4] to clean, see pariyo°; pp. **dāta** see ava°.

Dappa [Sk. darpa, to dṛpyati] wantonness, arrogance J II.277; Miln 361, 414; Pgdp 50. Cp. ditta[2]. — In def. of root **gabb** at Dhtm 289.

Dappita (adj.) arrogant, haughty J V.232, 301.

Dabba[1] (adj.-n.) [Sk. dravya, nt. to dravati (**dru**)] (a) fit for, able, worthy, good, S I.187=Th 1, 1218, cp. *Pss. of the Brethren*, 399, *n.* 4 (=Sk. bhavya, cp. Pāṇini V.3, 104 dravyaṇ ca bhavyaḥ). — (b) material, substance, property; something substantial, a worthy object Pgdp 14.

-jātika of good material, fit for, able M I.114; A I.254 (cp. Sk. pātrabhūta); Vism 196. **-saṇhāra** collecting something substantial PvA 114 (should prob. be read sambhāra). **-sambhāra** the collection of something substantial or worth collecting, ; a gift worth giving J IV.311; V.48; VI.427; DhA I.321; II.114.

Dabba[2] (adj.-n.) [Sk. dravya, of dru wood, see dāru] tree-like, wooden; a tree, shrub, wood J I.108 (d.-tiṇa-gaccha a jungle of wood & grass); V.46 (d.-gahana a thicket of shrubs & trees); Vism 353 (°tiṇa).

Dabbī (f.) [Sk. darvī *dāru-ī made of wood, see dāru] a (wooden) spoon, a ladle; (met.) the hood of a snake (dabbimattā phaṇapuṭakā DhA IV.132). — Dh 64 gen. & instr. davyā J III.218; Miln 365. — In cpds. dabbi°

-kaṇṇa the tip of the ladle DhA I.371; **-gāha** holding a spoon, viz. for the purposes of offering M II.157 (of a priest); Pv II.9[53] (= kaṭacchu-gāhika PvA 135); **-mukha** a kind of bird J VI.540 (= āḷa); **-homa** a spoon-oblation D I.9.

Dabbha [Sk. darbha to dṛbhati, to plait, interlace, etc. cp. Lith. darbas plaiting, crating] a bunch of kuśa grass (Poa Cynosuroides) D I.141; M I.344; A II.207.

-puppha "kuśa-flower," Ep. of a jackal J III.334.

Dabhakkaṇ (?) (indecl.) daddabhaṇ; a certain noise (of a falling fruit) J III.77 (v. l. duddabha daddabha).

Dama (adj.-n.) (& of a nt. **damo** the instr. damasā) [Ved. dama; Ags. tam E. tame, Ohg. zam to ***demā*** in dameti] taming, subduing; self-control, self-command, moderation D I.53 (dānena damena saṇyamena It 15; expl. at DA I.100 as indriya-damena uposatha-kammena) III.147, 229; S I.4, 29, 168 Sn 463 (saccena danto damasā upeto); S IV.340; A I.151; II.152 sq.; M III.269 (+ upasama); Sn 189, 542 (°ppatta), 655; Dh 9, 25, 261; Nett 77; Miln 24 (sudanto uttame dame). **duddama** hard to tame or control Dh 159; PvA 280; Sdhp 367. - **arindama** taming the enemy (q. v.).

Damaka (adj.-n.) [= dama] 1. subduing, taming; converting; one who practises self-control M I.446 (assa°); III.2 (id.) J I.349 (kula° bhikkhu), one who teaches a clan self-mastery 505 (go°, assa°, hatthi°); Th 2, 422 (= kāruññāya paresaṇ cittassa damaka ThA 268). — 2. one who practises self-mortification by living on the remnants of offered food (Childers) Abhp 467.

Damatha [Sk. damatha] taming, subduing, mastery, restraint, control M I.235; D III.54 (+ samatha); Dh 35 (cittassa d.); PvA 265; Dpvs VI.36.

Damana (adj.-nt.) taming, subduing, mastery PvA 251 (arīnaṇ d°-sīla = arindama).

Damaya (adj.) [Sk. damya, see damma] to be tamed: **duddamaya** difficult to tame Th 1, 5 (better to be read damiya).

Damita [Sk. damāyita = danta[3]; cp. Gr. *α-δάματος*; Lat. domitus] subdued, tamed J V.36; PvA 265.

Dameti [Sk. damayati, caus. to dāmyati of ***dam*** to bring into the house, to domesticate; Gr. *δαμάω, δμητός*; Lat. domare; Oir. dam (ox); Goth. tamjan = Ohg. zemman = Ags. temian = E. tame; to ***demā*** of dama house, see dampati] to make tame, chastise, punish, master, conquer, convert Vin II.196 (daṇḍena); M II.102; Dh 80, 305 (attānaṇ); It 123 (ppr. [danto] damayataṇ seṭṭho [santo] samayataṇ isi); Miln 14, 386; PvA 54 (core d. = converted).

Dametar [n.-ag. to dameti = Sk. damayitṛ, cp. Sk. damitṛ = Gr. (*παν)δαμάτωρ δμητήρ; Lat. domitor] one who tames or subdues, a trainer, in phrase adantānaṃ dametā "the tamer of the untamed" (of a Buddha) M II.102; Th 2, 135.

Dampati [Sk. dampati master of the house; dual: husband & wife; cp. also patir han, ***dam**, as in Gr. δώ, δῶμα & δεσ- in δεσπότης = dampati, short base of ***dama** house = Ved. dama, Gr. δόμος, Lat. domus to ***demā** (as also in dameti to domesticate) to build, cp. Gr. δέμω & δέμας; Goth. timrjan; Ohg. zimbar; E. timber] master of the house, householder, see tudampati & cp. gahapati.

Damma (adj.) [Sk. damya, grd. of dāmyati see dameti & cp. damaya (damiya)] to be tamed or restrained; esp. with ref. to a young bullock M I.225 (balagāvā dammagāvā the bulls & the young steers); It 80; also of other animals; assadamma-sārathi a horse-trainer A II.112; & fig. of unconverted men likened to refractory bullocks in phrase purisa-damma-sārathi (Ep. of the Buddha) "the trainer of the human steer" D I.62 (misprint °dhamma°) = II.93 - III.5; M II.38; A III.112; Vv 17^{13} (nara-vara-d.-sārathi cp. VvA 86.

Dayati[1] = dayati (q. v.) to fly J IV.347 (+ uppatati); VI.145 (dayassu = uyyassu Com.).

Dayati[2] = [Ved. dayate of **day** to divide, share, cp. Gr. δαίομαι, δαίνυμι, δαίτη, etc. to **dā** (see dadāti, base 2), & with p. Gr. δαπάτη, Lat. daps (see Walde, *Lat. Wtb.* s. v.)] to have pity (c. loc.), to sympathize, to be kind J VI.445 (dayitabba), 495 (dayyāsi = dayaṃ kareyyāsi).

Dayā (f.) [Ved. dayā, to dayati[2]] sympathy, compassion, kindness M I.78; Sn 117; J I.23; VI.495. Usually as anuddayā; freq. in cpd. **dayāpanna** showing kindness D I.4 (= dayaṃ metta-cittaṃ āpanno DA I.70); M I.286; A IV.249 sq.; Pug 57; VvA 23.

Dara [Sk. dara; see etym. connection under darī] fear, terror; sorrow, pain Vin II.156 = A I.138 (vineyya hadaye daraṃ); S II.101, 103; IV.186 sq.; Th 2, 32 (= cittakato kilesa patho ThA, 38); J IV.61; Vv 83^{8} (= daratha VvA 327); Pv $I.8^{5}$ (= citta-daratha PvA 41). — **sadara** giving pain, fearful, painful M I.464; A II.11, 172; S I.101. Cp. ādara & purindada.

Daratha [Sk. daratha, der. fr. dara] anxiety, care, distress A II.238; M III.287 sq. (kāyikā & cetasikā d.); Sn 15 (darathajā: the Arahant has nought in him born of care Cy explains by **pariḷāha** fever); J I.61 (sabba-kilesa-d.) PvA 230 (id.); DhA II.215; Miln 320; PvA 23, 41; VvA 327.

Darī (f.) [Sk. darī to dṛṇāti to cleave, split, tear, rend, caus. darayati ***der** = Gr. δέρω to skin, δέρμα, δορά skin); Lith. dirù (id.) Goth. ga-taíran = Ags. teran (tear) = Ohg. zeran (Ger. zerren). To this the variant (r : l) ***del** in dalati, dala, etc. See also daddara, daddu, dara, avadīyati, ādiṇṇa, uddīyati, purindada (= puraṃ-dara)] a cleavage, cleft; a hole, cave, cavern J I.18 (v. 106), 462 (musikā° mouse-hole); II.418 (= maṇiguhā); SnA 500 (= padara).

-cara a cave dweller (of a monkey) J V.70; **-mukha** entrance of a cave Vism 110. **-saya** a lair in a cleft Cp. III.7[1].

Dala (nt.) [Sk. dala, ***del** (var. of ***der**, see dara) in dalati (q. v.) orig. a piece chipped off = a chip, piece of wood, cp. daṇḍa, Mhg. zelge (branch); Oir delb (figure, form), deil (staff, rod)] a blade, leaf, petal (usually -°); **akkhi-d.** eyelid ThA 259; DA I.194; DhsA 378; **uppala°** Dhs 311; **kamala°** (lotus-petal) VvA 35, 38; **muttā°** (?) DA I.252; **ratta-pavāḷa°** J I.75.

Dalati [Sk. dalati, **del** to split off, tear; Gr. δαιδάλλω, Lat. dolare & delere. See dala & dara] to burst, split, break. — Caus. **dāleti** Sn 29 (dalayitvā = chinditvā SnA 40); Miln 398. — Pass. **dīyati** (Sk. dīryate) see uddīyati.

Dalidda & Daḷidda (adj.-n.) [Sk. daridra, to daridrāti, Intens. to drāti run (see dava), in meaning cp. addhika wayfarer = poor] vagrant, strolling, poor, needy, wretched; a vagabond, beggar — (l:) Vin II.159; S I.96 (opp. aḍḍha); A II.57, 203; III.351; IV.219; V.43; Pug 51; VvA 299 (l:) M II.73; S V.100, 384, 404; $Vv20^{1}$ (= duggata VvA 101); DA I.298; PvA 227; Sdhp 89, 528.

Daḷiddatā (f.) [Sk. daridratā] poverty VvA 63.

Daḷiddiya see dāḷiddiya.

Daḷha (adj.) [Sk. dṛḍha to dṛhyati to fasten, hold fast; ***dhergh**, cp. Lat. fortis (strong). Gr. ταρφύς (thick), Lith. diržas (strap). For further relations see Walde, *Lat. Wtb.* under fortis] firm, strong, solid; steady, fast; nt. adv. very much, hard, strongly — D I.245; S I.77; A II.33; Sn 321 (nāvā), 357, 701, 821 (°ṃ karoti to strengthen), 966 (id.); Dh 112; J II.3; IV.106; DhA IV.48; KhA 184; VvA 212 (= thira); PvA 94, 277. — **daḷhaṃ** (adv.) Dh 61, 313.

-dhamma strong in anything, skilled in some art, proficient S II.266 = A II.48 (of an archer); M I.82; J VI.77; Vv 63^{1} acc. to Trenckner, *Notes* p. 60 (cp. also VvA 261) = dṛḍha-dhanva, from dhanu = having a strong bow; **-nikkama** of strong exertion Sn 68 (= Nd^{2} 294); **-parakkama** of strong effort, energetic M II.95; A II.250; Dh 23; Th 2, 160; **-pahāra** a violent blow J III.83; **-pākāra** (etc.) strongly fortified S IV.194; **-bhattin** firmly devoted to somebody DhsA 350.

Daḷhī° [f. of dṛḍha > daḷha in compⁿ like dṛḍhī-bhūta, etc.; cp. daḍḍhi] in kāya-daḷhī-bahula strong in body, athletic Vin II.76, cp. Com. on p. 313; J III.310; IV.219. daḷhīkaraṇa steadiness, perseverance SnA 290 (+ ādhāraṇatā), 398 (id). In cpds. also daḷhi° viz. **-kamma** making firm; strengthening Vin I.290; J V.254; Pug 18, 22; Vism 112.

Dava[1] [Sk. dava, to dunoti (q. v.); cp. Gr. δαίς fire-brand] fire, heat J III.260. — See also dāva & dāya.

-ḍāha (= Sk. davāgni) conflagration of a forest, a jungle-fire Vin II.138; M I.306; J I.641; Cp. III.9[3]; Miln 189; Vism 36.

Dava[2] [Sk. drava to dravati to run, flow, etc. ***dreu** besides ***drā** (see dalidda) & ***dram** (= Gr. δρόμος); cp. abhidavati, also dabba = dravyaṃ] running, course, flight; quickness, sporting, exercise, play Vin II.13; M I.273; III.2; A I.114; II.40, 145; IV.167; Pug 21, 25. — **davā** (abl.) in sport, in fun Vin II.101; **davāya** (dat.) id. Nd^{2} 540; Miln 367; Dhs 1347, cp. DhsA 402. — **davaṃ** karoti to sport, to play J II.359, 363.

-atthāya in joke, for fun Vin II.113; **-kamyatā** fondness for joking, Vin IV.11, 354; M I.565.

Dasa[1] [Sk. daśa = Av. dasa, Gr. δέκα, Lat. decem, Goth. taíhun, Oir. deich, Ags. tīen, Ohg. zehan fr. ***dekṃ**, a cpd. of dv + kṃ = "two hands"] the number ten; gen. dasannaṃ (Dh 137); instr. dasahi (Kh III.) & dasabhi (Vin I.38). In cpds. (-°) also as ḷasa (soḷasa 16) & rasa (terasa 13; pannar° 15; aṭṭhār° 18).

Metaphorical meaning. (A) In the first place 10 is used for measurement (more recent & comprehensive than its base 5); it is the no. of a set or comprehensive unity, not in a vague (like 3 or 5), but in a definite sense. (B) There inheres in it the idea of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit as well as its decimal combⁿˢ (100, 1000). Ethically it denotes a circle, to fulfil all of which constitutes a high achievement or power.

Application (A) (based on natural phenomena): **dasa disā** (10 points of the compass; see **disā**): Sn 719, 1122; PvA 71, etc.; d. **lokadhātuyo** Pv II.9[61] (=10×1000; PvA 138); d. **māse** (10 months as time of gestation) **kucchiyā pariharitvā** J 1.52; PvA 43, 82. — (B) (fig.) 1. *a set:* (a) *personal* (cp. 10 people would have saved Sodom: Gen. 18, 32; the 10 virgins (2×5) Matt. 25, 1): **divase divase dasa dasa putte vijāyitvā** (giving birth to 10 sons day by day) Pv 1.6. — (b) *impersonal:* 10 commandments (**dasa sikkhāpadāni** Vin 1.83), cp. Exod. 34, 28; 10 attributes of perfection of a Tathāgata or an Arahant: Tathāgata-balāni; with ref. to the Buddha see Vin 1.38 & cp. *Vin. Texts* 1.141 sq.; **dasah' angehi samannāgato arahā ti vuccati** (in memorizing of No. 10) Kh III. **dasahi asaddhammehi sam° kāko** J III.127; — 10 heavenly attributes (**ṭhānāni**): āyu etc. D III.146; S V.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7-11): **dasannaṃ aññataraṃ ṭhānaṃ nigacchati** Dh 137 (=**das. dukkha-kāraṇānaṃ**, enum[d] v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA III.70. — 10 good gifts to the bhikkhu (see **deyyadhamma**) Nd[2] 523; PvA 7; 10 rules for the king: PvA 161; — dividing the Empire into 10 parts: PvA 111, etc. **vassa-dasa** a decade: **das' ev' imā vassa-dasā** J IV.396 (enum[d] under **vassa**); **dasa-rāja-dhammā** J II.367; **das' akkosa-vatthūni** DhA 1.212. — See on similar sets A V.1-310; D III.266-271. — 2. a larger unity, *a crowd*, a vast number (of time & space): (a) *personal*, often meaning "all" (cp. 10 sons of Haman were slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12): **dasa bhātaro** J 1.307; **dasa bhātikā** PvA 111; **dasa-kaññā-sahassa-parivārā** PvA 210 etc. — (b) *impersonal* (cp. 10×10=many times, *S.B.E.* 43, 3): **dasa-yojanika** consisting of a good many miles DhA III.291. **dasavassasahassāni dibbāni vatthāni paridahanto** ("for ever and aye") PvA 76, etc.

-kkhattuṃ [Sk. °kṛtvaḥ] ten times DhA 1.388; **-pada** (nt.) a draught-board (with 10 squares on each side); a pre-Buddhistic game, played with men and dice, on such a board D 1.6; Vin II.10=III.180 (°e kīḷanti); DA 1.85. **-bala,** [Sk. daśabala] endowed with 10 (supernormal) powers, Ep. of the Buddhas, esp. of Kassapa Buddha Vin 1.38=J 1.84; S II.27; Vism 193, 391; DhA 1.14; VvA 148, 206, etc. **-vidha** tenfold DhA 1.398. **-sata** ten times a hundred Vin 1.38 (°parivāro); Sn 179 (yakkhā); DhsA 198 (°nayano). **-sahassa** ten times a thousand (freq.); °ī in **dasa-sahassi-lokadhātu** Vin 1.12 (see **lokadhātu**).

Dasa[2] (-°) [Sk.-dṛśa; cp. dassa] seeing, to be seen, to be perceived or understood D 1.18 (**aññadatthu°** sure-seeing, all-perceiving=**sabbaṃ passāmī ti attho** DA 1.111); Sn 653 (**paṭiccasamuppāda°**), 733 (**sammad°**); J 1.506 (**yugamatta°**; v. l. dassa). — **duddasa** difficult to be seen or understood D 1.12 (**dhammā gambhīrā d.**; see **gambhīra**); M 1.167, 487; Sn 938; Dh 252; also as **sududdasa** Dh 36.

Dasaka (nt.) 1. a decad, decade, a decennial J IV.397; DhsA 316. **khiḍḍā°** the decad of play Vism 619; **cakkhu°** etc. sense-decads Vism. 553; *Comp.* 164, 250; **kāya°**, Vism. 588.

Dasana [Sk. daśana to ḍasati] a tooth Dāvs v.3 (d.-dhātu, the tooth relic of the Buddha).

Dasā (f.) & **dasa** (nt.) [Sk. daśā] unwoven thread of a web of cloth, fringe, edge or border of a garment D 1.7 (**dīgha°** long-fringed, of **vatthāni**); J V.187; DhA 1.180; IV.106 (**dasāni**). — **sadasa** (nt.) a kind of seat, a rug (lit. with a fringe) Vin IV.171 (=**nisīdana**); opp. **adasaka** (adj.) without a fringe or border Vin II.301=307 (**nisīdana**). **-anta** edge of the border of a garment J 1.467; DhA 1.180 sq., 391.

Dasika[1] (adj.) (-°) [Sk. dṛśika, cp. **dassin**] to be seen, to behold, being of appearance, only in **dud°** or frightful app., fierce, ugly SI .94 & id. p. (q. v. under **okoṭimaka**); J 1.504 (kodha, anger); PvA 24, 90 (of Petas). — *Note.* The spelling is sometimes °**dassika**: A II.85; Pug 51; PvA 90.

Dasika[2] (adj.) [fr. dasā] belonging to a fringe, in **dasika -sutta** an unwoven or loose thread Vin III.241; DhA IV.206 (°mattam pi not even a thread, i. e. nothing at all, cp. Lat. nihilum=ne-filum not a thread=nothing). See also **dasaka** under **dasā**.

Dassa (-°) [Sk. -darśa; cp. dasa[2]] to see or to be seen, perceiving, perceived Sn 1134 (**appa°** of small sight, not seeing far, knowing little=**paritta-dassa thoka-dassa** Nd[2] 69). Cp. **akkha°** a judge Miln 114. **-su°** easily perceived (opp. **duddasa**) Dh 252.

***Dassati**[1] [Sk. ***darś** in dadarśa pref. to **dṛś**; caus. darśayati. Cp. Gr. *δέρκομαι* to see; Oir. derc eye; Ags. torht; Goth. ga-tarhjan to make conspicuous. The regular Pāli Pres. is **dakkhiti** (younger **dakkhati**), a new formation from the aor. **addakkhi**=Sk. **adrākṣīt**. The Sk. Fut. **draksyati** would correspond formally to **dakkhati**, but the older **dakkhiti** points toward derivation from **addakkhi**. This new Pres. takes the function of the Fut.; whereas the Caus. **dasseti** implies a hypothetical Pres. ***dassati**. On **dakkhati**, etc. see also Kuhn, *Beitr.* p. 116; Trenckner, *Notes* pp. 57, 61; Pischel, *Prk. Gr.* § 554] to see, to perceive.

1. (pres.) base **dakkh** [Sk. drakṣ]: pres. (a) **dakkhati** Nd[2] 428 (=**passati**), 1st **dakkhāmi** ibid. (=**passāmi**), 2nd **dakkhasi** S 1.116; Pv II.1[13] (v. l. BB **adakkhi**); imper. **dakkha** Nd[2] 428 (=**passa**). — (b) **dakkhiti** Sn 909 (v. l. BB **dakkhati**), 3rd pl. **dakkhinti** Vin 1.16≈Sn p. 15 (v. l. BB **dakkhanti**); D 1.46. — aor. **addakkhi** (Sk. adrākṣīt) Vin II.195; S 1.117; Sn 208 (=**addasa** SnA 257), 841, 1131; It 47; J III.189; & **dakkhi** It 47; 1st sg. **addakkhiṃ** Sn 938. Spelling also **adakkhi** (v. l. BB at Pv II.1[13]) & **adakkhiṃ** (Nd[2] 423). — inf. **dakkhituṃ** Vin 1.179. — Caus. p.p. **dakkhāpita** (shown, exhibited) Miln 119. — Der. **dakkhin** (q. v.).

2. (pret.) base **dass** (Sk. darś & draṣ): aor. (a) **addasa** (Sk. adarśat) Sn 358, 679, 1016; J 1.222; IV.2; Pv II.3[23] (**mā addasa**=**addakkhiṃ** PvA 88); DhA 1.26; PvA 73, & (older, cp. **agamā**) **addasā** Vin II.192, 195; D 1.112; II.16; Sn 409 (v. l. BB **addasa**), 910 (id.); Miln 24, 1st sg. **addasaṃ** S 1.101; Nd[2] 423 & **addasaṃ** Sn 837 (=**adakkhiṃ** Nd[1] 185), 1st pl. **addasāma** Sn 31, 178, 459, 3rd pl. (**mā**) **addasuṃ** Pv II.7[6] (=**mā passiṃsu** PvA 102). — (b) **addasāsi,** 1st sg. **addasāsiṃ** Sn 937, 1145; Vv 35[52] (v. l. **addasāmi**), 3rd pl. **addasāsuṃ** Vin II.195; D II.16; M 1.153. — (c) shortened forms of aor. are: **adda** Th 1, 986; **addā** J VI.125, 126. — inf. **daṭṭhuṃ** Sn 685 (**daṭṭhukāma**); J 1.290; Pv IV.1[3] (=**passituṃ** PvA 219); PvA 48, 79; VvA 75. — ger. **daṭṭhu** (=Sk. dṛṣṭvā) Sn 424 (in phrase **nekkhammaṃ daṭṭhu khemato**)=1098; 681. Expl. at Nd[2] 292 with expl. of **disvā**=**passitvā**, etc. — grd. **daṭṭhabba** (to be regarded as) D II.154; PvA 8, 9, 10, etc., Vism 464; & **dassanīya** (see sep.). Also in Caus. (see below) & in **daṭṭhar** (q. v.).

3. (med.-pass.) base **diss** (Sk. dṛś): pres. pass. **dissati** (to be seen, to appear) Vin 1.16; Sn 194, 441, 688 (**dissare**), 956; J 1.138; Dh 304; Pv 1.8[4]; PvA 61 (**dissasi** you look, intrs.); ppr. **dissamāna** (visible) PvA 71, 6 (°**rūpa**), 162 (id.); VvA 78 (°**kāya**); Mhvs. VII.35, & der. **dissamānatta** (nt.) (visibility) PvA 103. — ger. **disvā** Sn 48, 409, 687 sq. It 76; PvA 67, 68, etc., & **disvāna** Vin 1.15; II.195; Sn 299, 415, 1017; Pv II.8[7], etc., also a ger. form **diṭṭhā**, q. v. under **adiṭṭhā**. — pp. **diṭṭha** (q. v.).

4. *Caus.* (of base 2) **dasseti** (Sk. darśayati), aor. **dassesi** & (exceptional) **dassayi**, only in **dassayi tumaṃ** showed himself at Pv III.2[4] (=**attānaṃ uddisayi** PvA 181) & III.2[16] (=**attānaṃ dassayi dassesi pākaṭo ahosi** PvA 185). 3rd pl. **dassesuṃ**; ger. **dassetvā**; inf. **dassetuṃ** to point out, exhibit, explain, intimate Dh 83; J 1.84, 200, 263, 266; II.128, 159; III.53, 82; PvA 4, 8,

16 (ovādaṇ d. give advice), 24, 45, 73 etc. — to point to (acc.) PvA 151 (sunakhaṇ), 257 (dārakaṇ). — to make manifest, to make appear, to show or prove oneself; also intr. to appear J II.154 (dubbalo viya hutvā attānaṇ dassesi: appeared weak); VI.116; Pv III.2[3] (=sammukhībhāvaṇ gacchanti PvA 181); PvA 13 (mitto viya attānaṇ dassetvā: acting like a friend), Miln 271. Esp. in phrase attānaṇ dasseti to come into appearance (of Petas): PvA 32, 47, 68, 79, etc. (cp. above dassayi). — pp. **dassita.**

Dassati[2] fut. of dadāti, q. v.

Dassana (nt.) [Sk. darśana, see dassati[1]] — 1. *Lit.* seeing, looking; noticing; sight of, appearance, look. Often equivalent to an infinitive "to see," esp. as dat. **dassanāya** in order to see, for the purpose of seeing (cp. dassana-kāma daṭṭhu-kāma): [Bhagavantaṇ] dassanāya M II.23, 46; A I.121; III.381; Sn 325. — (a) (nt.) "sight" D II.157 (visūka°, looking on at spectacles); A III.202 (+savana hearing); IV.25 sq. (bhikkhu°); Sn 207 (muni°, may be taken as 2, cp. SnA 256), 266 (=pekkhaṇa KhA 148); Dh 206 (ariyānaṇ d., cp. ariyānaṇ dassāvin), 210 (appiyānaṇ), 274; Vv 34[2]; VvA 138 (sippa° exhibition of art, competition). — (b) adj. as (-°) "of appearance" (cp. °dasa) Sn 548 (cāru° lovely to behold); PvA 24 (bhayānaka° fearful to look at), 68 (bibhaccha°). — 2. *Appld.* (power of) perception, faculty of apperception, insight, view, theory; esp. (a) in comb[n] **ñāṇa-dassana** either "knowing & seeing," or perhaps "the insight arising from knowledge," perfect knowledge, realization of the truth, wisdom (cp. ñāṇa): S I.52; II.30; V.28, 422, M I.195 sq., 241, 482 (Gotamo sabbaññū sabba-dassāvī aparisesaṇ ñ-d °ṇ paṭijānāti; id. II.31); D III.134 A I.220; II.220; IV.302 sq.; cp. ñ-d-paṭilābha A I.43; II.44 sq.; III.323; ñ-d-visuddhi M I.147 sq. Also with further determination as **adhideva-ñ-d**° A IV.428; **alam-ariya**° S III.48; IV.300; V.126 sq.; M I.68, 71, 81, 207, 246, 440 sq., A I.9; III.64, 430; V.88; **parisuddha** A III.125; **maggâmagga**° A V.47; **yathābhūta**° A III.19, 200; IV.99, 336; V.2 sq., 311 sq.; **vimutti**° S I.139; V.67; A III.12, 81, 134; IV.99, 336; V.130; It 107, 108; Miln 338. See also vimutti. — (b) *in other contexts:* ariyasaccāna-dassana Sn 267; ujubhūta° S V.384, 404; dhamma° (the right doctrine) S V.204, 344, 404; A III.263; pāpa° (a sinful view) Pv IV.3[56]; viparīta° A III.114; IV.226; V.284 sq. (and a°), 293 sq. sammā° (right view) S III.189; A III.138; IV.290; V.199; sabbalokena d. S IV.127; sahetu d. S V.126 sq.; suvisuddha d. S IV.191. — S III.28, 49; M II.46; III.157; Sn 989 (wisdom: Jinānaṇ eta d. corresponding with ñāṇa in preceding line); Dhs 584, 1002 (insight: cp. *Dhs. trsl.* p. 256). — (adj.) perceiving or having a view (cp. dasseti) S I.181 (visuddha°); Th 1, 422. (c) *as nt.* from the Caus. dasseti: pointing out, showing; implication, definition, statement (in Com. style) PvA 72 often as °**ākāra**-dassana: PvA 26 (dātabba°), 27 (thomana°), 35 (kata°) & in **dassanatthaṇ** in order to point out, meaning by this, etc. PvA 9, 68. — 3. **adassana** not seeing S I.168 - Sn 459; invisibility J IV.496 (°ṇ vajjati to become invisible); wrong theory or view A V.145 sq.; Sn 206; Pug 21.

-anuttariya (nt.) the pre-eminence or importance of (right or perfect) insight; as one of the 3 anuttariyāni, viz. d°, paṭipadā°, vimutta° at D III.219, 250, 281; A III.284, 325; **-kāma** (adj.) desirous of seeing A I.150; IV.115; Miln 23; **-bhūmi** the level or plane of insight Nett 8, 14, 50; **-sampanna** endowed with right insight" S II.43 sq., 58.

Dassanīya (adj.) [Sk. darśanīya; grd. formation of dassana, also as dassaneyya] fair to behold, beautiful, good-looking (=dassituṇ yutta DA I.141), often in formula **abhirūpa d. pāsādika paramāya vaṇṇapokkharatāya samannāgata** to express matchless physical beauty: D I.114; S II.279; PvA 46 etc. Also with abhirūpa & pāsādika alone of anything fair & beautiful: D I.47. — Vin IV.18; S I.95; J III.394; Pug 52, 66; DA I.281; PvA 44 (=subha), 51 (=rucira). — Comparative **dassanīyatara** S I.237; Sdhp 325: DhA I.119.

Dassaneyya (adj.) =dassanīya J V.203 (**bhusa°**).

Dassāvitā (f.) [abstr. to dassāvin] seeing, sight (-°) Miln 140 (guṇavisesa°).

Dassāvin (adj.-n.) [Sk. *darśavant] full of insight, seeing, perceiving, taking notice of. In comb[n] with °**ñū** (knowing) it plays the part of an additional emphasis to the 1st term — knowing & seeing i. e. having complete or highest knowledge of, gifted with "clear" sight or intuition (see jānāti passati & cp. ñāṇa-dassana). — (a) As adj. -°: seeing, being aware of, realizing; anicca° S III.1; ādīnava° S II.194; IV.332; M I.173; A V.181 sq.; pariyanta° A V.50 sq.; bhaya° S V.187; It 96; esp. in phrase anumattesu vajjesu bhaya° D I.63 = It 118 (cp. bhaya-dassin); lokavajjabhaya° S I.138; **sabba**° (+sabbaññū) M I.482 (samaṇo Gotamo s° s°); II.31; Miln 74 (Buddho s° s°); cp. M Vastu III.51 sarvadarśāvin; sāra° Vin II.139. — (b) (n.) one who sees or takes notice of, in phrase ariyānaṇ dassāvī (+sappurisānaṇ dassāvī & kovido) M I.8; S III.4; opp. **adassāvī** one who disregards the Noble Ones S III.3, 113; M III.17; Dhs 1003 (cp. DhsA 350).

Dassika (-°): see dasika[1].

Dassita[1] [Sk. darśita, pp. of dasseti[1]] shown, exhibited, performed Vin IV.305; J I.330. Cp. san°

Dassita[2] at J VI.579 accord. to Kern (*Toev.* p. 114) = Sk. daṇśita mailed, armed.

Dassin (-°) (adj.) [Sk. °darśin] seeing, finding, realizing, perceiving. Only in cpds., like attha° Sn 385; ananta° S I.143; ādīnava° Sdhp 409; ekanga° Ud 69; jātikkhaya° Sn 209; It 40; ñāṇa° Sn 478 (=sacchikata-sabbaññuta-ñāṇa SnA 411; cp. dassāvin); tīra° S III.164 sq.; A III.368, cp. tīra-dakkhin; dīgha° (=sabbadassāvin) PvA 196; bhaya° Dh 31 (°dassivā = dassī vā ?), 317; It 40; DA I.181 (=bhaya dassāvin); viveka° Sn 474, 851.

Dassimant see attha°.

Dassu [Sk. dasyu, cp. dāsa] enemy, foe; robber, in **dassukhīla** robber-plague D I.135, 136 (=corakhīla DA I.296).

Dassetar [Sk. darśayitṛ, n. agent to dasseti] one who shows or points out, a guide, instructor, teacher A I.62, 132 = It 110.

Dasseti Caus. of dassati[1] (q. v.).

Dasso n. pl. of dāsī.

Daha [Sk. draha, through metathesis fr. hrada, **hlād,** see hilādate] a lake D I.45 (udaka°); J I.50; II.104; V.412; Miln 259; PvA 152; Dpvs I.44.

Dahati[1] (dahate) [Sk. dadhāti to put down, set up; ***dhe** = Gr. *τίθημι*, Lat. facio, Ohg. tuon, Ags. dōn = E. to do. See also dhātu] to put, place; take for (acc. or abl.), assume, claim, consider D I.92 (okkākaṇ pitāmahaṇ = ṭhapeti DA I.258); S III.113 (mittato daheyya); A IV.239 (cittaṇ d. fix the mind on); Sn 825 (bālaṇ dahanti mithu aññamaññaṇ = passanti dakkhanti, etc. Nd[1] 163). Pass **dhīyati** (q. v.); grd. **dheyya** (q. v.). — *Note.* dahati is more frequent in comb[n] with prefixes & compositions like ā°, upa°, pari°, sad°, san°, samā°, etc.

Dahati[2] = ḍahati to burn; as dahate Pv II.9[8] (=dahati vināseti PvA 116).

Dahana [Sk. dahana, to dahati, orig. " the burner "] fire Vism 338 (°kicca); ThA 256; Dāvs v.6; Sdhp 20.

Dahara (adj.) [Sk. dahara & dahra for dabhra to dabhnoti to be or make short or deficient, to deceive] small, little, delicate, young; a young boy, youth, lad D 1.80, 115; S 1.131; 11.279 (daharo ce pi paññavā); M 1.82; 11.19, 66; A v.300; Sn 216, 420 (yuvā+), 578 (d. ca mahantā ye bālā ye ca paṇḍitā sabbe maccuvasaṇ yanti); J 1.88 (daharadahare dārake ca dārikāyo), 291 (°itthī a young wife); 11.160, 353; 111.393; Dh 382; Pv IV.1[60] (yuvā); DhA 1.397 (sāmaṇera); DA 1.197 (bhikkhū), 223 (=taruṇa), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Opposed to **mahallaka** J IV.482; to **vuḍḍha** Vism 100. - f. **daharā** Vv 31[5] (young wife) (+yuvā VvA 129) & **dahari** J IV.35; V.521; Miln 48 (dārikā).

Daharaka = dahara, young Miln 310. — f. °**ikā** a young girl Th 2, 464, 483.

Dāṭhā (f.) [Sk. daṇṣṭrā to ḍasati (q. v.), cp. also daṭṭha] a large tooth, fang, tusk; as adj. (-°) having tusks or fangs D 11.18 (susukkha°); J 1.505 (uddhaṭa-dāṭho viya sappo); IV.245 (nikkhanta°); DhA 1.215; PvA 152 (kaṭhina°); Sdhp 286.

-āvudha [Sk. daṇṣṭrāyudha] using a tusk as his weapon J V.172; **-danta** a canine tooth KhA 44; **-balin** one whose strength lies in his teeth (of a lion) Sn 72.

Dāṭhikā (f.) [Sk. *dāḍhikā = Prk. for daṇṣṭrikā] beard, whiskers Vin 11.134 (na d. ṭhapetabbā, of the bhikkhus); J 1.305; V.42 (tamba°), 217 (mahā° having great whiskers); DA 1.263 (parūḷha-massu° with beard & whiskers grown long).

Dāṭhin (adj.) [cp. Sk. daṇṣṭrin] having tusks J 11.245; IV.348; Th 1, p. 1; Sdhp 286.

Dātar [Sk. dātṛ, n. ag. of dadāti to give; cp. Gr. *δώτωρ* & *δοτήρ*] a giver, a generous person Pgdp 50. — **adātā** one who does not give, a miser Pv 11.8[2]; otherwise as na dātā (hoti) A 11.203; It 65.

Dātta (nt.) [Sk. dātra, to **dā**, Sk. dāti, dyati to cut, divide, deal out; cp. Gr. *δατέομαι*, *δαίομαι* & see dāna, dāpeti, dāyati] sickle, scythe Miln 33.

Dāna (nt.) [Ved. dāna, **dā** as in dadāti to give & in dāti, dyāti to deal out, thus: distribution (scil. of gifts); cp. Gr. *δάνος* (present), Lat. damnum (E. damages); Gr. *δῶρον*, Lat. donum; also Ags. tīd (= E. tide, portion, i. e. of time), & tīma (= E. time). See further dadāti, dayati, dātta, dāpeti. Def[n] at Vism 60: dānaṇ vuccati avakhaṇḍanaṇ] (*a*) giving, dealing out, gift; almsgiving, liberality, munificence; esp. a charitable gift to a bhikkhu or to the community of bhikkhus, the Sangha (cp. deyyadhamma & yañña). As such it constitutes a meritorious act (puññaṇ) and heads the list of these, as enumerated in order, dānamaya puññaṇ, sīlamaya p., bhāvanāmaya p. viz. acts of merit consisting of munificence, good character & meditation (D 111.218 e. g.; cp. cāga, puñña, sīla). Thus in formula dānâdīni puññāni katvā J 1.168; PvA 66, 105; cp. cpds. under °maya. — (*b*) Special merit & importance is attached to the **mahādāna** the great gift, i. e. the great offering (of gifts to the Sangha), in character the buddhistic equivalent of the brahmanic mahāyajña the chief sacrifice. On 16 Mahādānas see Wilson *Hindu Caste* 413; on 4 Beal. *Chinese Texts* 88. — A IV.246; J 1.50, 74; V.383 (devasikaṇ chasatasahassa-pariccāgaṇ karonto mahādānaṇ pavattesi " he gave the great largesse, spending daily 600,000 pieces "); PvA 19, 22, 75, 127, etc. — (*c*) Constituents, qualities & characteristics of a dāna: 8 objects suitable for gifts form a standard set (also enum[d] as 10), viz. anna pāna vattha yāna mālā gandha-vilepana seyyāvasatha padīpeyya (bread, water, clothes, vehicle, garlands, scented ointment, conveniences for lying down & dwelling, lighting facility) A IV.239; cp. Pv 11.4[9] & see °vatthu & deyya-dhamma. *Eight* ways of giving alms at D 111.258 = A IV.236, *five* ways, called sappurisa-dāna (& asapp°) at A 111.171 sq.; *eight* sapp° at A IV.243. *Five* manners of almsgiving metaphorically for sīlas 1-5 at A IV.246 = DA 1.306. *Five* characteristics of a beneficial gift at A 111.172, viz. saddhāya dānaṇ deti, sakkaccaṇ d.d., kālena (cp. kāladāna A 111.41), anuggahitacitto, attānañ ca parañ ca anupahacca d.d. — (*d*) Various passages showing practice & value of dāna: Vin 1.236; D 1.53 (+dama & saṇyama; cp. It 15; PvA 276); 11.356 sq. (sakkaccaṇ & a°); A IV.392 sq. (id.); D 111.147 sq., 190 sq., 232; S 1.98 (dānaṇ dātabbaṇ yattha cittaṇ pasīdati); A 1.91 It 98 (āmisa° and dhamma°, material & spiritual gifts); A 1.161; 111.41 (dāne ānisaṇsā); IV.60, 237 sq. (mahapphala), 392 sq. (°ssa vipāka); V.269 (petānaṇ upakappati); J 1.8 (aggaḷa°); 11.112 (dinna°), 111.52 (id.); Sn 263, 713 (appaṇ dānaṇ samaṇa-brāhmaṇānaṇ) PvA 54 (āgantuka° gift for the new-comer); Sdhp 211-213. - **adāna** withholding a gift, neglect of liberality, stinginess Pv 11.9[45]; Miln 279; PvA 25; cp. °sīla under cpds.: **atidāna** excessive almsgiving Pv 11.9[45] (cp. PvA 129); Miln 277.

-agga [Sk. dānāgara, cp. bhattagga, salākagga; see Trenckner, *Notes* p. 56] a house where alms or donations are given, a store-house of gifts, fig. a source or giver of gifts, a horn of plenty J VI.487; DhA 1.152, 189; Miln 2; PvA 121, 124, 127, 141. A possible connection w. agga = āgra is suggested by comb[n] dānāni mahā-dānāni aggaññāni A IV.246; **-ādhikāra** supervision or charge of alms-distributing PvA 124 (cp. Pv 11.9[27]); **-ānisaṇsa** praise of generosity PvA 9; cp. A 111.41; **-upakaraṇa** means or materials for a gift PvA 105; **-upapatti** (read **uppatti** at D 111.258) an object suitable for gifts, of which 8 or 10 are mentioned (see above *c*) A IV.239 D 111.258; **-kathā** talk or conversation about (the merit & demerit of) almsgiving, one of the anu-pubbi-kathā Vin 1.15, 18; **-dhamma** the duty or meritorious act of bestowing gifts of mercy (cp. deyya-dhamma) PvA 9; **-pati** " lord of alms," master in liberality, a liberal donor (def. by Bdhgh °as: yaṇ dānaṇ deti tassa pati hutvā deti na dāso na sahāyo DA 1.298) D 1.137 (+saddho & dāyako, as one of the qualifications of a good king); A 111.39; IV.79 sq. (+saddho); Sn 487; Pv 1.11[4] (+amaccharin); J 1.199; Miln 279 sq.; Sdhp 275, 303; **-puñña** the religious merit of almsgiving or liberality (see above *a*) PvA 73; **-phala** the fruit of munificence (as accruing to the donor) A 111.39; IV.79; Pv 11.8[3] (°ṇ hoti paramhi loke: is rewarded in the life to come, cp. It 19); PvA 8 (cp. Pv 1.1); **-maya** consisting in giving alms or being liberal (see above *a*) D 111.218 (puññakiriya-vatthu); Vbh 135 (kusala-cetanā), 325 (puñña); PvA 8 (puñña), 60 (id.), 9 (kusala-kamma), 51, etc.; **-vaṭṭa** alms J VI.333; **-vatthu** that which constitutes a meritorious gift; almsgiving, beneficence, offering, donation D 111.258 = A IV.236; PvA 20 (=annapānādika dasavidha dātabbavatthu PvA 7); **-veyyāvaṭika** services rendered at the distribution of gifts DhA 111.19; **-saṇvibhāga** liberal spending of alms D 111.145, 169; A 1.150, 226; 111.53, 313; V.331; It 19; Vism 306; freq. with °*rata* fond of giving alms S V.351, 392; A IV.6 (vigatamalamaccherena cetasā), 266 (id.); **-salā** a hall, built for the distribution of alms & donations to the bhikkhus & wanderers J 1.231, 262; IV.402 (six); V.383 (id.); **-sīla** liberal disposition PvA 89; usually as **adāna-sīla** (adj.) of miserly character, neglecting the duty of giving alms Sn 244; Pv 11.8[3] (°ā na saddahanti dānaphalaṇ hoti paramhi loke); PvA 45 (=adāyaka), 59 (+maccharin), 68 (id.).

Dānava [Sk. dānava] a kind of Asuras or Titans, the offspring of Danu J 111.527; V.89; Miln 153; Dpvs XVII.98.

Dāni (adv.) [shortened form for **idāni**, q. v.] now, Vin I.180; II.154; S I.200, 202; II.123; IV.202; J II.246; Miln 11, etc.

Dāpana: see vo°.

Dāpita [Sk. dāpayita pp. of dāpeti[1]] given, sent PvA 6; Mhvs VII.26.

Dāpeti[1] [Sk. dāpayati, **dap** fr. **dā** (see dadāti & dayati) = deal out, spend, etc., cp. Gr. *δάπτω*, *δαπάνη* (expenditure), *δεῖπνον* (meal); Lat. daps (id.), damnum (expense fr. *dapnom). See also dātta & dāna] to induce somebody to give, to order to be given, to deal out, send, grant, dedicate J VI.485; PvA 46; aor. **dāpesi** J IV.138; DhA I.226, 393 (sent); PvA 5 (id.), 31; fut. **dāpessati** J II.3; DhA 371. Cp. ava°.

Dāpeti[2] [Sk. drāvayati & drapayati, Caus. to **dru**, see davati] to cause to run J II.404.

Dāma (nt.) [Sk. dāman to dyati to bind (Gr. *δίδημι*), ***dē**, as in Gr. *δέσμα* (rope), *διάδημα* (diadem), *ὑπόδημα* (sandal)] a bond, fetter, rope; chain, wreath, garland S IV.163 (read dāmena for damena), 282, (id.); A III.393 (dāmena baddho); Sn 28 (= vacchakānaṃ bandhanatthāya katā ganthitā nandhipasayuttā rajjubandhanavisesā); Vism 108. Usually -°, viz. anoja-puppha° J I.9; VI.227; olambaka° VvA 32; kusuma° J III.394; gandha° J I.178; VvA 173, 198; puppha° J I.397; VvA 198; mālā° J II.104; rajata° J I.50; III.184; IV.91; rattapuppha° J III.30; sumana° J IV.455.

Dāya[1] [Sk. dāva, conflagration of a forest; wood = easily inflammable substance; to dunoti (to burn) caus. dāvayati, cp. Gr. *δαίω* (to burn) & P. dava[1]] wood; jungle, forest; a grove Vin I.10 (miga°), 15, 350; II.138; S II.152 (tiṇa°); IV.189 (bahukaṇṭaka d. = jungle); A V.337 (tiṇa°); J III.274; VI.278. See also dāva.

-pāla a grove keeper Vin I.350; M I.205.

Dāya[2] [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D I.87≈(in phrase rājadāya brahmadeyya, a king's grant; cp. rājadattiya); J IV.138; V.363; VI.346. Cp. dāyāda & brahmadeyya.

Dāyaka [Sk. dāyaka, **dā** as in dadāti & dāna] (adj.) giving, bestowing, distributing, providing (usually -°); (n.) a donor, benefactor; a munificent person M I.236 sq.; A I.26, 161; II.64, 80; III.32, 336; IV.81; Sn p. 87; It 19 (ito cutā manussattā saggaṃ gacchanti dāyakā); J V.129 (kaṇḍa°); Pv I.1[1] sq.; I[2]; 4[2]; 5[5]; DA I.298; PvA 113 (= dada); Miln 258 (°ānaṃ dakkhiṇā); Sdhp 276. — f. **dāyikā** Vin II.216 (bhikkhā°), 289 (khīrassa). — **adāyaka** a stingy person, one who neglects almsgiving (cp. adānasīla) Pv I.11[9]; f. °ikā Pv I.9[3].

Dāyajja (nt.) [Sk. dāyādya; see dāyāda] inheritance Vin I.82; D III.189; A III.43; J I.91; Vism 43 sq.; dowry J III.8. — (adj.) one who inherits Vin III.66 (pituno of the father).

-upasampadā, lit. the Upasampadā by way of inh., a particular form of ordination conferred on Sumana & Sopāka, both novices seven yrs. old DhA IV.137.

Dāyati [Sk. dāti & dyāti (**dā**) to cut, divide, etc.; cp. dayati, dātta, dāna] to cut, mow, reap, caus. dāyāpeti to cause to be cut or mowed DhA III.285.

Dāyana (nt.) [see dayati] cutting; °**agga** the first of what has been cut (on fields) DhA I.98; °**atthaṃ** for the purpose of mowing DhA III.285.

Dāyāda [Sk. dāyāda = dāya + ā-da receiving the (son's) portion, same formation on ground of same idea as Lat. heres = *ghero + ē-do receiver of what is left; see Brugmann, *Album Kern* p. 29 sq.] heir M I.86 = Nd[2] 199; S I.69, 90; IV.72; A III.72 sq.; II.181; VI.151; Kh VIII.5. Often fig. with **kamma**° one who inherits his own deeds (see kamma 3 A *b* & cpds.): M I.390 sq.; A V.289; & as **dhamma**° (spiritual heir) opposed to **āmisa**° (material h.): M I.12; It 101; also as dhamma° D III.84; as **brahma**° M II.84; D III.83. — **adāyāda** not having an heir S I.69; J V.267. See dāyajja & dāyādaka.

Dāyādaka [= dāyāda] heir M II.73; Th 1, 781, 1142; f. °ikā Th 2, 327 (= dāyajjarahā ThA 234).

Dāyika (adj.) = dāyaka PvA 157; Sdhp 211, 229.

-Dāyin (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing PvA 121 (icchit' icchita°), 157 (= [kāma] dada); Sdhp 214 (dānagga°).

Dāra & Dārā (f.) [Sk. dāra (m.) & dārā (f.), more freq. dārā (m.pl.); instr. sg. dārena J IV.7; Pv IV.1[77], etc.; instr. pl. dārehi Sn 108 (sehi d. asantuṭṭho not satisfied with his own wife), loc. pl. dāresu Sn 38 (puttesu dāresu apekkhā), orig. "wives, womenfolk," female members of the household = Gr. *δοῦλος* (slave; Hesychius: *δοῦλος* = *ἡ οἰκία*; cp. also origin of Germ. frauenzimmer & E. womanhood). Remnants of pl. use are seen in above passage. fr. Sn.] a young woman, esp. married woman, wife. As **dārā** f. at Nd[2] 295 (d. vuccati bhariyā) & It 36; f. also **dārī** maiden, young girl Pv I.11[5]. Otherwise as **dāra** (coll-masc.): Dh 345; J I.120; II.248; IV.7; V.104, 288; VvA 299 (°paṭiggaha). — **putta-dārā** (pl.) wife & children Sn 108, 262; J I.262; cp. saputtadāra with w. & ch. Pv IV.3[47]; putta ca dārā ca Sn 38, 123. Freq. in definition of sīla No. 3 (kāmesu micchācārin or abrahmacariyā, adultery) as sakena dārena santuṭṭha A III.348; V.138; Sn 108 (a°); Pv I[77], etc. — **paradāra** the wife of another M I.404 sq.; Dh 246, 309; Sn 396 (parassa d.) PvA 261.

Dāraka [Sk. dāraka, cp. dāra & Gr. *δοῦλος* (slave)] a (young) boy, child, youngster; a young man. f. **dārikā** girl (see next) Vin I.83; J I.88 (dārake ca dārikāyo boys & girls); II.127; VI.336; Pv I.12[7] (= bāla° PvA 65); DhA I.99 (yasa° = yasa-kulaputta); Miln 8, 9; PvA 176. — Freq. as **gāmadārakā** (pl.) the village-boys, street-urchins J II.78, 176; III.275.

-tikicchā the art of infant-healing D I.12 (= komārabhacca-vejjakamma DA I.98).

Dārikā (f.) [Sk. dārikā, see dāraka] a young girl, daughter J III.172; VI.364; Miln 48, 151; PvA 16 (daughter), 55, 67, 68.

Dāru (nt.) [Sk. dāru, ***dereu̯o** (oak) tree; cp. Av. dāuru (wood) Gr. *δόρυ* (spear), *δρῦς* (oak); Lat. larix (fr. *dārix) = larch; Oir. daur (oak); Goth. triu, Ags. treo = tree. Also Sk. dāruṇa, Lat. dūrus (hard) etc., Oir. dru strong. See also dabba[2], dabbī & duma] wood, piece of wood; pl. woodwork, sticks A I.112; It 71; Dh 80; J II.102; III.54; VI.366; DhA I.393; PvA 76 (candana°), 141.

-kuṭikā a hut, log-house Vin III.43; **-kkhandha** pile of wood PvA 62; **-gaha** a wood yard Vin III.42 sq.; **-ghaṭika** wooden pitcher ThA 286. **-cīriya** "wood-barked" Np, DhA II.35. **-ja** made of wood S I.77; Dh 345; **-dāha** the burning of wood S I.169; **-dhītalikā** a wooden doll Vin III.36, 126; **-patta** a wooden bowl Vin II.112, 143; **pattika** one who uses a wooden bowl for collecting alms D I.157; III.22; DA I.319; **pādukā** a wooden shoe, a clog Vin II.143; **-bhaṇḍa** wooden articles Vin II.143 (specified), 170, 211; **-maṇḍalika** a wooden disk DhA III.180; **-maya** wooden VvA 8; DhA I.192; **-yanta** a wooden mill Vism 595; **-saṅghāta** (-yāna) "a vehicle constructed of wood," i. e. a boat J V.194; **-samādahāna** putting pieces of wood together S I.169.

Dāruka (cp. dāru] a log S I.202 = Th 1, 62 = DhA III.460; adj. made of wood Th 2. 390 (°cillaka, a wooden pot; see ThA 257).

Dāruṇa (adj.) [Ved. dāruṇa, to dāru (" strong as a tree "), cp. Gr. *δρυόν=ἰσχυρόν* Hesych; Lat. dūrus; Oir. dron (firm), Mir. dūr (hard) Ags. trum] strong, firm, severe; harsh, cruel, pitiless S I.101; II.226; Sn 244; Dh 139; J III.34; Pv IV.3[6] (=ghora PvA 251); Miln 117 (vāta); PvA 24, 52 (=ghora), 159 (sapatha a terrible oath=ghora), 181 (=kurūrin), 221 (°kāraṇa); Sdhp 5, 78, 286.

Dālana [f. dalati] see vi°.

Dālikā & Dālima [Sk. dālika the colocynth & dāḍima the pomegranate tree] in °laṭṭhi a kind of creeper; equivalent to takkāri (?) Th 2, 297 (dālikā)=ThA 226 (dālikā & dālima).

Dāḷiddiya (& daḷiddiya) (nt.) [Sk. *dāridrya] poverty D III.65, 66; A III.351 sq.; J I.228; Dāvs II.60; Sdhp 78.

Dāleti see dalati.

Dāva [Sk. dāva, see dava[1] & daya[1]] in °**aggi** a jungle-fire J I.213; III.140; Vism 470; DhA I.281.

Dāvika (adj.) in piṇḍa°, a cert. rank in the army (v. l. piṇḍa-dāyika) D I.51=Miln 331 (DA I.156: sāhasika-mahāyodhā, etc., with popular expl. of the terms piṇḍa & davayati).

Dāsa [Ved. dāsa; orig. adj. meaning "non-Aryan," i. e. slave (cp. Gr. *βάρβαρος*, Ger. sklave - slave); Av. dāha = a Scythian tribe. Also connected w. dasyu (see dassukhīla)] a slave, often comb[d] w. f. dāsī. Def. by Bdhgh as " antojāto " (DA I.300), or as " antojātadhanakkīta-karamarânīta-sāmaṃ dāsabyaṃ upagatānaṃ aññataro " (ibid. 168). — In phrase **dāsā ca kammakarā** " slaves & labourers " Vin I.243, 272; II.154; as dāso kammakaro " a slave-servant " D I.60 (cp. d.-kammakara). — Vin I.72, 76 (dāso na pabbājetabbo: the slave cannot become a bhikkhu); D I.72; M II.68 (fig. taṇhā°); J I.200, 223; III.343 (bought for 700 kahāpaṇas), 347; Pug 56; PvA 112.

-kammakara (porisa) a slave-servant, an unpaid labourer, a serf Vin I.240; A I.206; D III.189; DhA IV.1; **-gaṇa** a troop of slaves Pv IV.1[41]; **-purisa** a servant J I.385; **-porisa** a servant, slave Sn 769 (cp. Nd[1] 11, where 4 kinds of d. are mentioned); **-lakkhaṇa** fortune-telling from (the condition of) slaves D I.9.

Dāsaka=dāsa in °**putta** a slave, of the sons of the slaves, mentioned as one of the sipp' āyatanas at D I.51≈ (expl. by Bdhgh as balavasinehā-gharadāsa-yodhā DA I.157). — **sadāsaka** with slaves, followed by slaves Vv 32[4]. — f. **dāsikā** a female slave (=dāsī) M I.126; J VI.554.

Dāsabyatā (f.)=dāsavya Sdhp 498.

Dāsavya & Dāsabya (nt.) [cp. Sk. dāsya] the condition of a slave, slavery, serfdom D I.73; M I.275 (b); J I.226; DA I.168 (b), 213; DhA III.35; PvA 112, 152.

Dāsitta (nt.) [Sk. dāsītva] the status of a (female) slave Miln 158.

Dāsima a species of tree J VI.536.

Dāsiyā=dāsikā, a female slave J VI.554.

Dāsī (f.) [Sk. dāsī, cp. dāsa. Nom. pl. dasso for dāsiyo J IV.53; in cpds. dāsi°] a female servant, a handmaiden, a slave-girl Vin I.217, 269, 291; II.10 (kula°), 78=III.161; M I.125; II.62 (ñāti°); Pv II.3[21] (ghara°); PvA 46, 61, 65. — Cp. kumbha°.

-gaṇa a troop of slave-girls J II.127; **-dāsā** (pl.) maid- & man-servants DhA I.187; freq. to cpd. d-d-*paṭiggahaṇa* slave-trading D I.5≈(cp. DA I.78); **-putta** the son of a slave, an abusive term (gharadāsiyā va putto Dh I.257; cp. Sk. dāsīsuta) D I.93 (°vāda); **-bhoga** the possessions of a slave Vin III.136.

Dāha see ḍāha.

Di° secondary base of numeral " 2," contracted fr. dvi: see under **dvi** B I.4.

Dikkhita [Sk. dīkṣita " having commenced the preparatory rites for sacrifice "] initiated, consecrated, *cira*° initiated long since S I.226=J V.138, 139 (where dakkhita, q. v.; Com. cira-pabbājita).

Digucchā (f.) [=jigucchā; Sk. jugupsā] disgust DhsA 210 (asuci°).

Dighacchā (f.) [=jighacchā] hunger A II.117.

Dighañña (adj.) [for jighañña=Sk. jaghanya fr. janghā] inferior, low, last, hindmost (i. e. westward) J V.24 (where the Com. seems to imply a reading jighacchaṃ with meaning of 1st sg. pot. intens. of ghas, but d. is evidently the right reading), 402, 403 (°rattiṃ at the end of the night).

Dicchati [Sk. ditsati, Desid. fr. dadāti, base 4, q. v.] to wish to give, to be desirous of giving S I.18, 20 (dicchare 3rd pl.); J IV.64.

Dija see under **dvi** B I.4.

Diṭṭha[1] [Sk. dṛṣṭa, pp. of *dassati] 1. seen; a° not seen D I.222 (a°+avedita asacchikata); M I.3 sq. (diṭṭhaṃ diṭṭhato sañjānāti); Sn 147 (diṭṭhā vā ye vā addiṭṭhā), 995 (na me diṭṭho ito pubbe na ssuto . . . Satthā); J II.154; III.278; Pv I.2[3] (sāmaṃ d.=seen by yourself); 3[3] (id.). — nt. **diṭṭhaṃ** a vision J III.416. — Since sight is the principal sense of perception as well as of apperception (cp. cakkhu), that which is seen is the chief representation of any sense-impression, & **diṭṭha** comb[d] with **suta** (heard) and **muta** (sensed by means of smell, taste & touch), to which **viññāta** (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition & recognition. Thus **diṭṭha+suta** stands collectively for the whole series Sn 778, 812, 897, 1079; Pv IV.1[3]; diṭṭha suta muta (see Nd[2] 298 for detail & cp. diṭṭhiyā sutiyā ñāṇena) Sn 790, 901, 914, 1082, 1086, 1122 (na tuyhaṃ adiṭṭhaṃ asutaṃ amutaṃ kiñcanaṃ atthi=you are omniscient); d. suta **muta viññāta** in the same sense as Sn 1122 in "yaṃ sadevakassa lokassa d. s. m. v. sabbaṃ taṃ Tathāgatena abhisambuddhaṃ" of the cognitive powers of the Tathāgata D III.134=Nd[2] 276=It 121; D III.232; Sn 1086, 1122. — 2. known, understood M I.486; Sn 761; diṭṭha pañha a problem or question solved J VI.532. See also conclusion of No. 1. — 3. (adj.) visible, determined by sight, in conn. with **dhamma** meaning the visible order of things, the world of sensation, *this* world (opp. samparāyika dhamma the state after death, the beyond). Usually in cpds. (-°): of this world, in this world. — diṭṭhadhamma Vin II.188; D III.222 sq.; A I.249; II.61; Nd[2] 297 (=ñātadhamma); DA I.278; Sdhp 470. — °*abhinibbuta* attained to Nibbāna in this birth A I.142; Sn 1087 (see Nibbāna); °*nibbāna* earthly N. D I.36; DA I.121; °*sukhavihāra* (& °in) happy condition (or faring well) in this world Vin II.188; M I.40, 331, 459; S II.239; Dhs 577, 1283; DhsA 296; °*vedanīya* to be perceived in this condition A I.249, 251; PvA 145. — Freq. in loc. **diṭṭhe dhamme** (in this world) It 17 (attha, opp. samparāyika attha), or **diṭṭhe va dhamme** (already or even in the present existence) D I.156, 167, 177, 196; III.108; M I.341 sq., 485; II.94, 103; A II.155, 167; III.429; Sn 141, 343, 1053; It 22, 23, etc. — In the same sense **diṭṭhadhammika** (adj.) belonging or referring to this world or the present existence, always contrasted with **samparāyika** belonging to a future state: Vin I.179; III.21; D III.130; A I.47, 98; Nd[2] 26; It 16; VvA 149; PvA 131, etc.

-ānugati imitation of what one sees, emulation, competition S II.203; M I.16; A I.126; III.108, 251, 422;

Pug 33; DhA iv.39; **-āvikamma** making visible or clear, open statement, confession Vin v.183, 187 sq.; **-kāla** the time of seeing (anybody), opportunity VvA 120; **-ppatta** one who has obtained (Nibbāna) in this world Nett 190; **-padā** (pl.) visible signs or characteristics A iv.103; **-mangalika** (adj.) of **puccha**, a question asked in order to compare (one's views) on things seen, that is on ordinary worldly matters, with views held by others fond of prying J iv.390; as °ikā (f.) Np at J iv.376 sq. = SnA 185 sq. **-saṃsandana** Nd² 447 = DhsA 55.

Diṭṭha² [Sk. dviṣṭa, pp. of dveṣṭi **dviṣ** to hate] (n.) an enemy J 1.280; cp. Sk. dviṣat. — (adj.) poisoned, in diṭṭhagatena sallena with a p. arrow S 11.230; misreading for diddh-agadena, q. v. The Cy. has diddhagatena with v. l. dibba-gadena.

Diṭṭhaka (adj.) [-diṭṭha¹] seen, visible, apparent DhA 11.53, 90.

Diṭṭhā (indecl.) [Sk. dṛṣṭyā, instr. of diṭṭhi] exclamation of joy, hurrah! D iii.73; J 1.362.

Diṭṭhi (f.) [Sk. dṛṣṭi; cp. dassana] view, belief, dogma, theory, speculation, esp. false theory, groundless or unfounded opinion. — (a) The latter is rejected by the Buddha as **pāpa°** (A iv.172) and **pāpikā d.** (opp. bhaddikā: A v.212 sq.; It 26): Vin 1.98, 323; Dh 164; Pv iv.3⁵⁴; whereas the right, the true, the best doctrine is as **sammā d.** the first condition to be complied with by anyone entering the Path. As such the sammā d. is opposed to micchā d. wrong views or heresy (see b). Equivalent with micchā d. is kudiṭṭhi (late) Dāvs 11.58. — (b) Characterized more especially as: (*a*) **sammā diṭṭhi** right doctrine, right philosophy Vin 1.10; S 11.17; v.11, 14, 30 sq., 458 sq., M 1.315; 11.12, 29, 87; 111.72; Nd² 485; Vbh 104s q. See magga. — **ujukā d.** S v.143, 165; **ujugatā d.** M 1.46 sq. — (*β*) **micchā d.** wrong theory, false doctrine S 1.145; 11.153 (caused by avijjā); M 111.71; Dh 167, 316; Nd² 271ᵐᵇ; Vbh 361, 389. — The foll. theories are to be considered as varieties of micchā d., viz. (in limited enumⁿ) **akiriyavāda** S 111.208; iv.349; **aññaṃ aññena** S 111.211; **antaggāhikā** A 1.154; 11.240; 111.130; **antânantikā** D 1.22 sq. S 111.214, 258 sq.; **assāda°** A 111.447; **ahetukavādā** S 111.210; **ucchedavādā** D 1.34; S 11.20; 111.99; 110 sq.; **bhava°** S 111.93; M 1.65; A 1.83; **sakkāya°** A 111.438; v.144; Sn 231 (cp. KhA 188); Nd² 271ᵐᵇ (20 fold, as diṭṭhilepa); **sassatavādā** D 1.13; S 11.20; 111.98, 213 sq., 258 sq. — (c) Various theories & doctrines are mentioned & discussed at: Vin 1.115; S 1.133; 11.61 sq., 75 sq., 222; 111.215 sq., 258 sq.; iv.286; v.448 (= D 1.31); D 111.13 sq., 45, 246, 267; M 1.40; A 1.32; 11.252 sq.; 111.132, 289, 349; Th 2, 184; Ps 1.135 sq.; Pug 22; Dhs 392, 1003 (cp. *Dhs. trsl.* pp. 257 sq., 293, 325); Vbh 145, 245, 341, 393 sq.; Sdhp 13, 333. — (d) Miscellaneous: 4 diṭṭhiyo at Vbh 376; also at Vism 511 (sakkāya°, uccheda°, sassata°, akiriya°); 5 Vbh 378; 6 at M 1.8; Vbh 382; 7 at Vbh 383; 20 see under sakkāya°; 62 under diṭṭhigata. — In series **diṭṭhi khanti ruci laddhi** characterizing "diṭṭhadhamma" at Nd² 299 & passim. Diṭṭhiyā sutiyā ñāṇena in def. of a theory of cognition at Nd² 300 as complementing taṇhā: see taṇhā B 3. Coupled with vācā & citta in formula (taṃ) vācaṃ appahāya cittaṃ appahāya diṭṭhiṃ appaṭinissajjitvā . . . (nikkhitto evaṃ niraye) at S iv.319 = D 111.13, 15; combd with (& opposed to) sīla (as pāpaka & bhaddaka) at It 26, 27. — diṭṭhiṃ āsevati to hold a view M 1.323; °ṃ bhindati to give up a view J 1.273; Dāvs 11.58.

-ânugati a sign of speculation Vin 11.108; S 11.203; Pug 33. **-ânusaya** inclination to speculation D 111.254, 282; S v.60; A iv.9; **-āsava** the intoxicant of speculation, the 3rd of four āsavā, viz. kāma°, bhava°, d.°, avijjā° Vin 111.5; Nd² 134; Dhs 1099, 1448; Vbh 273; cp. °ogha; **-upadānā** taking up or adhering to false doctrines, the 2nd of the four upādānāni or attachments, viz. kāma°, d.°, sīlabbata°, attavāda° D 111.230; Dhs 1215, 1536; **-ogha** the flood of false doctrine, in set of four ogha's as under °āsava D 111.230, 276; Nd² 178; **-kantāra** the wilderness of groundless speculation Dhs 381, 1003, 1099, etc.; see °gata; **-gaṇṭhi** the web or tangle of sophisticism VvA 297; cp. °saṅghāṭa; **-gata** (nt.) "resorting to views," theory, groundless opinion, false doctrine, often followed by series of characterizing epithets: d.-gahana, °kantāra, °visūka, °vipphandita, °saññojana, e. g. M 1.8; Nd² 271ᵐᵇ. Of these sophistical speculations 2 are mentioned at It 43, Ps 1.129; 6 at Ps 1.130; 62 (the usual number, expressing "great and small" sets, cp. dvi A 11.) at D 1.12-39 (in detail); S iv.286; Ps 1.130; Nd² 271ᵐᵇ; Nett 96, 112, 160. — Vin 1.49; D 1.162, 224, 226; S 1.135, 142; 11.230; 111.109, 258 sq. (anekavihitāni); iv.286 (id.); M 1.8, 176, 256 sq. (pāpaka), 326 (id.), 426 sq.; A iv.68; v.72 sq., 194 (pāpaka); Sn 649, 834, 913; Pug 15; Dhs 277, 339, 392, 505; Vism 454. — adj. °*gatika* adhering to (false) doctrine Dpvs vi.25; **-gahana** the thicket of speculation Dhs 381, 1003; see °gata; **-jāla** the net of sophistry D 1.46; DA 1.129; **-ṭṭhāna** a tenet of speculative philosophy D 1.16; M 1.136; A v.198; Ps 1.138 (eight); Miln 332; DA 1.107; **-nijjhānakkhanti** forbearance with wrong views S 11.115; iv.139; A 1.189 sq.; 11.191; Nd² 151; **-nipāta** a glance VvA 279; **-nissaya** the foundation of speculation M 1.137; D 11.137 sq.; **-pakkha** the side or party of sophists Nett 53, 88, 100; **-paṭilābha** the attainment of speculation M 111.46; **-paṭivedha** prec. D 111.253; **-patta** one who has formed (a right or wrong) view D 111.105, 254; M 1.439; A 1.74; 118, iv.10; v.23; **-parāmasa** perversion by false doctrine Dhs 1498; **-maṇḍala** the circle of speculative dogmatics DhsA 109; **-vipatti** failure in theory, the 3rd of the four vipattiyo viz. sīla°, ācāra°, d.°, ājīva°; opp. °sampadā Vin v.98; D 111.213; A 1.95, 268; Pug 21; Dhs 1362; Vbh 361; **-vipallāsa** contortion of views A 11.52; **-visaṃyoga** disconnection with false doctrine D 111.230, 276; **-visuddhi** beauty of right theory A 1.95; M 1.147 sq.; D 111.214, 288; **-visūka** (nt.) the discord or disunion (lit. the going into parties) of theories, the (?) puppet-show of opinion M 1.8, 486; Sn 55 (= dvāsaṭṭhi diṭṭhigatāni), *K S* 11.44; Vv 84²⁶; Pv iv.1³⁷; Nd² 301 (= visati-vattukā sakkāyadiṭṭhi); cp. Nd² 25 (attāhudiṭṭhi); Dhs 381 (cp. *Dhs. trsl.* p. 101), 1003, 1099. See also °gata; **-vyasana** failing or misfortune in theory (+ sīla°, in character) D 111.235; Nd² 304; **-saṃyojana** the fetter or bond of empty speculation (cp. °anusaya) D 111.254; A iv.7 sq.; **-saṅghāta** the weft or tangle of wrong views (cp. °gaṇṭhi) Nd¹ 343; Nd² 503; **-samudaya** the origin of wrong views A iv.68; **-sampadā** success in theory, blessing of right views, attainment of truth D 111.213, 235 (opp. °vipatti), S v.30 sq.; A 1.95, 269; 111.438; iv.238; Pug 25; Dhs 1364; VvA 297; **-sampanna** endowed with right views S 11.43, 58, 80; v.11; A 111.438 sq.; iv.394; Vbh 366; *Dialogues* iii.206, *n.* 10; **-sārin** (adj.) following wrong views Sn 911.

Diṭṭhika (adj.) (-°) seeing, one who regards; one who has a view M 111.24 (āgamana° one who views the arrival, i. e. of guests); S 11.168 sq. (sammā° & micchā° holding right & wrong theories); D 111.96 (vītimissa°). See añña°, micchā°, sammā°.

Diṭṭhitā (f.) [fr. diṭṭhi] the fact of having a (straightforward) view (uju°) Miln 257.

Diṭṭhin (adj.-n.) one who has a view, or theory, a follower of such & such a doctrine Ud 67 (evaṃ° + evaṃ vādin).

Diṇṇa [Sk. dīrṇa, pp. of **dṛ**, dṛṇāti, see darī] broken, split, undone, torn, as neg. **adiṇṇa** unbroken D 1.115 (so read for ādina-khattiya-kula; v. l. BB. abhinna°); S v.74 (so read for ādīna-mānaso, v. l. BB. adinā & SS ādina°). Cp. also **ādiṇṇa**.

Ditta[1] [Sk. dīpta, **dīp**; cp. dīpa] blazing. Dāvs v.32. Usually in cpd. āditta.

Ditta[2] [Sk. dṛpta; cp. dappa] proud, arrogant, insolent wanton Th 1, 198; J II.432; III.256=485; V.17, 232 VI.90, 114.

Diddha [Sk. digdha to **dih**, see deha] smeared J V.425 sq.; esp. smeared with poison, poisoned J IV.435 (sara, a poisoned arrow); perhaps to be read at It 68 for duṭṭha (scil. sara) and at S II.230 for diṭṭha. Cp. san°.

Dina (nt.) [Sk. dina; Lat. nun-dinae (*noven-dinom); Oir. denus; Goth. sin-teins; cp. divasa] day Sdhp 239. **-duddinaṃ** darkness Dāvs v.50 (d. sudinaṃ ahosi, cp. I.49, 51); also as f. **duddinī** Vin I.3.

Dindibha [cp. Sk. ṭiṭṭibha ?] a kind of bird J VI.538.

Dindima (nt.) [Sk. ḍiṇḍima, cp. dundubhi] a musical instrument, a small drum J VI.580; Bu I.32. See also deṇḍima.

Dinna [Sk. dinna, pp. of dadāti] given, granted, presented etc., in all meanings of dadāti q. v.; esp. of giving alms Pv IV.3[26] (=mahādāna PvA 253) & in phrase adinn'-ādāna taking what is not given, i. e. stealing, adj. adinnâdāyin stealing, refraining from which constitutes the 2nd sīla (see under sīla). — **dinna**: D I.55≈(n' atthi dinnaṃ, the heretic view of the uselessness of alms giving); J I.291; II.128; Sn 191, 227, 240; Dh 356; PvA 68 (given in marriage). Used as finite tense freq., e. g. J I.151, 152; VI.366. — **adinna**: M I.39, 404; Sn 119 (theyyā adinnaṃ ādiyati), 150, 395, 400, 633; PvA 33 etc.

-ādāyin taking (only) what is given D I.4; DA I.72; **-dāna** almsgiving J III.52; DhA I.396; **-dāyin** giving alms, liberal, munificent D III.191.

Dinnaka an adopted son, in enum" of four kinds of sons (atraja, khettaja, antevāsika, d.) Nd[2] 448; J I.135 (=posāvanatthāya dinna).

Dippati [Sk. dīpyate, see under dīpa[1] & cp. jotati] to shine, to shine forth, to be illustrious Vin II.285. Cp. pa°.

Dibba (adj.) [Ved. divya = P. divya in verse (q. v.), Gr. δῖος (*δίϝιος), Lat. dius (*divios) = divine. Cp. deva] of the next world, divine, heavenly, celestial, superb, magnificent, fit for exalted beings higher than man (devas, heroes, manes etc.), superhuman, opp. mānusaka human. Freq. qualifying the foll. "summa bona": **cakkhu** the deva-eye, i. e. the faculty of clairvoyance, attr. in a marked degree to the Buddha & other perfect beings (see cakkhumant) D I.82, 102; II.20 (yena sudaṃ samantā yojanaṃ passati divā c' eva rattiñ ca); III.219; S I.196; II.55 sq.; M II.21; It 52; Th 2, 70; Ps I.114; II.175; Vism 434; Sdhp 482; PvA 5 (of Moggallāna); Tikp 278; Dukp 54. **sota** the d. ear, matching the d. eye D I.79, 154; J V.456; also as **sotadhātu** A I.255; M II.19; D III.38, 281; Vism 430. **rūpa** D I.153. **Āyu, vaṇṇa** etc. (see dasa ṭhānāni) A I.115; III.33; IV.242; PvA 9, 89. **kāmā** Sn 361; Dh 187; It 94; also as kāmaguṇā A V.273. Of food, drink, dress & other commodities: A I.182; J I.50, 202; III.189; PvA 23, 50, 70, 76 etc. — Def. as devaloke sambhūta DA I.120; divibhavattā dibba KhA 227; divibhāvaṃ devattabhāva-pariyāpanna PvA 14. — See further e. g. S I.105; D III.146; Sn 176, 641; Dh 236, 417; Pug 60; Vism 407 (def"), 423.

-osadha magical drugs Miln 283; **-kāmā** (pl.) heavenly joys (see above) J I.138 (opp. mānusakā); **-cakkhuka** endowed with the superhuman eye S II.156; A I.23, 25; **-paṇṇākāra** (dasavidha°) the (tenfold) heavenly gift (viz. āyu, vaṇṇa etc.: see ṭhāna) DhA III.292; **-bhāva** divine condition or state PvA 110; **-yoga** union with the gods S I.60; **-vihāra** supreme condition of heart Miln 225; **-sampatti** heavenly bliss J IV.3; DhA III.292; PvA 16, 30.

Dibbati [Sk. dīvyati, pp. dyūta see jūta] to sport, to amuse oneself VvA 18 (in expl. of devī); to play at dice M II.106 (akkhehi).

Dirasaññu (adj.) [Sk. dara-saṃjña ? See Kern, *Toev.* p. 118] one who has little common-sense J VI.206, 207, 213, 214. Com. expl" wrongly on p. 209 with "one who possesses two tongues" (of Agni), but has equivalent nippaññā on p. 217 (text 214: appapaññā+).

Diva [Sk. diva (nt.), weak base diṿ (div) of strong form dyō (see deva) to ***dejeuo** to shine; cp. Sk. dyo heaven, divā adv. by day; Lat. biduum (bi-divom) two days] (a) heaven J IV.134 (°ṇ agā); V.123 (°ṇ patta); PvA 74 (°ṇ gata). — (b) day Sn 507 (rattindivaṃ night & day); VvA 247 (rattindiva one night & one day, i. e. 24 hrs.); DhA II.8 (divā-divassa so early in the day). Also in divaṃ-kara, daymaker, sun, VvA 307; usually as **divākara** (q. v.). Cp. devasika; see also ajja.

-santatta heated for a whole day J IV.118 (cp. divasa°).

Divasa (m; nt. only in expression **satta divasāni** 7 days or a week J IV.139; Miln 15) [Sk. divasa; see diva] a day A I.206 (°ṇ atināmeti); J III.52 (uposatha°); PvA 31 (yāva sattadivasā a week long), 74 (sattamo divaso). Usually in oblique cases adverbially, viz. acc. **divasaṃ** (during) one day, for one day, one day long A III.304 = IV.317; J I.279; II.2; DhA III.173 (taṃ d. that day); eka° one day J I.58; III.20; PvA 33, 67. — gen. **divassa** (day) by day S II.95 (rattiyā ca d. ca); J V.162; DA I.133. — instr. **divasā** day by day J IV.310; **divasena** (eka°) on the same day J I.59; sudivasena on a lucky day J IV.210. — loc. **divase** on a day: eka° J III.391; jāta° on his birth-day J III.391; IV.138; dutiya° the next day PvA 12, 13, 17, 31, 80 etc.; puna° ... J I.278; PvA 19, 38; sattame d. on the 7th day Sn 983; Miln 15; PvA 6; ussava° on the festive d. VvA 109; apara° on another day PvA 81. Also repeated **divase divase** day after day, every day J I.87; PvA 3. — abl. **divasato** from the day (-°) J I.50; DA I.140.

-kara the "day maker," i. e. the sun (cp. divākara) VvA 169, 271; **-bhāga** the day-part (opp. ratti° the night-part), day-time Miln 18 (°ena); PvA 152 (°ṇ), 206 (°e divā); **-santatta** heated the livelong day S I.169; M I.453; A IV.70, cp. Vin I.225; Miln 325; cp. diva°.

Divā (adv.) [Ved. divā, cp. diva] by day S I.183; M I.125; Dh 387; DA I.251; PvA 43, 142, 206 (= divasa-bhāge). Often comb[d] & contrasted with **rattiṃ** (or ratto) by night; e. g. **divārattiṃ** by day & by night S I.47; divā c' eva rattiñ ca D II.20; rattiṃ pi divā pi J II.133; **divā ca ratto ca** S I.33; Sn 223; Dh 290; Vv 31[4]; VvA 128. — **divātaraṃ** (compar. adv.) later on in the day M I.125; J III.48, 498. — **atidivā** too late S I.200; A III.117.

-kara (=divaṃ kara) the day-maker, the sun ThA 70 (=Ap. v.10); PvA 155; **-divassa** (adv.) early in the day, at sunrise, at an early hour Vin II.190; S I.89, 91, 97; A V.185; M II.100, 112; J II.1; VI.31; DhA II.8; VvA 239, 242; **-vihāra** the day-rest, i. e. rest during the heat of the day Vin I.28, S I.129, 132, 146, 193=Th 1, 1241; Sn 679; **-saññā** consciousness by day, daily c. D III.223=A II.45; **-seyyā** = °vihāra D I.112.

Divi° an abstraction fr. divya constructed for etym. expl" of **dibba** as **divi-bhava** (°bhāva) of divine existence or character, a divine being, in "divi-bhavāni divyāni ettha atthī ti divyā" SnA 219; "divi-bhavattā dibbā ti" KhA 227; "divibhāvaṃ devattabhāvapariyāpanno ti dibbo" PvA 14.

Divilla a musical instrument Dpvs XVI.14.

Divya [Sk. divya; the verse-form for the prose-form dibba (q. v.)] (adj.) divine Sn 153 (cp. SnA 219 under divi°), 524 (+ mānusaka); J VI.172. — (nt.) the divinity, a divine being (= devatā) J VI.150; SnA 219.

Disa [Sk. dviṣant & dviṣa (-°); dveṣṭi & dviśati to hate; cp. Gr. δεινός (corynthic δFεινός, hom. δείδFιμεν) fearful; Lat. dīrus = E. dire] an enemy Dh 42, 162; J III.357; IV.217; V.453; Th 1.874-6; cp. *Pss. Breth.*, 323, *n.* 1.

Disatā[1] (f.) [Sk. diśatā, see disā] direction, quarter, region, part of the world J IV.359; Pv II.9[21] (kiṃ disataṃ gato "where in the world has he gone?"); Vv II.3[2] (sādisatā the circle of the 6 directions, cp. VvA 102).

Disatā[2] (f.) [Sk. *dviṣatā, see disa] state of being an enemy, a host of enemies J IV.295 (= disasamūha, v. l. as gloss: verasamoha).

Disati [Ved. diśati, ***deik** to show, point towards; cp. Gr. δείκνυμι (δίκη = diśā), Lat. dico (indico, index = pointer, judex), Goth. gateihan = Ger. zeigen, Ags. taecan = E. token] to point, show; to grant, bestow etc. Usually in comb[n] with pref. **ā**, or in Caus. **deseti** (q. v.). As simplex only at S 1.217 (varaṃ disā to be read for disaṃ; cp. Sk. adiśat). See also upa°.

Disā (f.) [Ved. diś & diśā, to diśati "pointing out," point; cp. Gr. δίκη = diśā] point of the compass, region, quarter, direction, bearings. The 4 principal points usualy enum[d] are **puratthimā** (E) **pacchimā** (W) **dakkhiṇā** (S) **uttarā** (N), in changing order. Thus at S 1.101, 145; II.103; III.84; IV.185, 296; Nd[2] 302; Pv II.12[6] (caturo d.); PvA 52 (catūsu disāsu nirayo catūhi dvārehi yutto), and passim. — To these are often added the two locations "above & below" as **uparimā** & **heṭṭhimā** disā (also as uddhaṃ adho S III.124 e. g.; also called paṭidisā D III.176), making in all 6 directions: D III.188 sq. As a rule, however, the circle is completed by the 4 **anudisā** (intermediate points; sometimes as vidisā: S 1.224; III.239; D III.176 etc.), making a round of **10** (dasa disā) to denote completeness, wide range & all pervading comprehensiveness of states, activities or other happening: Sn 719, 1122 (disā catasso vidisā catasso uddhaṃ adho: dasa disā imāyo); Th 2, 487; Ps II.131; Nd[2] 239 (see also cātuddisa in this sense); Pv I.11[1]; II.1[10]; Vism 408. **sabbā** (all) is often substituted for 10: S 1.75; D II.15; Pv I.2[1]; VvA 184; PvA 71. — **anudisā** (sg.) is often used collectively for the 4 points in the sense of "in between," so that the circle always implies the 10 points. Thus at S 1.122; III.124. In other combinations as 6 abbreviated for 10; four disā plus uddhaṃ & anudisaṃ at D I.222 = A III.368; four d. + uddhaṃ adho & anudisaṃ at S 1.122; III.124; A IV.167. In phrase "mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati" (etc. up to 4th) the all-comprehending range of universal goodwill is further denoted by **uddhaṃ adho tiriyaṃ** etc., e. g. D 1.250; Vbh 272; see mettā. — As a set of 4 or 8 disā is also used allegorically ("set, circle") for var. combinations, viz. the 8 states of jhāna at M III.222; the 4 satipaṭṭhānā etc. at Nett 121; the 4 āhārā etc. at Nett 117. — See also in other applications Vin 1.50 (in meaning of "foreign country"); II.217; S 1.33 (abhayā), 234 (puthu°); III.106; V.216; D III.197 sq.; It 103; Th 1, 874; Vv 41[6] (disāsu vissutā). — **disaṃ kurute** to run away J V.340. **diso disaṃ** (often spelt disodisaṃ) in all directions (lit. from region to region) D III.200; J III.491; Th 1, 615; Bu II.50; Pv III.1[6]; Miln 398. But at Dh 42 to disa (enemy), cp. DhA 1.324 = coro coraṃ. See also *J.P.T.S.* 1884, 82 on abl. diso = diśatah. Cp. **vidisā**.

-kāka a compass-crow, i. e. a crow kept on board ship in order to search for land (cp. Fick, *Soc. Gl.* p. 173; E. Hardy, *Buddha* p. 18) J III.126, 267; **-kusala** one who knows the directions Vin II.217; **-cakkhuka** "seeing" (i. e. wise) in all directions J III.344; **-ḍāha** "sky-glow," unusual redness of the horizon as if on fire, polar light (?) or zodiacal light (?) D I.10; J I.374; VI.476; Miln 178; DA I.95; cp. BSk. diśodāha AvŚ II.198; **-pati** (disampati) a king S I.86; J VI.45; **-pāmokkha** world-famed J I.166; **-bhāga** [Sk. digbhāga] direction, quarter Vin II.217; **-mūḷha** [Sk. diṅmūḍha] one who has lost his bearings Dpvs IX.15; **-vāsika** living in a foreign country DhA III.176. **-vāsin** = °vāsika DhA IV.27.

Dissati Pass. of *dassati, q. v.

Dīgha (adj.-n.) [Ved. dīrgha, cp. Caus. drāghayati to lengthen, ***dlāgh** as in Gr. δολιχός (shaft), ἐνδελεχής (lasting etc.; cp. E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) long D I.17; M I.429; S I.104 (°ṃ addhānaṃ); So 146, 633 (opp. rassa); Dh 60, 409; Pv I.10[11] (°ṃ antaraṃ all the time); II.9[55] (id.); Th 1, 646 (°m-antare); Dhs 617; KhA 245; PvA 27, 28, 33, 46. See def. at Vism 272. — **dīghato** lengthways J VI.185; **dīghaso** in length Vin IV.279; **atidīgha** too long Vin IV.7, 8. — 2. (m.) a snake (cp. M Vastu II.45 dīrghaka) J I.324; II.145; IV.330. — 3. *N. of the Dīgha Nikāya ("the long collection") Vism 96.

-angulin having long fingers (the 4th of the marks of a Mahāpurisa) D II.17; III.143, 150; **-antara** corridor J VI.349. **-āyu** long-lived (opp. app' āyu) D I.18; J V.71. Also as °**ka** D III.150; DA I.135; Sdhp 511; **-āvu** = °āyu in the meaning of āyasmant (q. v.) J V.120; **-jāti** (f.) a being of the snake kind, a snake DhA III.322; also as °*ka* at J II.145; III.250; IV.333; V.449; DA I.252; **-dasa** having long fringes D I.7; **-dassin** [Sk. dīrghadarśin] far-seeing (= sabba-dassāvin) PvA 196; **-nāsika** having a long nose Vism 283. **-bhāṇaka** a repeater or expounder of the Dīgha Nikāya J I.59; Vism 36, 266, 286; DA I.15, 131; **-rattaṃ** (adv.) [Sk. *dīrgharātraṃ, see Indexes to AvŚ; Divy & Lal. V.; otherwise dīrgha-kālaṃ] a long time D I.17, 206; A V.194; Sn 649; It 8; J I.12, 72; Pv I.4[4]; II.13[11] (°rattāya = °rattaṃ PvA 165); Pug 15; DhA IV.24; **-loma** long-haired Vin III.129; also as °**ka** at J I.484, f. °**ikā** S II.228; **-sotthiya** (nt.) long welfare or prosperity DhA II.227.

Dīghatta (nt.) [Sk. dīrghatvaṃ] length A I.54.

Dīna (adj.) [Sk. dīna] poor, miserable, wretched; base, mean, low D II.202 (?) (°māna; v. l. ninnamāna); J V.448; VI.375; Pv II.8[2] (= adānajjhāsaya PvA 107); IV.8[1]; Miln 406; PvA 120 (= kapaṇa), 260 (id.), 153; Sdhp 188, 324.

Dīnatta (nt.) [Sk. *dīnatvaṃ] wretchedness, miserable state Sdhp 78.

Dīpa[1] [Ved. dīpa to Ved. **dī**, dīpyate; Idg. *deiā to shine (see dibba, deva); cp. Gr. δῖαλος, δῆλος; see also jotati] a lamp J II.104 (°ṃ jāleti to light a l.); DhA II.49 (id.), 94 (id.)

-acci the flame of a lamp ThA 154; **-āloka** light of a l. J I.266; VI.391; DhA I.359; VvA 51; — (°ṃ)**kara** making light, shining, illuminating Nd[2] 399 (= pabhaṃ kara Sn 1136; but cp. Dh 236 under dīpa[2]); Vism 203. **-tittira** a decoy partridge (cp. dīpaka°) J III.64; **-rukkha** lit. lamp-tree, the stand of a lamp, candlestick DhA IV.120; **-sikhā** the flame (lit. crest) of a l. Vism 171; DhA II.49.

Dīpa[2] (m. & nt.) [Ved. dvīpa = dvi + ap (*sp.) of āpa water, lit. "double-watered," between (two) waters] an island, continent (mahā°, always as 4); terra firma, solid foundation, resting-place, shelter, refuge (in this sense freq. comb[d] w. tāṇa lena & saraṇa & expl. in Com. by patiṭṭhā) — (a) lit. island: S V.219; J III.187; VvA 19; Mhvs VII.7, 41. — continent: **cattāro mahādīpā** S V.343; Vv 20[10] (= VvA 104); VvA 19; PvA 74.

etc. Opp. the 2000 **paritta-dīpā** the smaller islands KhA 133. — (b) fig. shelter, salvation etc. (see also tāṇa): S III.42 (atta°+attasaraṇa etc., not with S Index to dīpa[1]); V.154, 162 (id.) IV.315 (maṇ°, not to dīpa[1]), 372; A I.55 sq. (+ tāṇa etc.); Sn 501 (atta° self-reliant, self-supported, not with Fausböll to dīpa[1]), 1092, 1094, 1145 (=Satthā); Nd[2] 303; Dh 236 (°ṇ karohi=patiṭṭhā PvA 87); Pv III.1[9] (id. PvA 174); J V.501=VI.375 (dīpañ ca parāyaṇaṇ); Miln 84, 257 (dhamma-dīpa, Arahantship).

-ālaya resting place J VI.432; **-gabbhaka** same J VI.459, 460.

Dīpa[3] [cp. Sk. dvīpa tiger's skin] a car covered with a panther's skin J I.259; V.259=VI.48.

Dīpaka[1] (=dīpa[1]) (a) f. **dīpikā** a lamp, in daṇḍa° a torch DhA I.220, 399. — (b) (°-) an image of, having the appearance of, sham etc.; in **-kakkara** a decoy partridge J II.161; **-tittira** same J III.358; **-pakkhin** a decoy bird J V.376; **-miga** a d. antelope J V.376.

Dīpaka[2] (=dīpa[2]) a (little) island J I.278, 279; II.160.

Dīpaka[3] in vaṇidīpaka PvA 120 for vanibbaka (q. v.).

Dīpana (adj.) illustrating, explaining; f. ī explanation, commentary, N. of several Commentaries, e. g. the Paramattha-dīpanī of Dhammapāla on Th 2; Pv & Vv. — Cp. jotikā & uddīpanā.

Dīpika [fr. dīpin] a panther J III.480.

Dīpita [pp. of dīpeti] explained Vism 33.

Dīpitar [n. ag. fr. dīpeti] one who illumines Vism 211.

Dīpin° [Sk. dvīpin] a panther, leopard, tiger Vin I.186 dīpicamma a leopard skin=Sk. dvīpicarman); A III.101; J I.342; II.44, 110; IV.475; V.408; VI.538. dīpi-rājā king of the panthers Vism 270. — f. **dīpinī** Miln 363, 368; DhA I.48.

Dīpeti [Sk. dīpayati, Caus. to **dīp**, see dīpa[1] & cp. dippati] to make light, to kindle, to emit light, to be bright; to illustrate, explain A V.73 sq.; Dh 363; Miln 40; PvA 94, 95, 102, 104 etc.; Sdhp 49, 349. Cp. ā°.

Du°[1] (& before vowels **dur°**) (indecl.) [Sk. duḥ & duṣ=Gr. δύς-, Oir. du-, Ohg. zur-, zer-; antithetic prefix, generally opposed to su°=Gr. εὖ- etc. Ultimately identical with du[2] in sense of asunder, apart, away from=opposite or wrong] 1. syllable of exclamation (=duḥ) "bad, woe" (beginning the word du (j) -jīvitaṇ) DhA II.6, 10=PvA 280, cp. J III.47; Bdhgh's expl[n] of the syllable see at Vism 494. — 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form ***duḥ** is preserved at **dur-** before vowels, but assimilated to a foll. consonant according to the rules of Assimilation, i. e. the cons. is doubled, with changes of **v** to **bb** & usual lengthening **dū** before **r** (but also **du°**). For purposes of convenience all cpds. with **du°** are referred to the simplex, e. g. **dukkaṭa** is to be looked up under **kata**, **duggati** under **gati** etc.

See: A. **dur°**. akkhāta, accaya, atikkama, atta, adhiroha, anta, annaya, abhisambhava; āgata, ājāna, āyuta, āsada; itthi; ukkhepa, ubbaha. — B. **du°**: (k)kata, kara; (g)ga, gata, gati, gandha, gahīta; (c)caja, carita, cola; (j)jaha, jāna, jivha, jīvita; (t)tappaya, tara; (d)dama, dasika; (n)naya, nikkhaya, nikkhitta, niggaha, nijjhāpaya, nibbedha, nīta; (p)paññā, paṭiānaya, paṭinissaggin, paṭipadā, paṭivijjha, paṭivedha, pabhajja, pamuñca, pameyya, parihāra, payāta, pasu, peyya, posa; (p)phassa; (**bb=b**): bala, balika, budha; (**bb=v**): dubbaca=) vaca, vacana, vaṇṇa, vijāna, vidū, vinivijjha, visodha, vuṭṭhika; (b) bhaga, bhara, bhāsita, bhikkha; (m)mati, mana, manku, mukha, mejjha, medha; (y)yiṭṭha, yuja, yutta; (du+r)=du-ratta, ropaya (dū+r): dū-rakkha; (l)labha; (s)saddhapaya, sassa, saha, sīla; hara.

Du°[2] in cpds. meaning two°; see dvi B II.

Du[3] (-°) (adj.-suff.) [Sk. druha, **druḥ**, see duhana & duhitika] hurting, injuring, acting perfidiously, betraying, only in mitta° deceiving one's friends S I.223; Sn 244 expl. as mitta-dūbhaka SnA 287, v. l. B mitta-dussaka; cp. mitta-dubbhika & mitta-dubbhin.

Duka (nt.) [see dvi B II] a dyad DhsA 36, 343, 347, 406; Vism 11 sq. & in titles of books "in pairs, on pairs," e. g. Dukapaṭṭhāna; or chapters, e. g. J II.1 (°nipāta).

Dukūla [Sk. dukūla] a certain (jute?) plant; (nt.) [cp. Sk. dukālaṇ woven silk] very fine cloth, made of the fibre of the d. plant S III.145; A IV.393; J II.21; IV.219; V.400; VI.72; Vism 257, 262; VvA 165; DA I.140; Dāvs v. 27.

Dukkha (adj.-n.) [Sk. duḥkha fr. duḥ-ka, an adj. formation fr. prefix duḥ (see du). According to others an analogy formation after sukha, q. v.; Bdhgh (at Vism 494) expl[s] dukkha as du+kha, where du=du[1] and kha=ākāsa. See also def. at Vism 461.] *A.* (adj.) unpleasant, painful, causing misery (opp. sukha pleasant) Vin I.34; Dh 117. Lit. of **vedanā** (sensation) M I.59 (°ṇ vedanaṇ vediyamāna, see also below III.1 e); A II.116=M. I.10 (sarīrikāhi vedanāhi dukkhāhi). — Fig. (fraught with pain, entailing sorrow or trouble) of **kāmā** D I.36 (=paṭipīḷan-aṭṭhena DA I.121); Dh 186 (=bahudukkha DhA III.240); of **jāti** M I.185 (cp. ariyasacca, below B I.); in comb[n] dukkhā paṭipadā dandhābhiññā D III.106; Dhs 176; Nett 7, 112 sq., cp. A II.149 sq. **ekanta°** very painful, giving much pain S II.173; III.69. **dukkhaṇ** (adv.) with difficulty, hardly J I.215.

B. (nt.; but pl. also dukkhā, e. g. S I.23; Sn 728; Dh 202, 203, 221. Spelling dukha (after sukha) at Dh 83, 203). There is no word in English covering the same ground as Dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong. Sukha & dukkha are ease and dis-ease (but we use disease in another sense); or wealth and ilth from well & ill (but we have now lost ilth); or well-being and ill-ness (but illness means something else in English). We are forced, therefore, in translation to use half synonyms, no one of which is exact. Dukkha is equally mental & physical. Pain is too predominantly physical, sorrow too exclusively mental, but in some connections they have to be used in default of any more exact rendering. Discomfort, suffering, ill, and trouble can occasionally be used in certain connections. Misery, distress, agony, affliction and woe are never right. They are all much too strong & are only mental (see Mrs. Rh. D. *Bud. Psy.* 83-86, quoting Ledi Sadaw).

I. *Main Points in the Use of the Word.*—The recognition of the fact of Dukkha stands out as essential in early Buddhism. In the very first discourse the four so-called Truths or Facts (see saccāni) deal chiefly with dukkha. The first of the four gives certain universally recognised cases of it, & then sums them up in short. The five groups (of physical & mental qualities which make an individual) are accompanied by ill so far as those groups are fraught with āsavas and grasping. (Pañc' upādānakkhandhā pi dukkhā; cp. S III.47). The second Sacca gives the cause of this dukkha (see Taṇhā). The third enjoins the removal of this taṇhā. And the fourth shows the way, or method, of doing so (see Magga). These **ariyasaccāni** are found in two places in the older books Vin I.10=S V.421 (with addition of soka-parideva . . . etc. [see below] in some MSS). Comments on this passage, or part of it, occur S III.158, 159; with expl[n] of each term

(+soka) D 1.189; III.136, 277; M 1.185; A 1.107; Sn p. 140; Nd² under sankhārā; It 17 (with dukkhassa atikkama for nirodha), 104, 105; Ps 1.37; II.204, 147; Pug 15, 68; Vbh 328; Nett 72, 73. It is referred to as dukkha, samudaya, nirodha, magga at Vin I.16, 18, 19; D III.227; Nd² 304ᵘᵇ; as āsavānaṃ khaya-ñāṇa at D 1.83; Vin III.5; as sacca No. 1 + paṭiccasamuppāda at A 1.176 sq. (+sokaᶜ); in a slightly diff. version of No. 1 (leaving out appiyehi & piyehi, having soka° instead) at D II.305; and in the formula catunnaṃ ariyasaccānaṃ ananubodhā etc. at D II.90 = Vin I.230.

II. *Characterisation in Detail.*—1. A further specification of the 3rd of the Noble Truths is given in the **Paṭicca-samuppāda** (q.v.), which analyses the links & stages of the causal chain in their interdependence as building up (anabolic = samudaya) &, after their recognition as causes, breaking down (katabolic = nirodha) the dukkha-synthesis, & thus constitutes the Metabolism of kamma; discussed e. g. at Vin 1; D II.32 sq. = S II.2 sq.; S II.17, 20, 65 = Nd² 680ᵃᵉ; S III.14; M I.266 sq.; II.38; A 1.177; mentioned e. g. at A 1.147; M I.192 sq., 460; It 89 (dukkhassa antakiriyā). — 2. **Dukkha** as one of the *3 qualifications of the* sankhārā (q. v.), viz. **anicca, d., anattā,** evanescence, ill, non-soul: S I.188; II.53 (yad aniccaṃ taṃ dukkhaṃ); III.112 (id.) III.67, 180, 222; IV.28, 48, 129 sq.; 131 sq. — rūpe anicc' ânupassī (etc. with dukkh' & anatt') S III.41. anicca-saññā, dukkha° etc. D III.243; A III.334, cp. IV.52 sq. — sabbe sankhārā aniccā etc. Nd² under sankhārā. — 3. *Specification of Dukkha.* The Niddesa gives a characteristic description of all that comes under the term dukkha. It employs one stereotyped explanation (therefore old & founded on scholastic authority) (Nd² 304ᵃ), & one explⁿ (304ᵃᵃ) peculiar to itself & only applied to Sn 36. The latter defines & illustrates dukkha exclusively as suffering & torment incurred by a person as punishment, inflicted on him either by the king or (after death) by the guardians of purgatory (niraya-pālā; see detail under niraya, & cp. below III. 2 b). — The first explⁿ (304ᵃ) is similar in kind to the definition of d. as long afterwards given in the Sānkhya system (see Sānkhya-kārikā-bhāṣya of Gauḍapāda to stanza 1) & classifies the various kinds of dukkha in the foll. groups: (a) all suffering caused by the fact of being born, & being through one's kamma tied to the consequent states of transmigration; to this is loosely attached the 3 fold division of d. as dukkha°, sankhāra°, viparināma° (see below III. 1 c); — (b) illnesses & all bodily states of suffering (cp. ādhyātmikaṃ dukkhaṃ of Sānkhya k.); — (c) pain & (bodily) discomfort through outward circumstances, as extreme climates, want of food, gnat-bites etc. (cp. ādhibhautikaṃ & ādhidaivikaṃ d. of Sk.); — (d) (Mental) distress & painful states caused by the death of one's beloved or other misfortunes to friends or personal belongings (cp. domanassa). — This list is concluded by a scholastic characterisation of these var. states as conditioned by kamma, implicitly due to the afflicted person not having found his "refuge," i. e. salvation from these states in the 8 fold Path (see above B I.).

III. *General Application,* & various views regarding dukkha. — 1. As *simple sensation* (: pain) & related to other terms: (a) principally a vedanā, sensation, in particular belonging to the body (kāyika), or physical pain (opp. cetasika dukkha mental ill: see domanassa). Thus defined as kāyikaṃ d. at D II.306 (cp. the distinction between śarīraṃ & mānasaṃ dukkhaṃ in Sānkhya philosophy) M I.302; S V.209 (in def. of dukkhindriya); A II.143 (sarīrikā vedanā dukkhā); Nett 12 (duvidhaṃ d.: kāyikaṃ = dukkhaṃ; cetasikaṃ = domanassaṃ); Vism 165 (twofold), 496 (dukkhā aññaṃ na bādhakaṃ), 499 (seven divisions), 503 (kāyika); SnA 119 (sukhaṃ vā dukkhaṃ vā Sn 67 = kāyikaṃ sātāsātaṃ). Bdhgh. usually paraphrases d. with vaṭṭa-dukkha, e. g. at SnA 44, 212, 377, 505. — (b) Thus to be understood as physical pain in combⁿ **dukkha + domanassa** "pain & grief," where d. can also be taken as the gen. term & dom° as specification, e. g. in cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti A I.157, 216; IV.406; S II.69; rāgajan d °ṃ dom °ṃ paṭisaṃvedeti A II.149; kāmûpasaṃhitaṃ d °ṃ dom °ṃ A III.207; d °ṃ dom °ṃ paṭisaṃvediyati S IV.343. Also as cpd. dukkha-domanassānaṃ atthangamāya A III.326, & freq. in formula soka-parideva-d°-domanass-upāyāsā (grief & sorrow, afflictions of pain & misery, i. e. all kinds of misery) D I.36 (arising fr. kāmā); M II.64; A V.216 sq.; It 89 etc. (see above B I. 4). Cp. also the combⁿ dukkhī dummano "miserable and dejected" S II.282. — (c) dukkha as "feeling of pain" forms one of the three **dukkhatā** or painful states, viz. d.-dukkhatā (painful sensation caused by bodily pain), sankhāra° id. having its origin in the sankhārā, viparināma°, being caused by change S IV.259; V.56; D III.216; Nett 12. (d) Closely related in meaning is **ahita** "that which is not good or profitable," usually opposed to sukha & hita. It is freq. in the ster. expression "hoti dīgha-rattaṃ ahitāya dukkhāya" for a long time it is a source of discomfort & pain A I.194 sq.; M I.332 D III.157; Pug 33. Also in phrases anatthāya ahitāya dukkhāya D III.246 & akusalaṃ . . . ahitāya dukkhāya saṃvattati A I.58. — (e) Under **vedanā** as sensation are grouped the 3: **sukhaṃ** (or sukhā ved.) pleasure (pleasant sensation), **dukkhaṃ** pain (painful sens.), **adukkham-asukhaṃ** indifference (indifferent sens.), the last of which is the ideal state of the emotional habitus to be gained by the Arahant (cp. upekhā & nibbidā). Their rôle is clearly indicated in the 4th jhāna: sukhassa pahānā dukkhassa pahānā pubbe va somanassa-domanassānaṃ atthangamā adukkham-asukhaṃ upekhā parisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati (see jhāna). — As contents of vedanā: sukhaṃ vediyati dukkhaṃ v. adukkham-asukhaṃ v. tasmā vedanā ti S III.86, 87; cp. S II.82 (vedayati). tisso vedanā: sukha, d°, adukkham-asukhā° D III.275; S II.53; IV.114 sq., 207, 223 sq., cp. M I.396; A I.173; IV.442; It 46, 47. yaṃ kiñc' āyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā d °ṃ vā a °ṃ vā sabban taṃ pubbe katahetū ti = one's whole life-experience is caused by one's former kamma A I.173 = M II.217. — The combⁿ (as complementary pair) of **sukha + dukkha** is very freq. for expressing the varying fortunes of life & personal experience as pleasure & pain, e. g. n' âlam aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā D I.56 = S III.211. Thus under the 8 "fortunes of the world" (loka dhammā) with lābha (& a°), yasa (a°), pasaṃsā (nindā), sukha (dukkha) at D III.260; Nd² 55. Regarded as a thing to be avoided in life: puriso jīvitukāmo . . . sukhakāmo dukkha-paṭikkūlo S IV.172, 188. — In similar contexts: D I.81≈; III.51, 109, 187; S II.22, 39; IV.123 sq.; A II.158 etc. (cp. sukha).

2. As *complex state* (suffering) & its valuation in the light of the Doctrine: (a) any worldly sensation, pleasure & experience may be a source of discomfort (see above, 1.; cp. esp. kāma & bhava) Ps I.11 sq. (specified as jāti etc.); dukkhaṃ = mahabbhayaṃ S I.37; bhārādānaṃ dukkhaṃ loke bhāra-nikkhepanaṃ sukhaṃ (pain is the great weight) S III.26; kāmānaṃ adhivacanaṃ A III.310; IV.289; cp. A III.410 sq. (with kāmā, vedanā, saññā, āsavā, kamma, dukkhaṃ). — (b) **ekanta°** (extreme pain) refers to the suffering of sinful beings in **Niraya,** & it is open to conjecture whether this is not the first & orig. meaning of dukkha; e. g. M I.74; A II.231 (vedanaṃ vediyati ekanta-d°ṃ seyyathā pi sattā nerayikā); see ekanta. In the same sense: . . . upenti Roruvaṃ ghoraṃ cirarattaṃ dukkhaṃ anubhavanti S I.30; niraya-dukkha Sn 531; pecca d°ṃ nigacchati Sn 278, 742; anubhonti d°ṃ kaṭuka-pphalāni Pv I.11¹⁰ (= āpāyikaṃ d°ṃ PvA 60); PvA 67; mahā-dukkhaṃ anubhavati PvA 43, 68, 107 etc. atidukkhaṃ PvA 65; dukkhato pete mocetvā PvA 8. — (c) to

suffer pain, to experience unpleasantness etc. is expressed in foll. terms: dukkhaṃ anubhavati (only w. ref. to Niraya, see b); anveti Dh 1 (= kāyikaṃ cetasikaṃ vipāka-dukkhaṃ anugacchati DhA 1.24), upeti Sn 728; carati S 1.210; nigacchati M 1.337; Sn 278, 742; paṭisaṃvedeti M 1.313 (see above); passati S 1.132 (jāto dukkhāni passati: whoever is born experiences woe); vaḍḍheti S 11.109; viharati A 1.202; 11.95; 111.3; S IV.78 (passaddhiyā asati d°ṃ v. dukkhino cittaṃ na samādhiyati); vedayati, vediyati, vedeti etc. see above III. 1 c; sayati A 1.137. — (d) More specific reference to the cause of suffering & its removal by means of enlightenment: (*a*) *Origin* (see also above I. & II. 1): dukkhe loko paṭiṭṭhito S 1.40; yaṃ kiñci dukkhaṃ sambhoti sabbaṃ saṅkhāra-paccayā Sn 731; ye dukkhaṃ vaḍḍhenti te na parimuccanti jātiyā etc. S 11.109; d°ṃ ettha bhiyyo Sn 61, 584; yo paṭhavī-dhātuṃ abhinandati dukkhaṃ so abhin° SI 1.174; taṇhā d °ssa samudayo etc. Nett 23 sq.; as result of sakkāyadiṭṭhi S IV.147, of chanda S 1.22 of upadhi S 11.109, cp. upadhinidānā pabhavanti dukkhā Sn 728; d°ṃ eva hi sambhoti d°ṃ tiṭṭhati veti ca S 1.135. — (*β*) *Salvation* from Suffering (see above I.): kathaṃ dukkhā pamuccati Sn 170; dukkhā pamuccati S 1.14; 111.41, 150; IV.205; V.451; na hi putto pati vā pi piyo d °ā pamocaye yathā saddhamma-savanaṃ dukkhā moceti pāṇinaṃ S 1.210; na appatvā lokantaṃ dukkhā atthi pamocanaṃ A 11.49. Kammakkhayā . . . sabbaṃ d°ṃ nijjiṇṇaṃ bhavissati M 11.217, cp. 1.93. kāme pahāya . . . d°ṃ na sevetha anatthasaṃhitaṃ S 1.12–31; rūpaṃ (etc.) abhijānaṃ bhabbo d -°kkhayāya S 111.27; IV.89; d°ṃ pariññāya sakhettavatthuṃ Tathāgato arahati pūraḷāsaṃ Sn 473. pajahati d°ṃ Sn 789, 1056. dukkhassa samudayo ca atthangamo ca S 11.72; 111.228 sq.; IV.86, 327. — dukkhass' antakaro hoti M 1.48; A 111.400 sq.; It 18; antakarā bhavāmase Sn 32; antaṃ karissanti Satthu sāsana-kārino A 11.26; d °parikkhīṇaṃ S 11.133; akiñcanaṃ nânupatanti dukkhā S 1.23; saṅkhārānaṃ nirodhena n' atthi d°assa sambhavo Sn 731. — muniṃ d°assa pārayuṃ S 1.195 – Nd² 136ᵛ; antagū 'si pāragū d°assa Sn 539. — sang' ātiko maccujaho nirūpadhi pahāya d°ṃ apunabbhavāya S IV.158; ucchinnaṃ mūlaṃ d°assa, n' atthi dāni punabbhavo Vin 1.231 D 11.91.

-âdhivāha bringing or entailing pain S IV.70; **-anubhavana** suffering pain or undergoing punishment (in Niraya) J IV.3; **-antagū** one who has conquered suffering Sn 401; **-âbhikiṇṇa** beset with pain, full of distress It 89; **-âsahanatā** non-endurance of ills Vism 325. **-indriya** the faculty of experiencing pain, painful sensation S V.209, 211; Dhs 556, 560; Vbh 15, 54, 71; **-udraya** causing or yielding pain, resulting in ill, yielding distress M 1.415 sq.; A 1.97; IV.43 (+ dukkhavipāka); V.117 (dukh°), 243; J IV.398; of kamma: Ps 1.80; 11.79; Pv 1.11¹⁰ (so read for dukkhandriya, which is also found at PvA 60); DhA 11.40 (°uddaya); **-ûpadhāna** causing pain Dh 291; **-ûpasama** the allayment of pain or alleviation of suffering, only in phrase (aṭṭhangiko maggo) d-ûpasama-gāmino S 111.86; It 106; Sn 724 = Dh 191; **- -(m)esin** wishing ill, malevolent J IV.26; **-otiṇṇa** fallen into misery S 111.93; M 1.460; 11.10; **-kāraṇa** labour or trials to be undergone as punishment DhA 111.70 (see Dh 138, 139 & cp. dasa¹ B 1 b); **-khandha** the aggregate of suffering, all that is called pain or affliction (see above B II. 1) S 11.134; 111.93; M 1.192 sq.; 200 sq.; etc.; **- -khaya** the destruction of pain, the extinction of ill M 1.93; 11.217 (kammakkhayā d-kkhayo); S 111.27; Sn 732. Freq. in phrase (nīyāti or hoti) sammā-d-kkhayāya "leads to the complete extinction of ill," with ref. to the Buddha's teaching or the higher wisdom, e. g. of brahmacariyā S 11.24; of paññā D 111.268; A 111.152 sq.; of ariyā diṭṭhi D 111.264 = A 111.132; of sikkhā A 11.243; of dhamma M 1.72; **-dhamma** the principle of pain, a painful object, any kind of suffering (cp. °khandha) D 111.88; S IV.188 (°ānaṃ samudayañ ca atthagamañ ca yathābhūtaṃ pajānāti); It 38 (nirodha °anaṃ); **-nidāna** a source of pain M 11.223; Dhs 1059, 1136; **-nirodha** the destruction of pain, the extinction of suffering (see above B II. 1) M 1.191; 11.10; A 111.410, 416; etc.; **-paṭikkūla** averse to pain, avoiding unpleasantness, in comb° sukhakāmo d-p. S IV.172 (spelt °kulo), 188; M 1.311; **-patta** being in pain J VI.336; **-pareta** afflicted by pain or misery S 111.93; It 89 A 1.147; **-bhummi** the soil of distress Dhs 985; **-vāca** hurtful speech Pv 1.3² (should probably be read duṭṭha°); **-vipāka** (adj.) having pain as its fruit, creating misery S 11.128; D 111.57, 229; A 11.172 (kamma); Ps 11.79 (id.); **-vepakka** °vipāka Sn 537 (kamma); **-saññā** the consciousness of pain Nett 27; **-samudaya** the rise or origin of pain or suffering (opp. °nirodha; see above B II. 1) S IV.37; M 1.191; 11.10; 111.267; Vbh 107 (taṇhā ca avasesā ca kilesā: ayaṃ vuccati d-s.); **-samphassa** contact with pain M 1.507; Dhs 648; f. abstr. °tā Pug 33; **-seyya** an uncomfortable couch DhA IV.8.

Dukkhatā (f.) [cp. Sk. duḥkhatā, abstr. to dukkha] state of pain, painfulness, discomfort, pain (see dukkha B III. 1 c) D 111.216; S IV.259; V.56; Nett 12 (expl.).

Dukkhati [fr. dukkha] to be painful Vism 264.

Dukkhatta (nt.) [Sk. *duḥkhatvaṃ] dukkhatā D 111.106 (+ dandhatta).

Dukkhāpana (nt.) [abstr. to dukkhāpeti] bringing sorrow, causing pain Miln 275 sq., 351.

Dukkhāpita [pp. of **dukkhāpeti**] pained, afflicted Miln 79, 180.

Dukkhāpeti [caus. to dukkha] to cause pain, to afflict J IV.452; Miln 276 sq.; PvA 215. — pp. **dukkhāpita.**

Dukkhita (adj.) [Sk. duḥkhita; pp. of *dukkhāpeti] afflicted, dejected, unhappy, grieved, disappointed · miserable, suffering, ailing (opp. sukhita) D 1.72 (puriso ābādhiko d. bāḷha-gilāno); 11.24; S 1.149; 111.11 IV.180 (sukhitesu sukhito dukkhitesu dukkhito); V.211; M 1.88; 11.66; Vin IV.291; Sn 984, 986; J IV.452; Miln 275; DhA 11.28; VvA 67.

Dukkhin (adj.-n.) [Sk. duḥkhin] 1. afflicted, grieved, miserable S 1.103 sq., 129 sq., 11.282 (+ dummano); IV.78; A 111.57. — 2. a loser in the game J 11.160.

Dukkhīyati [Sk. duḥkhīyati & duḥkhāyati Denom. fr. dukkha; cp. vediyati & vedayati] to feel pain, to be distressed DhA 11.28 (= vihaññati).

Dugga [du + ga] a difficult road Dh 327; Pv 11.7⁸. **dugge sankamanāni** passages over difficult roads, usually comb^d with **papā** (water-shed) S 1.100; Vv 52²²; Pv 11.9²⁵.

Duṭṭha (adj.-n.) [Sk. duṣṭha, pp. of dussati, q. v.] spoilt, corrupt; bad, malignant, wicked Vin 111.118; S 11.259, 262; IV.339; A 1.124 (°aruka), 127 (id.), 157 sq.; It 68 (saro d., perhaps should be read as diddho); J 1.187, 254 (°brāhmaṇa); IV.391 (°caṇḍāla); PvA 4 (°corā rogues of thieves); Sdhp 86, 367, 434. — **aduṭṭha** not evil, good Sn 623; It 86; DhA IV.164. Cp. pa°.

-gahaṇika suffering from indigestion Vin 1.206; **-citta** evil-minded Vin 11.192; M 111.65.

Duṭṭhu (adv.) [Sk. duṣṭhu, cp. suṣṭhu] badly, wrong DhsA 384; SnA 396; VvA 337.

Duṭṭhulla (adj.) wicked, lewd Vin IV.128; S 1.187 (°bhāṇin "whose speech is never lewd," cp. Th 1, 1217 padulla-gāhin, expl^d as duṭṭhullagāhin *Psalms of Brethren* 399 *n.* 3); M 1.435; 111.159; Vism 313. — (nt.) wickedness Vin 111.21; **kāya°** unchastity M 111.151; Th 1, 114; Vism 151.

-**âduṭṭhulla** that which is wicked & that which is not Vin v.130; -**āpatti** a grave transgression of the Rules of the Order, viz. the 4 Pārājika & the 13 Sanghādisesa Vin iv.31 (opp. a° Vin iv.32).

Dutiya (num. ord.) [Sk. dvitīya, with reduction of dvi to du, as in comp^{n} mentioned under dvi B II. For the meaning "companion" cp. num. ord. for two in Lat. secundus <sequor, i. e. he who follows, & Gr. *δεύτερος* > *δεύομαι* he who stays behind, also Sk. davīyas farther] (a) (num.) the second, the following J ii.102, 110; dutiyaṃ for the second time (cp. tatiyaṃ in series 1, 2, 3) Vin ii.188; D ii.155. — (b) (adj. n.) one who follows or is associated with, an associate of; accompanying or accompanied by (-°); a companion, friend, partner Vin iv.225; S i.25 (saddhā dutiyā purisassa hoti = his 2nd self); iv.78 (id.) i.131; It 9; J v.400; Th 2, 230 (a husband); Sn 49 (= Nd^{2} 305, where two kinds of associates or companions are distinguished, viz. taṇhā° & puggalo°). taṇhā-dutiyā either "connected with thirst" or "having thirst as one's companion" (see taṇhā) S iv.37; It 109 = A ii.10; bilanga° kaṇājaka (rice with sour gruel) Vin ii.77; S i.90, 91. — **adutiya** alone, unaccompanied PvA 161.

Dutiyaka (adj.-n.) [Demin. of dutiya] (a) the second, following, next J i.504 (°cittavāre); °ṃ a 2nd time M i.83. — (b) a companion; only in f. **dutiyakā** a wife or female comp^{n} Vin iv.230, 270 (a bhikkhunī as comp^{n} of another one); Freq. as **purāṇa-dutiyikā** one's former wife Vin i.96; iii.16; S i.200; M ii.63; J i.210; v.152; DhA i.77. Cp. M Vastu ii.134 dvitīyā in the same sense.

Dutiyyatā (f.) companionship, friendship, help J iii.169.

Duddabha see **daddabha.**

Duddha (Sk. dugdha, pp. of **duh,** see dohati] milked, drawn Sn 18 (duddha-khīra = gāvo duhitvā gahita-khīra SnA 27); M ii.186. — (nt.) milk Dāvs v.26.

Dudrabhi [another form of dundubhi, cp. duddabha & dundubhya] a kettle-drum, in **Amata°** the drum of Nibbāna Vin i.8 = M i.171 (dundubhi at the latter passage); PvA 189 (v. l. for dundubhi).

Dundubhi (m. & f.) [Sk. dundubhi, onomat.; cp. other forms under daddabha, dudrabhi] a kettle-drum, the noise of a drum, a heavy thud, thunder (usually as deva° in the latter meaning) Pv iii.3^{4}; J vi.465; PvA 40, 189 (v. l. dudrabhi). — Amata° the drum of Nibbāna M i.171 = Vin i.8 (: dudrabhi); deva° thunder D ii.156; A iv.311.

***Dunoti** to burn, see der, dava, dāva & dāya.

Dupaṭṭo see dvi B II.

Dubbaṇṇa see under vaṇṇa.

Dubbuṭṭhika see under vuṭṭhi.

Dubbha (& dūbha) (adj.) [Sk. dambha, see dubbhati] deceiving, hurting, trying to injure Vin ii.203 (= It 68 where dubbhe); Pv ii.9^{3} (mitta°). **adubbha** one who does not do harm, harmless Pv ii.9^{8} (°pāṇin = ahiṃsaka-kahattha). As nt. harmlessness, frankness, friendliness, good-will Vin i.347 (adrūbhāya, but cp. vv. ll. p. 395: adubbhaya & adrabbhāvāya); S i.225 (adubbhāya trustily); J i.180 (id. as adūbhāya); spelt wrongly **adrūbhaka** (for adubbhaka, with v. l. adrabhaka as expl. of adubbha-pāṇin) at J vi.311. *Note:* **dabhāya** (dat.) is also used in Sk. in sense of an adv. or infinitive, which confirms the etymology of the word. Cp. dobha.

Dubbhaka (adj.) [Sk. dambhaka] perfidious, insidious, treacherous Th i, 214 (citta°). Cp. dubbhaya & dūbhaka.

Dubbhati (& dūbhati) [Sk. dabhnoti cp. *J.P.T.S.* 1889, 204: **dabh** (dambh), pp. dabdha; idg. ***dhebh,** cp. Gr. *ἀτέμβω* to deceive. Cp. also Sk **druh** (so Kern, *Toev.* p. 11, s. v. padubbhati). See also dahara & dūbha, dūbhaka, dūbhi] to injure, hurt, deceive; to be hostile to, plot or sin against (either w. dat. J v.245; vi.491, or w. loc. J i.267; iii.212) S i.85 (ppr. adubbhanto), 225; It 86 (dubbhe = dusseyya Com.) = Vin ii.203 (where dubbho); Th 1, 1129; J ii.125; iv.261; v.487, 503. — ppr. also dūbhato J iv.261; ger. dubbhitvā J iv.79; grd. dubbheyya (v. l. dūbheyya) to be punished J v.71. Cp. pa°.

Dubbhana (nt.) [Sk. *dambhana] hurtfulness, treachery, injury against somebody (c. loc.) PvA 114 (= anattha).

Dubbhaya = dubbhaka, S i.107.

Dubbhika = dubbhaka, Pv iii.1^{13} (= mittadubbhika, mittānaṃ bādhaka PvA 175).

Dubbhikkha see **bhikkhā.**

Dubbhin (adj.-n.) [Sk. dambhin] seeking to injure, deceitful; a deceiver, hypocrite J iv.41; Pv ii.9^{8} (mitta°); DhA ii.23 (mitta-dūbhin). — f. **dubbhinī** VvA 68 (so read for dubbinī).

Dubha (num.-adj.) [See dubhaya & cp. dvi B II.] both; only in abl. **dubhato** from both sides Th i, 1134; Ps i.69; ii.35, 181; Vv 46^{21}; VvA 281 (for Vv 64^{19} duvad-dhato).

Dubhaya (num. adj.) [a contaminated form of du(ve) & ubhaya; see dvi B II.] both (see ubhaya) Sn 517, 526, 1007, 1125; J iii.442; vi.110.

Duma [Sk. druma = Gr. *δρυμός*, see dāru] tree A iii.43; J i.87, 272; ii.75, 270; vi.249, 528; Vv 84^{14}; Miln 278, 347; VvA 161.

-**agga** 1. the top of a tree J ii.155. — 2. a splendid tree Vv 35^{4}. — 3. a tooth-pick J v.156; -**inda** "king of trees," the Bodhi tree Dpvs i.7; -**uttama** a magnificent tree Vv 39^{3}; -**phala** fruit of a tree M ii.74; Vism 231 (in comparison).

Duyhati Pass to dohati (q. v.).

Dussa^{1} (nt.) [Sk. dūrśa & dūṣya] woven material, cloth, turban cloth; (upper) garment, clothes Vin i.290; ii.128, 174; iv.159. D i.103; S v.71; M i.215; ii.92; A v.347; Sn 679; Pv i.10^{3} (= uttariyaṃ sāṭakaṃ PvA 49); ii.3^{14}; Pug 55; PvA 73, 75. — cīvara°, q. v.; chava° a miserable garment D i.166; A i.295; ii.206; M i.78, 308.

-**karaṇḍaka** a clothes-chest S v.75 = M i.215; A iv.230; -**koṭṭhagāra** a store-room for cloth or clothes DhA i.220, 393; -**gahaṇa** (-mangala) (the ceremony of) putting on a garment DhA ii.87; -**cālanī** a cloth sieve Vin i.202; -**paṭṭa** turban cloth Vin ii.266 (= setavattha-paṭṭa Bdhgh.); S ii.102; -**phala** having clothes as fruit (of magic trees, cp. kapparukkha) Vv 46^{2} (cp. VvA 199); -**maya** consisting in clothes Vv 46^{7} (cp. VvA 199); -**yuga** a suit of garments Vin i.278; M i.215 = S v.71; Miln 31 (cp. M Vastu i.61); DhA iv.11; -**ratana** "a pearl of a garment," a fine garment Miln 262. -**vaṭṭi** fringed cotton cloth Vin ii.266. -**veṇi** plaited cotton cloth Vin ii.266.

Dussa^{2} at J iii.54 is usually taken as = amussa (cp. amuka), C. expl^{s} as "near," & adds "asammussa." Or is it Sk. dūṣya easily spoilt? See on this passage Andersen *Pali Reader* ii.124.

Dussaka = dūsaka (q. v.).

Dussati [Sk. duṣyati, Denom. fr. pref. duḥ (du°); pp. duṣṭha, caus. dūṣayati] to be or become bad or corrupted, to get damaged; to offend against, to do wrong

Vin II.173; S I.13=164; Dh 125=PvA 116; Dh 137; It 84 (dosaneyye na d.) cp. A III.110 (dussanīye d.); J VI.9; Miln 101, 386. — pp. **duṭṭha** (q. v.). — Caus. **dūseti** (q. v.). See also dosa[1] & dosaṇiya; & pa°.

Dussanā (f.) & **Dussana** (nt.) [Sk. dūṣana, cp. dussati] defilement, guilt A II.225; Pug 18, 22; Dhs 418, 1060; DA I.195 (rajjana-d. muyhana).

Dussanīya (adj.) [cp. Sk. dveṣanīya, because of doṣa = dveṣa taken to **dus**] able to give offence, hateful, evil (always comb[d] with rajanīya, cp. rāga dosa moha) A III.110 (dusanīye dussati, where It 84 has dosaneyye); J VI.9; Miln 386.

Dussassa see sassa.

Dussika a cloth merchant J VI.270; Miln 262, 331 sq.

Dussitatta (nt.) [Sk. *dūṣitatva] = dussanā, Pug 18, 22.

Duha (adj.-°) [Sk. duh & duha; see dohati] milking; yielding, granting, bestowing: kāma° giving pleasures J IV.20; V.33.

Duhati (to milk) see dohati.

Duhana (adj.-n.) [Sk. *druhana, to druh, druhyati to hurt, cp. Oir. droch; Ohg. triogan to deceive, traum dream; also Sk. dhvarati. For further connections see Walde, *Lat. Wtb.* under fraus] one who injures, hurts or deceives; insidious, infesting; a robber, only in pantha° a dacoit D I.135; DA I.296. — (nt.) waylaying, robbery (pantha°) J II.281 (text dūhana), 388 (text: pantha-dūbhana, vv. ll. duhana & dūhana); DhsA 220. — Cp. maggadūsin.

Duhitika (adj.) [cp. Sk. druha, fr. druhyati] infested with robbers, beset with dangers S IV.195 (magga). — *Note.* This interpretation may have to be abandoned in favour of duhitika being another spelling of dvīhitika = hard to get through (q. v.), to be compared are the vv. ll. of the latter at S IV.323 (S.S. dūhitika & dūhītika).

Dūta[1] [Ved. dūta, prob. to dūra (q. v.) as "one who is sent (far) away," also perhaps Gr. δοῦλος slave. See Walde, *Lat. Wtb.* under dudum] a messenger, envoy Vin I.16; II.32, 277; D I.150; S IV.194; Sn 411 (rāja°), 417. — deva° Yama's envoy, Death's messenger A I.138, 142; M II.75 sq.; J I.138. — °ṃ pāheti to send a messenger Miln 18, PvA 133.

Dūta[2] (nt.) [Sk. dyūta, see jūta] play, gaming, gambling J IV.248.

Dūteyya (nt.) [Sk. dūtya, but varying in meaning] errand, commission, messages A IV.196; J III.134; DA I.78. — °ṃ gacchati to go on an errand Vin II.202; °ṃ harati to obtain a commission Vin III.87; IV.23.

-kamma doing a messenger's duty Vin I.359; **-pahiṇagamana** sending & going on messages D I.5 = M III.34; A II.209; M II.180.

Dūbha (adj.) deceiving, see **dubbha**.

Dūbhaka[1] (adj.) [Sk. dambhaka] deceiving, treacherous, harmful SnA 287 (mitta°); f. °**ikā** J II.297.

Dūbhaka[2] [Sk. dambha, cp. dambholi] a diamond J I.263 = III.207.

Dūbhana (nt.) deceiving, pillaging, robbing etc. at J II.388 is to be read as (pantha-) **duhana**.

Dūbhin (adj.) = dubbhin J II.180 (vv. ll. dūbha & dubbhi), 327; IV.257; DhA II.23.

Dūbhī (f.) [cp. Sk. dambha, see dubbhati] perfidy, treachery, J I.412; IV.57 (v. l. dubhī); VI.59 (= aparādha).

Dūra (adj.) [Sk. dūra, Ved. duva (stirring, urging on), compar. davīyān, Av. dūrō (far), ***dāu**; cp. Ohg. zawen, Goth. taujan = E. do. Another form is ***deuā**, far in respect to time, as in Gr. δήν, δηρόν, Lat. dū-dum (cp. dū-rare = en-dure). See also dutiya & dūta] far, distant, remote, *opp.* **āsanna** (J II.154) or **santika** (Dhs 677; Vism 402). — PvA 117. Often in cpds. (see below), also as **dūri°**, e. g. dūri-bhāva distance Vism 71, 377; DhsA 76. — Cases mostly used adverbially, viz. acc. **dūraṃ** far J II.154; DhA I.192. — abl. **dūrato** from afar, aloof Vin I.15; II.195; S I.212; Sn 511; Dh 219; J V.78 (dūra-dūrato); Miln 23; PvA 107. dūrato karoti to keep aloof from PvA 17. — loc. **dūre** at a distance, also as prep. away from, far from (c. abl.), e. g. Sn 468; J II.155, 449 (= ārā); III.189. — Sn 772; Dh 304; J VI.364; Dhs 677. — **dūre-pātin** one who shoots far [cp. Sk. dūra-pātin] A I.284; II.170, 202. J IV.494. See also akkhaṇavedhin. — **atidūre** too far Vin II.215.

-kantana at Th 1, 1123: the correct reading seems to be the v. l. durākantana, see ākantana; **-gata** gone far away Pv II.13[4] (= paralokagata PvA 164); DhA III.377 (durā°). **-(ṇ)gama** far-going, going here & there Dh 37 (cp. DhA I.304); Pv II.9[10]; **-ghuṭṭha** far-renowned Pv II.8[2]; **-vihāra** (-vuttin) living far away Sn 220.

Dūrakkha [du[1] + rakkha] see rakkha & cp. du[1].

Dūratta (adj.) [du[1] + ratta] reddish M I.36 (°vaṇṇa).

Dūsaka (adj.-n.) [Sk. dūṣaka] corrupting, disgracing, one who defiles or defames; a robber, rebel A V.71 (bhikkhunī°); J II.270; IV.495; Sn 89 (kula° one who spoils the reputation of the clan); DhA II.23 (kuṭi° an incendiary); Miln 20 (pantha°). As **dussaka** at J V.113 (kamma°); Sn A 287 (mitta°, v. l. B. for dūbhaka). — panthadūsaka a highwayman Miln 290. — f. **dūsikā** J III.179 (also as **dūsiyā** · dosakārikā); **a°** harmless Sn 312 (see a°).

Dūsana (nt.) [see dūseti] spoiling, defiling J II.270; Sdhp 453.

Dūsita [Sk. dūṣita, pp. of dūseti] depraved, sinful, evil PvA 226 (°citta).

Dūsin (adj.-n.) [Sk. dūṣin] = dūṣaka, in **magga°** (cp. pantha-dusaka) a highway robber Sn 84 sq.

Dūseti [Sk. dūṣayati, caus. of dussati (q. v.). Also as **dusseti** PvA 82] to spoil, ruin; to injure, hurt; to defile, pollute, defame Vin I.79, 85, 86; IV.212 (maṇ so dūsetukāmo, said by a bhikkhunī), 316 (dūsetuṇ); A IV.169 sq.; J I.454; II.270; DhA II.22 (kuṭiṇ, damage, destroy). — aor. **dūsayi** J II.110 (fared ill). — pp. **dūsita**. Cp. pa°, pari°.

Dūhana[1] (nt.) [see duhana] infesting, polluting, defaming; robbing, only in **pantha°** (with v. l. duhana) waylaying J II.281, 388; Tikp 280.

Dūhana[2] (nt.) [Sk. dohana, see dohati] milking (-°), in **kumbha°** filling the pails with milk, i. e. giving much milk (gāvo; cp. Sk. droṇadughā a cow which yields much milk) Sn 309.

Dūhitika see duhitika.

Dejjha (= dvejjha, see dvi B 1.5] divided, in a° undividedness J III.7 (com. abhejja), 274 · IV.258 (dhanuṇ a °ṃ karoti to get the bow ready, v. l. BB. sarejjhaṇ; C. expl[d] jiyāya ca sarena ca saddhiṇ ekam eva katvā).

Deḍḍubha [Sk. duṇḍubha] a water-snake; salamander J III.16; VI.194; Sdhp 292. See next.

Deḍḍubhaka 1. a sort of snake (see prec.) J I.361. — 2. a kind of girdle (in the form of a snake's head) Vin II.136 (expl[d] by udaka-sappi-sira-sadisa).

Deṇḍima (m. nt.) [Sk. diṇḍima, cp. dindima] a kind of kettle-drum D 1.79 (v. l. dindima); Nd² 219 (°ka, v. l. dind°); J 1.355; (=paṭaha-bheri); v.322=VI.217; VI.465=580.

Depiccha (adj.) [=dvepiccha, see dvi B I. 5] having two tail-feathers J v.339.

Deyya (adj.) [Sk. deya, grd. of **dā**, see dadāti I. 2, b] (a) to be given (see below). - (b) deserving a gift, worthy of receiving alms J III.12 (a°); Miln 87 (rāja°) -*nt.* a gift, offering Vin 1.298 (saddhā°).

-dhamma a gift, lit. that which has the quality of being given; esp. a gift of mercy, meritorious gift S 1.175; A 1.150, 166; II.264 (saddhā°); Pv I.1¹; II.3¹⁸; PvA 5, 7 sq., 26, 92 (°bīja), 103, 129; cp. AvŚ 1.308. The deyyadhamma (set of gifts, that which it is or should be a rule to give) to mendicants, consists of 14 items, which are (as enum^d at Nd² 523 under the old Brahman's term yañña "sacrifice") (1) cīvara, (2) piṇḍapāta, (3) senāsana, (4) gilāna-paccaya-bhesajja-parikkhāra, (5) anna, (6) pāna, (7) vattha, (8) yāna, (9) mālā, (10) gandhā, (11) vilepana, (12) seyya, (13) āvasatha, (14) padīpeyya. A similar enum^n in diff. order is found at Nd¹ 373.

Deva [Ved. deva, Idg. ***deiā*** to shine (see dibba & diva), orig. adj. *deiṇos belonging to the sky, cp. Av. daēvō (demon.), Lat. deus, Lith. dēvas; Ohg. Zio; Ags. Tīg, gen. Tīwes (=Tuesday); Oir. dia (god). The popular etymology refers it to the root **div** in the sense of playing, sporting or amusing oneself: dibbanti ti devā, pañcahi kāmaguṇehi kīḷanti attano vā siriyā jotantī ti attho KhA 123] a god, a divine being; usually in pl. **devā** the gods. As title attributed to any superhuman being or beings regarded to be in certain respects above the human level. Thus primarily (see 1ª) used of the first of the next-world devas, **Sakka**, then also of subordinate deities, demons & spirits (devaññatarā some kind of deity; snake-demons: nāgas, tree-gods: rukkha-devatā etc.). Also title of the king (3). Always implying splendour (cp. above etym.) & mobility, beauty, goodness & light, & as such opposed to the dark powers of mischief & destruction (asurā: Titans; petā: miserable ghosts; nerayikā sattā: beings in Niraya). A double position (dark & light) is occupied by Yama, the god of the Dead (see Yama & below 1 c). Always implying also a kinship and continuity of life with humanity and other beings; all devas have been man and may again become men (cp. D 1.17 sq.; S III.85), hence "gods" is not a coincident term. All devas are themselves in saṃsāra, needing salvation. Many are found worshipping saints (Th 1.627-9; Th II 305). — The collective appellations differ; there are var. groups of divine beings, which in their totality (cp. tāvatiṃsa) include some or most of the well-known Vedic deities. Thus some collect. designations are **devā sa-indakā** (the gods, including Indra or with their ruler at their head: D II.208; S III.90, A V.325), **sa-pajāpatikā** (S III.90), **sa-mārakā** (see deva-manussaloka), **sa-brahmakā** (S III.90). See below 1 b. Lists of popular gods are to be found, e. g. at D II.253; III.194. — A current distinction dating from the latest books in the canon is that into 3 *classes*, viz. **sammuti-devā** (conventional gods, gods in the public opinion, i. e. kings & princes J 1.132; DA 1.174), **visuddhi°** (beings divine by purity, i. e. of great religious merit or attainment like Arahants & Buddhas), & **upapatti°** (being born divine, i. e. in a heavenly state as one of the gatis, like bhumma-devā etc.). This division in detail at Nd² 307; Vbh 422; KhA 123; VvA 18. Under the 3rd category (upapatti°) *seven groups* are enumerated in the foll. order: Cātummahārājikā devā, Tāvatiṃsā d. (with Sakka as chief), Yāmā d., Tusitā d., Nimmānaratī d., Paranimmita-vasavattī d., Brahmakāyikā d. Thus at D 1.216 sq.; A II.210, 332 sq.; Nd² 307; cp. S 1.133 & J 1.48. See also devatā.

1. good etc. — (a) sg. a god, a deity or divine being, M 1.71 (d. vā Māro vā Brahmā vā); S IV.180=A IV.461 (devo vā bhavissāmi devaññataro vā ti: I shall become a god or some one or other of the (subordinate gods, angels); Sn 1024 (ko nu devo vā Brahmā vā Indo vāpi Sujampati); Dh 105 (+gandhabba, Māra, Brahmā); A II.91, 92 (puggalo devo hoti devaparivāro etc.); PvA 16 (yakkho vā devo vā). — (b) pl. **devā** gods. These inhabit the 26 devalokas one of which is under the rule of Sakka, as is implied by his appellation **S. devānaṃ indo** (his opponent is Vepacitti Asur-indo S 1.222) S 1.216 sq.; IV.101, 269; A 1.144; Sn 346; PvA 22 etc. — Var. kinds are e. g. appamāṇ'-ābhā (opp. paritt' ābhā) M III.147; ābhassarā D 1.17; Dh 200; khiḍḍā-padosikā D 1.19; gandhabba-kāyikā S III.250 sq.; cattāro mahārājikā S V.409, 423; Jat 1.48; Pv IV.11¹; PvA 17, 272; naradevā tidasā S 1.5; bhummā PvA 5; manāpa-kāyikā A IV.265 sq.; mano-padosikā D 1.20; valāhaka-kāyikā S III.254. — Var. attributes of the Devas are e. g. āyuppamāṇā A 1.267; II.126 sq.; IV.252 sq.; dīghāyukā S III.86; A II.33; rūpino mano-mayā M 1.410, etc. etc. — See further in general: D 1.54 (satta devā); II.14, 157, 208; S V.475=A 1.37; Sn 258 (+manussā), 310 (id.); 404, 679; Dh 30, 56, 94, 230, 366; Ps 1.83 sq.; II.149; Vbh 86, 395, 412 sq.; Nett 23; Sdhp 240. — (c) **deva=Yama** see deva-dūta (expl^d at J 1.139: devo ti maccu). — **atideva** a pre-eminent god, god above gods (Ep. of the Buddha) Nd² 307; DhsA 2 etc.; see under cpds. — 2. the sky, but *only* in its rainy aspect, i. e. rain-cloud, rainy sky, rain-god (cp. Jupiter Pluvius; *K.S.* 1.40, *n.* 2 on Pajjunna, a Catumahārājika), usually in phrase deve vassante (when it rains etc.), or devo vassati (it rains) D 1.74 (: devo ti megho DA 1.218); S 1.65, 154 (cp. It 66 megha); Sn 18, 30; J V.201; DhA II.58, 82; PvA 139. devo ekam ekam phusāyati the cloud rains drop by drop, i. e. lightly S 1.104 sq., 154, 184; IV.289. — thulla-phusitake deve vassante when the sky was shedding big drops of rain S III.141; V.396; A 1.243; II.140; V.114; Vism 259. — vigata-valāhake deve when the rain-clouds have passed S 1.65; M II.34, 42. — 3. king, usually in voc. deva, king! Vin 1.272; III.43; A II.57; J 1.150, 307; PvA 4, 74 etc.

devī (f.) 1. goddess, of Petīs, Yakkhiṇīs etc.; see etym. expl. at VvA 18. — Pv II.1¹²; Vv 1³ etc. — 2. queen Vin 1.82 (Rahulamātā), 272; D II.14; A II.57, 202 (Mallikā) J 1.50 (Māyā); III.188; PvA 19, 75.

-accharā a divine Apsarā, a heavenly joy-maiden Vism 531; PvA 46, 279; **-aññatara,** in phrase devo vā d. vā, a god or one of the retinue of a god S IV.180=A IV.461; PvA 10; **-âtideva** god of gods, i. e. divine beyond all divinities, a super-deva, of Buddha Nd² 307 & on Sn 1134; J IV.158 DhA 1.147; Vv 64²⁷; VvA 18; Miln 241, 258, 308, 384 & passim; cp. M Vastu 1.106, 257, 283, 291; **-attabhāva** a divine condition, state of a god PvA 14; **-ânubhāva** divine majesty or power D II.12; M III.120; J 1.59; **-āsana** a seat in heaven It 76; **-âsura-saṅgāma** the fight between the Gods & the Titans D II.285; S 1.222; IV.201; V.447; M 1.253; A IV.432 (at all passages in identical phrase); **-iddhi** divine power Vv 31³; VvA 7; **-isi** a divine Seer Sn 1116; Nd² 310; **-ûpapatti** rebirth among the gods PvA 6; **-orohaṇa** descent of the gods DhA III.443; **-kaññā** a celestial maiden, a nymph S 1.200; J 1.61; VvA 37, 78; **-kāya** a particular group of gods S 1.200; It 77; Th 2, 31; **-kuñjara** "elephant of the gods," of Indra J V.158; **-kumāra** son of a god (cp. °putta) J III.391; **-gaṇa** a troop of gods J 1.203; DhA III.441; **-gaha** a temple, chapel Vin III.43; **-cārikā** a visit to the gods, journeying in the devaloka VvA 3, 7, 165 etc.; **-ṭṭhāna** heavenly seat J III.55; a temple, sacred place Miln 91, 330; **-dattika** given or granted by a god, extraordinary PvA 145; **-dattiya=°dattika** J III.37; DhA 1.278; **-dāruka** a species of pine J V.420; **-dundubhi** the celestial drum, i. e. thunder D 1.10; Miln 178; DA 1.95; **-dūta**

the god's (i. e. Yama's see above 1[c]) messenger A I.138, 142; M II.75; III.179; J I.138; DhA I.85 (tayo d.); Mhbv. 122 (°suttanta); **-deva** "the god of gods," Ep. of the Buddha (cp. devâtideva) Th 1, 533, 1278 (of Kappāyana); DhsA 1; PvA 140; **-dhamma** that which is divine or a god A III.277 (°ika); DhA III.74; **-dhītā** a female deva or angel (cp. devaputta), lit. daughter of a god J II.57; VvA 137, 153 (with ref. to Vimānapetīs); **-nagara** the city of the Devas, heaven J I.168, 202 DhA I.280; **-nikāya** a class, community or group of gods, celestial state or condition D II.261 (sixty enum[l]); S IV.180; M I.102 sq.; A I.63 sq.; II.185; III.249 sq.; IV.55; V.18; **-pañha** questioning a god, using an oracle D I.11 (=DA I.97: devadāsiyā sarīre devataṃ otāretvā pañha-pucchanaṃ); **-parivāra** a retinue of gods A II.91; **-parisā** the assembly of gods A II.185; Tikp 241. **-putta** "son of a god," a demi-god, a ministering god (cp. f. deva-dhītā), usually of Yakkhas, but also appl[d] to the 4 archangels having charge of the higher world of the Yāmā devā (viz. Suyāma devaputta); the Tusitā d. (Santusita d.); the Nimmānaratī d. (Sunimmita d.); & the Paranimmitavasavattī d. (Vasavattī d.) D I.217 sq.; cp. J I.48. — D II.12, 14; S I.46 sq.; 216 sq.; IV.280 A I.278; It 76; J I.59 (jarā-jajjara); IV.100 (Dhamma d.); VI.239 (Java d.); PvA 6, 9, 55, 92, 113 (Yakkho ti devaputto); Miln 23; **-pura** the city of the gods, heaven S IV.202; Vv 64[30] (=Sudassana-mahānagara VvA 285); J IV.143; **-bhava** celestial existence PvA 167; **-bhoga** the wealth of the gods PvA 97; **-manussā** (pl.) gods & men D I.46, 62≈, 99 (°mānuse); M II.38, 55; Sn 14 (sa°), 230 (°pūjita), 521; It 80 (°seṭṭhā); Kh VIII.10; KhA 196; PvA 17, 31, 117; **-°loka** the world of gods and men. It comprises (1) the world of gods proper (Devas, i. e. Sakka, Māra & Brahmā; corresp. to sammuti-devā, see above); (2) samaṇas & brāhmaṇas (cp. visuddhi-devā); (3) gods & men under the human aspect (gati, cp. upapatti-devā): Sn 1047, 1063; expl. at Nd[2] 309 & (with diff. interpretations) DA I.174 sq.; **-yāna** leading to the (world of) the gods, i. e. the road to heaven Sn 139, also in **°yāniya** (magga) D I.215; **-rājā** king of the devas, viz. Sakka Nd[1] 177; J III.392 (=devinda); DhA III.441; PvA 62; **-rūpa** divine appearance or form PvA 92 **-loka** the particular sphere of any devas, the seat of the devas, heaven; there exist 26 such spheres or heavens (see loka); when 2 are mentioned it refers to Sakka's & Brahma's heavens. A seat in a devaloka is in saṃsāra attained by extraordinary merit: Dh 177; J I.202, 203; IV.273; ThA 74; KhA 228; PvA 5, 9, 21, 66, 81, 89; Vism 415, etc.; **-vimāna** the palace of a deva J I.58; VvA 173; **-saṅkhalikā** a magic chain J II.128; V.92, 94; **-sadda** heavenly sound or talk among the devas It 75 (three such sounds).

Devaka (adj.) (-°) [deva+ka] belonging or peculiar to the devas; only in **sa°-loka** the world including the gods in general D I.62; Nd[2] 309; Sn 86, 377, 443, 760 etc.; Miln 234. See also devamanussa-loka.

Devata (adj.) (-°) having such & such a god as one's special divinity, worshipping, a worshipper of, devotee of Miln 234 (Brahma°+Brahma (garuka). — f. **devatā** in pati° "worshipping the husband," i. e. a devoted wife J III.406; VvA 128.

Devatā (f.) [deva+tā, qualitative-abstr. suffix, like Lat. juventa, senecta, Goth. hauhiþa, Ohg. fullida cp. Sk. pūrṇatā, bandhutā etc.] "condition or state of a deva," divinity; divine being, deity, fairy. The term comprises all beings which are otherwise styled devas, & a list of them given at Nd[2] 308 & based on the principle that any being who is worshipped (or to whom an offering is made or a gift given: de-vatā=yesaṃ deti, as is expressed in the conclusion "ye yesaṃ dakkhiṇeyyā te tesaṃ devatā") is a devatā, comprises 5 groups of 5 kinds each, viz. (1) ascetics; (2) domestic animals (elephants, horses, cows, cocks, crows); (3) physical forces & elements (fire, stone etc.); (4) lower gods (: bhumma devā) (nāgā, suvaṇṇā, yakkhā, asurā, gandhabbā); (5) higher gods (: inhabitants of the deva-loka proper) Mahārājā, Canda, Suriya, Inda, Brahmā), to which are added the 2 aspects of the sky-god as deva-devatā & disā-devatā). — Another definition at VvA 21 simply states: devatā ti devaputto pi Brahmā pi deva-dhītā pi vuccati. — Among the var. deities the foll. are frequently mentioned: **rukkha°** tree-gods or dryads M I.300; J I.221; PvA 5; **vatthu°** earth gods (the four kings) Pv 4[1]; PvA 17; **vana°** wood-nymphs M I.300; **samudda°** water-sprites J II.112 etc. etc. — D I.180 (mahiddhikā, pl.), 192; II.8, 87, 139, 158; S I. sq.; IV.302; M I.245; II.37; A I.64, 210, 311; II.70 (sapubba°); III.77 (bali-paṭiggāhikā), 287 (saddhāya samannāgatā); 309; IV.302 sq., 390 (vippaṭisāriniyo); V.331; Sn 45, 316, 458, 995, 1043; Dh 99; J I.59, 72, 223, 250; IV.17, 444; Vv 16[3]; Pv II.1[10]; KhA 113, 117; PvA 44.

-ânubhāva divine power or majesty J I.168; **-ânussati** "remembrance of the gods," one of the 6 ânussati-ṭṭhānāni, or subjects to be kept in mind D III.250, 280, cp. A I.211; Visn 197. **-uposatha** a day of devotion to the gods A I.211; **-paribhoga** fit to be enjoyed by gods J II.104; **-bali** an offering to the gods A II.68; **-bhāva** at PvA 110 read as devattabhāva (opp. petatta-bhāva).

Devati [**div**] to lament, etc.; see pari°. Cp. also parideva etc.

Devatta (nt.) [deva+tta] the state of being a deva, divinity ThA 70; PvA 110 (°bhāva as Yakkha, opp. petatta bhāva; so read for devatā-bhāva).

Devattana (nt.) [=last] state or condition of a deva Th 1, 1127; cp. petattana in the foll. verse.

Devara [Sk. devṛ & devara Gr. δᾶήρ (*δαλ-ήρ), Lat. levir, Ohg. zeihhur, Ags. tācor] husband's brother, brother-in-law J VI.152; Vv 32[6] (sa°), popularly expl[d] at VvA 135 as "dutiyo varo ti vā devaro, bhattu kaniṭṭha bhātā."

Devasika (adj.) [Der. fr. divasa] daily J V.383; DA I.296 (°bhatta=bhattavetena); DhA I.187 sq., **-nt. °ṃ** as adv. daily, every day J I.82, J I.149, 186; VvA 67, 75; DhA I.28; II.41.

Desa [Ved. deśa, cp. disā] point, part, place, region, spot, country, Vin I.46; II.211; M I.437; J I.308; DhsA 307 (°bhūta); PvA 78 (°antara prob. to be read dos°), 153; KhA 132, 227. — **desaṃ karoti** to go abroad J V.340 (p. 342 has disaṃ). — kañcid-eva **desaṃ pucchati** to ask a little point D I.51; M I.229; A V.39, sometimes as kiñcid-eva d. p. S III.101; M III.15; v. l. at D I.51. — **desāgata** pañha a question propounded, lit. come into the region of some one or having become a point of discussion Miln 262.

Desaka (adj.) [Sk. deśaka] pointing out, teaching, advising Sdhp 217, 519 — (nt.) advice, instruction, lesson M I.438.

Desanā (f.) [Sk. deśanā] 1. discourse, instruction, lesson S V.83, 108; J III.84; Pug 28; Nett 38; Visn 523 sq. (regarding Paṭiccasamuppāda); PvA 1, 2, 9, 11; Sdhp 213. 2. Freq. in **dhamma°** moral instruction, exposition of the Dhamma, preaching, sermon Vin I.16; A I.53; II.182; IV.337 sq.; It 33; J I.106 etc. (a° gāminī āpatti), a Pārājika or Saṅghādisesa offence Vin II.3, 87; V.187. Cp. *Vin. Texts* II.33. — 3. (legal) acknowledgment Miln 344. — Cp. ā°.

-avasāne (loc.) at the end of an instruction discourse or sermon DhA III.175; PvA 54; **-pariyosāne**=prec. PvA 9, 31 etc. **-vilāsa** beauty of instruction Visn 524; **Tikāpaṭṭhāna** 21.

Desika (adj.) [Sk. deśika] = desaka, **-su°** one who points out well, a good teacher Miln 195.

Desita [pp. of deseti] expounded, shown, taught etc., given, assigned, conferred Vin III.152 (marked out); V.137; D II.154 (dhamma); Dh 285 (nibbāna); PvA 4 (magga: indicated), 54 (given).

Desetar [n. ag. to deseti] one who instructs or points out; a guide, instructor, teacher M I.221, 249; A I.266; III.441; V.349.

Deseti [Sk. deśayati, Caus. of disati, q. v.] to point out, indicate, show; set forth, preach, teach; confess. Very freq. in phrase **dhammaṃ** d. to deliver a moral discourse, to preach the Dhamma Vin I.15; II.87, 188; V.125, 136; D I.241, A II.185, V.194; It 111; J I.168; III.394; Pug 57; PvA 6. — aor. **adesesi** (S I.196 = Th 1 1254) & **desesi** (PvA 2, 12, 78 etc.) — pp. **desita** (q. v.).

Dessa & **Dessiya** (adj.) [Sk. dveṣya, to **dvis,** see disa] disagreeable, odious, detestable J I.46; II.285; IV.406; VI.570, ThA 268, Milo 281.

Dessati [Sk. dviṣati & dveṣṭi; see etym. under disa] to hate, dislike, detest SnA 108 (= na piheti, opp. kāmeti).

Dessatā (f.) [Sk. dvesyatā] repulsiveness Miln 281.

Dessin (adj.) [Sk. dveṣin] hating, detesting Sn 93 (dhamma°).

Deha [Sk. deha to ***dheigh** to form, knead, heap up (cp. kāya heap), see diddha. So also in uddehaka. Cp. Kern, *Toev.* p. 75 s. v. sarīradeha. Cp. Gr. τεῖχος (wall) Sk. dehī; Lat. fingo & figura; Goth. deigan (knead) Ohg. teig E. dough] body A II.18; PvA 10, 122. Usually in foll. phrases: hitvā **mānusaṃ** dehaṃ S I.60; Pv II.9[56]; pahāya m. d. S I.27, 30; jahati d. M II.73; °ṃ nikkhipati Pv II.6[15]; (muni or khīṇāsavo) **antima-deha-dhārin** (°dhāro) S I.14, 53; II.278; Sn 471; Th II.7, 10; It 32, 40, 50, 53. °**nikkhepana** laying down the body Vism 230.

Dehaka (nt.) = deha; pl. limbs Th 2, 392; cp. ThA 258.

Dehin (adj.-n.) that which has a body, a creature Pgdp 12, 16.

Doṇa [Sk. droṇa (nt.) conn. with ***dereuo** tree, wood, wooden, see dabbi & dāru & cp. Sk. druṇī pail] a wooden pail, vat, trough; usually as measure of capacity (4 Āḷhaka = generally) Pv IV.3[33] (mitāni sukhadukkhāni donehi piṭakehi). taṇḍula° a doṇa of rice DhA III.264; IV.15. At J II.367 doṇa is used elliptically for doṇa-māpaka (see below).

-pāka of which a d. full is cooked a doṇa measure of food S I.81; DhA II.8. **-māpaka** (mahāmatta) (a higher official) supervising the measuring of the doṇa-revenue (of rice) J II.367, 378, 381; DhA IV.88; **-mita** a d. measure full D I.54; M I.518.

Doṇika (adj.) [fr. doṇa] measuring a doṇa in capacity Vin I.240 (catu° piṭaka).

Doṇikā (f.) = doṇī[1], viz. a hollow wooden vessel, tub, vat Vin I.286 (rajana° for dyeing); II.120 (mattikā to hold clay) 220 (udaka°), 221 (vacca° used for purposes of defæcation). See also passāva°.

Doṇī[1] (f.) [Sk. droṇī, see doṇa] 1. a (wooden) trough, a vat, tub S II.259; A I.253; V.323; J I.450; Miln 56. — tela° an oil vat A III.58 (āyasā made of iron & used as a sarcophagus). — 2. a trough-shaped canoe (cp. Marāthi ḍon "a long flat-bottomed boat made of uṇḍi wood," & Kanarese ḍoni "a canoe hallowed from a log"] J IV.163 (= gambhīrā mahānāvā p. 164); PvA 189. — 3. a hollow, dug in the ground Miln 397. — 4. the body of a lute, the sounding-board (?) J I.450; Miln 53; VvA 281.

Doṇī[2] (f.) [Sk. droṇi ?] an oil-giving plant (?) (or is it = doṇī[1] meaning a cake made in a tub, but wrongly interpreted by Dhammapāla ?) only in **-nimmiñjana** oil-cake Pv I.10[10]; as °**nimmijjani** at Vv 33[38]; expl[d] by telamiñjaka at PvA 51 & by tilapiṇṇāka at VvA 147

Dobbhagga (nt.) [Sk. daurbhāgya fr. duḥ + bhāga] ill luck, misfortune Vin IV.277; DhA 281 (text: °dobhagga).

Dobha [see dubbha] fraud, cheating D II.243 (v. l. dobbha = dubbha).

Domanassa (nt.) [Sk. daurmanasya, duḥ + manas] distress, dejectedness, melancholy, grief. As mental pain (cetasikaṃ asātaṃ cet. dukkhaṃ S V.209 = Nd[2] 312; cp. D II.306; Nett 12) opp. to **dukkha** physical pain: see dukkha B III. 1 a). A synonym of domanassaṃ is appaccaya (q. v.). For def[n] of the term see Vism 461, 504. The freq. comb[n] dukkha-domanassa refers to an unpleasant state of mind & body (see dukkha B III. 1 b; e. g. S IV.198; V.141; M II.64; A I.157; It 89 etc.), the contrary of **somanassaṃ** with which dom° is comb[d] to denote "happiness & unhappiness," joy & dejection, e. g. D III.270; M II.16; A I.163; Sn 67 (see somanassa). — Vin I.34; D II.278, 306; S IV.104, 188; V.349, 451 M I.48, 95, 313, 340; II.51; III.218; A I.39 (abhijjhā° covetousness & dejection, see abhijjhā); II.5, 149 sq. III.99, 207; V.210 sq.; Sn 592, 1106; Pug 20, 59; Nett 12, 29 (citta-sampīḷanaṃ d.) 53, Dhs 413, 421, 1389; Vbh 15, 54, 71, 138 sq.; Dh 1.121.

-indriya the faculty or disposition to feel grief D III.239 (+ som°); S V.209 sq.; **-upavicāra** discrimination of that which gives distress of mind D III.245; **-patta** dejected, disappointed J II.155.

Dolā (f.) [Sk. dolā, ***del** as in Ags. tealtian E. tilt, adj. tealt unstable Sk. dulā iṣṭaka an unstable woman] a swing J IV.283; VI.341; Vism 280 (in simile).

Dolāyati [Denom. of dolā] to swing, to move to & fro J II.385.

Dovacassa (nt.) [contamination of Sk. *daurvacasya evil speech & *daurvratya disobedience, defiance] unruliness, indocility, bad conduct, fractiousness S II.204 sq. (°karaṇā dhammā); M I.95 (id. specified); A II.147; III.178; Nett 40, 127.

Dovacassatā (f.) [2nd abstr. of dovacassa] unruliness, contumacy, stubbornness, obstinacy A I.83, III.310, 448; V.146 sq.; D III.212, 274; Pug 20; Dhs 1326 (cp. *Dhs. trsl.* p. 344); Vbh 359, 369, 371.

Dovacassiya (nt.) = dovacassa Pug 20; Dhs 1325.

Dovārika [cp. Sk. dauvārika, see dvāra] gatekeeper, janitor Vin I.269; D II.83; III.64 sq., 100; S IV.194; M I.380 sq.; A IV.107, 110; V.194; J II.132; IV.382 (two by name, viz. Upajotiya & Bhaṇḍa-kucchi), 447; VI.367; Miln 234, 332; Vism 281; Sdhp 356.

Dovila (adj.) [Sk. ?] being in the state of fructification, budding J VI.529 (cp. p. 530); Miln 334.

Dosa[1] [Sk. doṣa to an Idg. ***deu(s)** to want, to be inferior etc. (cp. dussati), as in Gr. δέομαι, δεύομαι] corruption, blemish, fault, bad condition, defect; depravity, corrupted state; usually -°, as khetta° blight of the field Miln 360; tiṇa° spoilt by weeds Dh 356; PvA 7; visa° ill effect of poison Th 1, 758, 768; sneha° blemish of sensual affection Sn 66. Four kasiṇa-dosā at Vism 123; eighteen making a Vihāra unsuitable at Vism 118 sq. — J II.417; III.104; Miln 330 (sabba-d.-virahita faultless); DA I.37, 141. — pl. **dosā** the (three) morbid affections, or disorder of the (3) humours Miln 43; adj. with disturbed humours Miln 172, cp. DA I.133.

Dosa[2] [Sk. dveṣa, but very often not distinct in meaning from dosa[1]. On dveṣa see under disa] anger, ill-will, evil intention, wickedness, corruption, malice, hatred. In most freq. comb[n] of either **rāga** (lust) **d.** & **moha** (delusion), or **lobha** (greed) **d. moha** (see rāga & lobha), to denote the 3 main blemishes of character. For def[n] see Vism 295 & 470. Interpreted at Nd[2] 313 as "cittassa āghāto paṭighāto paṭigho . . . kopo . . . kodho . . . vyāpatti." — The distinction between dosa & paṭigha is made at DA I.116 as: dosa dubbala-kodha; paṭigha = balavakodha. — In comb[n] lobha d. moha e. g. S I.98; M I.47, 489; A I.134, 201; II.191; III.338; It 45 (tīṇi akusalamūlāni). With **rāga** & **moha**: Dh 20; It 2 6; with **rāga** & **avijjā**; It 57; **rāga** & **māna** Sn 270, 631 etc. See for ref.: Vin I.183; D III.146, 159, 182, 214, 270; S I.13, 15, 70; V.31 sq.; M I.15, 96 sq., 250 sq., 305; A I.187; II.172, 203; III.181; Sn 506; It 2 (dosena duṭṭhāse sattā gacchanti duggatiṃ); Ps I.80 sq., 102; Pug 16, 18; Dhs 418, 982, 1060; Vbh 86, 167, 208, 362; Nett 13, 90; Sdhp 33, 43. — *Variously characterised as:* 8 purisa-dosā Vbh 387; khila, nigha, mala S V.57; agati (4 agati-gamanāni: chanda, d. moha, bhaya) D III.228, cp. 133, 182; ajjhattaṃ A III.357 sq.; its relation to kamma A I.134; III.338; V.262; to ariyamagga S V.5, 8. — **sadosa** corrupted, depraved, wicked D I.80; A I.112; **adosa** absence of ill-will, adj. kind, friendly, sympathetic A I.135, 195, 203; II.192; Vbh 169, 210; Dhs 33 (cp. *Dhs. trsl.* 21, 99); VvA 14 (+ alobha amoha).

-aggi the fire of anger or ill-will D III.217; S IV.19 sq.; It 92 (+ rāgaggi moh°); J I.61; **-antara** (adj.) bearing anger, intending evil in one's heart Vin II.249; D III.237; M I.123; A I.59; III.196 sq.; V.81 (opp. metta-citta); perhaps at PvA 78 (for des°); **-kkhaya** the fading away, dying out of anger or malice S III.160, 191; IV.250; V.8; Vbh 73, 89; **-gata** -dosa (+ paṭigha) S IV.71; **-garu** full of anger S I.24; **-dosa** (: dosa[1]) spoilt by anger Dh 357; **-saññita** connected with ill-will It 78; **-sama** like anger Dh 202; **-hetuka** caused by evil intention or depravity A V.261 (pāṇātipāta).

Dosaniya, Dosanīya & Dosaneyya (adj.) [grd.-formation either to dosa[1] or dosa[2], but more likely Sk. *dūṣa-nīya -dūṣya (see dussa[2] & *dussati) influenced by dveṣaṇīya] corruptible; polluting, defiling; hateful, sinful S IV.307; A II.120; It 84 (where A III.110 has lussanīya in same context).

Dosā (f.) [Sk. doṣā & doṣas, cp. Gr. *δύω, δύομαι* to set (of the sun)] evening, dusk. Only in acc. as adv. **dosaṃ** (= doṣāṃ) at night J VI.386.

Dosin (adj.) [to dosa[2]] angry J V.452, 454.

Dosinā (f.) [Sk. jyotsnā, cp. P. juṇhā) a clear night, moonlight; only in phrase **ramaṇīyā vata bho dosinā ratti** lovely is the moonlight night" D I.47≈J I.509; J V.262; Miln 5, 19 etc. Expl[d] in popular fashion by Bdhgh. as "dosāpagatā" ratti DA I.141.

-puṇṇamāsī a clear, full moon night Th 1, 306, 1119; **-mukha** the face of a clear night J VI.223.

Doha[1] [Sk. doha & dogha] milking, milk J V.63, 433.

Doha[2] (adj.) [Sk. droha] injuring (-°) DA I.296.

Dohaka [Sk. doha] a milk-pail J V.105.

Dohati [Sk. dogdhi, to which prob. duhitṛ daughter: see under dhītā & cp. dhenu] to milk. — pres. 1 pl. **dohāma** & **duhāma** J V.105; pret. 1 pl. duhāmase ibid.; pot. **duhe** J V.211; ger. **duhitvā** SnA 27; pp. **duddha** (q. v.) — Pass. **duyhati** S I.174 (so read for duhanti); J V.307; ppr. **duyhamāna** Miln 41. — See also dūhana, doha[1], dohin.

Dohaḷa [Sk. dohada & daurhṛda, of du + hṛd, sick longing, sickness, see hadaya. Lüders *Göttinger Gelehrte Nachrichten* 1898, 1 derives it as dvi + hṛd] (a) the longing of a pregnant woman J III.28, 333; DhA I.350; II.139. — (b) intense longing, strong desire, craving in general J II.159, 433; V.40, 41; VI.263, 308; DhA II.86 (dhammika d.).

Dohaḷāyati [Denom. fr. dohaḷa] to have cravings (of a woman in pregnancy) J VI.263.

Dohaḷinī (adj.-f.) a woman in pregnancy having cravings; a pregnant woman in general J II.395, 435; III.27; IV.334; V.330 (-gabbhinī); VI.270, 326, 484; DhA III.95.

Dohin (adj. n.) one who milks, milking M I.220 sq. = A V.347 sq. (anavasesa° milking out fully).

Drūbha incorrect spelling for **dubbha** (q. v.) in **adrūbhāya** Vin I.317.

Dva° in numeral composition, meaning two etc., see under dvi B III.

Dvaya (adj.-n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) twofold Sn 886 (saccaṃ musī ti dvayadhammaṃ); Dh 384; Pv IV.1[20] (dvayaṃ vipākaṃ = duvidhaṃ PvA 228). — **advaya** single A V.46. — (b) false, deceitful Vin III.21. — nt. a duality, a pair, couple S II.17 (°ṃ nissito loko); J III.395 (gāthā°); PvA 19 (mīsa°); Dha II.93 (pada° two lines, "couplet").

-kārin "doing both," i. e. both good & evil deeds (su° & duccaritaṃ) S III.241, cp. 247 sq.; D III.96.

Dvā (cp. dva°) see dvi B III.

Dvāra (nt.) [Ved. dvār (f.) & dvāra (nt.), base ***dhvār**, cp. Av. dvarəm; Gr. *θύρα, θυρών*; Lat. fores (gate), forum; Goth. daúr, Ohg. turi Ger. tür, Ags. dor E. door.] 1. lit. an outer door, a gate, entrance Vin I.15; S I.58, 138, 211; J I.340; II.63; VI.330; Vbh 71 sq.; PvA 4, 67 (village gate), 79; Sdhp 54, 356. — That d. cannot be used for an inner door see Vin II.215; on knocking at a d. see DA I.252; cp. DhA I.145 (dvāraṃ ākoṭeti); to open a door: āvarati; to shut: pidahati; to lock: thaketi. dvāraṃ alabhamāna unable to get out Vin II.220. — **mahā°** the main or city gate J I.63; **culla°** J II.114; **catu°** (adj.) having 4 doors (of niraya) Pv I.10[13]; **cha°** with 6d. (nagaraṃ, w. ref. to the 6 doors of the senses, see below) S IV.194; **pure°** the front d. J II.153; **pacchima°** the back d. J VI.364; **uttara°** the E. gate (PvA 74); **nagara°** the city gate (J I.263; deva° DhA I.280); **gāma°** the village g. (Vin III.52; J II.110); **ghara°** (J IV.142; PvA 38) & **geha°** (PvA 61) the house door; **antepura°** the door of the inner chamber M II.100; **kula°** the doors of the clan-people Sn 288. — metaph. of the door leading to Nibbāna: **amata°** S I.137; A V.346. — 2. (fig.) the doors in- & outlets of the mind, viz. the sense organs; in phrase **indriyesu gutta-dvāra** (adj.) guarding the doors with respect to the senses or faculties (of the mind): see **gutta** (e. g. S II.218; IV.103 & cp. *Dhs. trsl.* p. 175). — S IV.117, 194 (with simile of the 6 gates of a city); VvA 72 (kāya-vaci°). The *nine* gates of the body at Vism 346. Thus also in f. abstr. **gutta-dvāratā** the condition of well protected doors (see gutta).

-kavāṭa a door post J I.63; II.334; VI.444; PvA 280, **-koṭṭhaka** [cp. Sk. dvārakoṣṭhaka Sp. AvŚ I.24, 31] gateway; also room over the gate Ud 52, 65; J I.290; III.2; IV.63, 229; VvA 6, 160; DhA I.50; II.27, 46; IV.204; Vism 22; Miln 10. — bahidvārakoṭṭhake or °ā outside the gate M I.382; II.92; A III.31; IV.206; **-gāma** a village outside the city gates, i. e. a suburb (cp. bahidvāragāma J I.361) J III.126 (°gāmaka), 188; IV.225; DhA II.25 (°ka); **-toraṇa** a gateway J III.431. **-pānantara** at J VI.349 should be read °vātapānantara; **-pidahana** shutting the door Vism 78. **-bāhā** a door post S I.146; Pv I.5[1]; DhA III.273; **-bhatta** food scattered before the door Sn 286; **-vātapāna** a door-window Vin II.211; J VI.349; **-sālā** a hall with doors M I.382; II.61.

Dvārika (-°) (adj.) referring or belonging to the door of—; in **cha °ā taṇhā**, craving or fever, arising through the 6 doors (of the senses) DhA iv.221, & **kāya°** -saṇvara control over the " bodily " door, i. e. over action (opp. speech) PvA 10 (so read for kāyañ cārika°).

Dvi [Sk. dvi, dva etc. — *Bases:* I. **dvi** = Sk. dvi in dvipad = Lat. bipēs (fr. duipēs), Ags. twiféte; dvidant = bidens. Reduced to **di** (see B I.[4]) as in Gr. δίπους (= dipad), Lat. diennium & pref. dis- (cp. Goth. twis asunder, Ogh. zwisk between). — II. **du** (= dvi in reduced grade, cp. Lat. du-plex, dubius etc.). — III. **dvā** (& dva) = Sk. dvāu, dvā, f. nt. dve (declined as dual, but the P. (plural) inflexion from base I. see B I.[1]); Gr. δύω, Lat. duo; Oir. dāu, dā, f. dī; Goth. twai, f. twōs; Ags. twā (= E. two); Ohg. zwēne, zwō zwei. Also in cpd. num. dva-daśa twelve = Gr. δ(F)ώδεκα = Lat. duodecim.] number two.

A. *Meanings*—I. *Two as unit:* 1. with objective foundation: (a) denoting a comb[n] (pair, couple) or a repetition (twice). In this conn. frequent both objective & impersonal in mentioning natural pairs as well as psychologically contrasted notions. E. g. dvipad (biped), nāgassa dve dantā (elephants' tusks), cakkhūni (eyes); dvija (bird), duvija (tooth), dijivha (snake). See also dutiya & dvaya. — dve: kāmā, khiḍḍā, gatiyo (Sn 1001), dānāni (It 98), piyā, phalāni (Sn 896; It 39), mittā, sinehā etc. See Nd[2] under dve, cp. A I.47-100; D III.212-214. — (b) denoting a separation (in two, twofold etc.): see dvidhā & cpds. — 2. with symbolic, sentimental meaning: (a) *only* two (i. e. next to one or " next to nothing "), cp. the two mites of the widow (Mark xii. 42), two sons of Rachel (Gen. 30): dumāsika not more than 2 months (Vin II.107); dvemāsiko gabbho (Pv I.6[7]); dveācika; duvangula (see below). — (b) *a few* = more than one, some, a couple (often intermediate between 1 & 3, denoting more than once, or a comparatively long, rather long, but not like 3 a *very* long time): māsadvayaṇ a couple of months; dvisahassa dīpā 2000 islands (= a large number); diyaḍḍhasata 150 = very long etc.; dvīhatīha (2 or 3 = a couple of days) q. v.; dvirattatiratta (id. of nights); dvīsu tīsu manussesu to some people (PvA 47); dvatikkhattuṇ several times; cp. dvikkhattuṇ (more than once), dutiyaṇ (for the 2nd time).

II. Two as unit *in connection with* its own & other *decimals* means a complex *plus* a pair, which amounts to the same as a large & a small unit, or so to speak " a year & a day." E. g. **12** (sometimes, but rarely = 10 + 2, see sep.); — **32**: rests usually on 4 × 8, but as No. of the Mahāpurisa-lakkhaṇāni it denotes 30 + 2 = the great circle plus the decisive (invisible) pair; — **62**: views of heresy: see diṭṭhi; also as a year of eternity = 60 kappas + 2; — **92**: as measure of eternity = 90 + 2 kappas = a year & a day.

III. *Number twelve.* 1. Based on natural phenomena it denotes the solar year (dvādasamāsako saṇvaccharo VvA 247). — 2. Connected with the solar cult it is used with human arrangements to raise them to the level of heavenly ones and to impart to them a superior significance. Thus: (a) as denoting a *set* (cp. 12 months -companions of the Sun) it is the No. of a respectful, holy, venerable group (cp. 12 sons of Jacob Gen. 35, 22; cakes as shewbread Lev. 25, 5; stones erected Josh. 4, 8; apostles Math. 10, 2; patriarchs Acts 7, 8; companions of Odysseus Hom. Od. 9, 195; Knights of Arthur etc.): of theras, accomp[d] by 12 bhikkhus PvA 67, 141, 179 etc.; dvādasa koṭisatāni Sn 677; five groups of 12 musicians VvA 96 (cp. 5 × 12 cromlechs in the outer circle of Stonehenge). — (b) as *measure* of distance in space & time it implies vast extent, great importance, a climax, divine symmetry etc. 12 yojanas wide extends the radiance VvA 16; 12 y. as respectful distance PvA 137 (cp. 2000 cubits in same sense at Josh. 3, 4); 12 y. in extent (height, breadth & length) are the heavenly palaces of the Vimāna-petas or Yakkhas Vv 55[1]; J VI.116; VvA 6, 217, 244, 291, 298 etc. In the same connection we freq. find the No. 16: soḷasa-yojanikaṇ kanaka-vimānaṇ Vv 67[1]; VvA 188, 289 etc. — Of *years:* J III.80; VvA 157 (dvādasa-vassikā; in this sense also 16 instead of 12: soḷasa-vassuddesika VvA 259 etc. See soḷasa).

B. *Bases & Forms*—I. **dvi**; main base for numeral & nominal composition & derivation, in:

1. numeral **dve** (& duve) two: nom. acc. **dve** (Sn p. 107; It 98; J I.150; IV.137 etc.) & (in verse) **duve** (Sn 896, 1001); gen. dat. **dvinnaṇ** (It 39, 40, 98; J II.154); instr. **dvīhi** (J I.87: v. l. dīhi; 151; II.153); loc. **dvīsu** (J I.203; PvA 47) & **duvesu** (Vv 41[2]).

2. as numeral base: **-sahassa** 2000 (see A I. 2[b]) J I.57; VvA 261; PvA 74; also in **dvittā** and adv. **dvikkhattuṇ** twice & **dvidhā** in two parts. — (b) as nominal base: — **(r)āvaṭṭa** [Sk. dviḥ cp. Lat. bis] turning twice S I.32; **-ja** " twice born," i. e. a bird J I.152 (gaṇā); **-jātin** one who is born twice, i. e. a brāhmaṇa Th, 2, 430 (ThA 269 = brahmajātin); **-tālamatta** of the size of 2 palms DhA II.62; **-pad** [Sk. dvipad, Lat. bipes, Gr. δίπους etc.] a biped, man S I.6; **-pala** twofold Vism 339; **-pādaka** = dvipad Vin II.110; **-bandhu** having two friends J VI.281; **-rattatiratta** two or three nights Vin IV.16; also in **dvīha** two days (q. v.).

3. as diæretic form **duvi°**: **-ja** (cp. dija) " growing again " i. e. a tooth J V.156.

4. as contracted form **di°**: **-(y)aḍḍha** one and a half (lit. the second half, cp. Ger. anderthalb) Dh 235; J I.72 (diyaḍḍha-yojana-satika 150 y. long or high etc.), 202; IV.293 (°yāma); DhA I.395; DA I.17; Miln 243, 272; DhsA 12; **-guṇa** twofold, double Vin I.289; Sn 714; J V.309; Miln 84; DhA II.6; VvA 63, 120; **-ja** (cp. dvija, duvija) (a) " twice-born," a bird S I.224; Sn 1134 (d. vuccati pakkhī Nd[2] 296); J I.152, 203; II.205; IV.347; V.157; Pv II.12[4]; Vv 35[8] (cp. VvA 178); Miln 295. — (b) a brahmin ThA, 70, 73; **-jivha** " two-tongued," i. e. a snake (cp. du°) J III.347; **-pad** (-pada or -pa) a biped (cp. dvi°) A I.22; V.21; Sn 83 (dipa-d-uttama), 995 (id.) 998; Dh 273; **-pādaka** = °pad Th 1, 453 = Sn 205.

5. as sec. cpd. form (with guṇa) **dve°** (and de°): **-caturanga** twice fourfold = eightfold Th 1, 520 (°gāmin); **-patha** a " double " path, a border path, the boundary between two villages Vv 53[17] (= sīmantika-patha VvA 241); **-piccha** having two tail-feathers J V.341 (cp. de°); **-pitika** having two feathers J V.424; **-bhāva** doubling kacc. 21; **-māsika** two months old Pv I.6[7]; **-vācika** pronouncing (only) two words, viz. Buddha & Dhamma (cp. tevācika, saying the whole saraṇa-formula), Vin I.4; J I.81; **-sattaratta** twice seven nights, a fortnight [cp. Sk. dvisapata] J VI.230. — See also der. fr. numer. adv. dvidhā, viz. dvejjha (& dejjha), dvedhā°, dveḷhaka.

6. as noun-derivation dvaya a dyad (q. v.).

II. **du**; reduced base in numeral and nominal comp[n] & der[n]:

-(v)addhato from both sides (a distorted form of dubhato q. v.) Vv 64[19] (= dubhato VvA 281); **-(v)angika** consisting of two parts Dhs 163; **-(v)angula** & **dvangula** two finger-breadths or depths, two inches long, implying a minimum measure (see above A I.2[a]) Vin II.107; IV.262; usually in cpds. — *kappa* the 2 inch rule, i. e. a rule extending the allotted time for the morning meal to 2 inches of shadow after mid-day Vin II.294, 306; *-paññā* wisdom of 2 finger-breadths, i. e. that of a woman S I.129 = Th 2, 60 (dvanguli°, at ThA 66 as °saññā); *-buddhika* = °paññā VvA 96; **-jivha** two-tongued (cp. di°); a snake J IV.330; V.82, 425; **-paṭṭa** " double cloth " (Hind. dupaṭṭā; Kanarese dupaṭa, duppaṭa; Tamil tuppaṭṭā a cloak consisting of two cloths joined together, see Kern, *Toev.* I.179); J I.119; IV.114, 379 (ratta°); DhA I.249 (suratta°); III.419 (°civarā); **-matta** (about) 2 in measure Miln 82;

-māsika 2 months old or growing for 2 months (of hair) Vin II.107; **-vagga** consisting of two Vin I.58; **-vassa** 2 years old Vin I.59; **-vidha** twofold, instr. duvidhena M III.45 sq.; etc. — Derivations from du° see sep. under **duka** (dyad), **dutiya** (the second), & the contamination forms **dubha** (to) & **dubhaya** (for ubha & ubhaya).

III. **dvā** (& reduced **dva**), base in numeral comp^{n} only: dvatikkhattuṃ two or three times J I.506; DA I.133, 264; DhA IV.38; **dvādasa** twelve (on meaning of this & foll. numerals see above A II. & III.) J III.80; VI.116; DhA I.88; III.210; VvA 156, 247 etc.; °**yojanika** J I.125; IV.499; **dvāvīsati** (22) VvA 139; **dvattiṃsa** (32) Kh II. (°ākāra the 32 constituents of the body); DhA II.88; VvA 39 etc.; **dvācattālīsa** (42) Nd^{2} 15; Vism 82; **dvāsaṭṭhi** (Nd^{2} 271$^{III.}$ & **dvaṭṭhi** (62) D I.54; S III.211; DA I.162); **dvānavuti** (92) PvA 19, 21.

Note. A singular case of dva as adv. = twice is in dvâhaṃ Sn 1116.

Dvikkhattuṃ (adv.) [Sk. *dvikṛtvaḥ] twice Nd^{2} on Sn 1116 (=dva); Nd^{2} 296 (jāyati dijo). See dvi B I. 2^{a}.

Dvittā (pl.) [Sk. dvitrā; see dvi B I. 2^{a}] two or three S I.117 (perhaps we should read tad vittaṃ: Windisch, *Māra & Buddha* 108).

Dvidhā (num. adv.) [Sk. dvidhā, see dvi B I. 2^{a}] in two parts, in two M I.114; J I.253 (karoti), 254 (chindati), 298 (id.); III.181; IV.101 (jāta disagreeing); VI.368 (bhindati). See also dvedhā & dveḷhaka.

-gata gone to pieces J V.197; **-patha** a twofold way, a crossing; only fig. doubt S II.108; M I.142, 144; Ud 90. See also **dvedhāpatha.**

Dvīha (adv.) [Sk. dvis-ahnaḥ; see dvi B I.2^{b}] two days; dvīhena in 2 days S II.192; dvīha-mata 2 days dead M I.88; III.91.

-tīha 2 or 3 days (°ṃ adv.) (on meaning cp. dvi A I.2^{b}) D I.190 (°assa accayena after a few days); J II.316; DhA III.21 (°accayena id., gloss: **katipāh'**-accayena); DA I.190 (°ṃ) 215; VvA 45.

Dvīhika (adj.) every other day M I.77.

Dvīhitika (adj.) [du-īhitika, of du^{1} + īhati] to be gained or procured with difficulty (i. e. a livelihood which is hardly procurable), only in phrase "**dubbhikkhā d. setaṭṭhikā salākavuttā,**" of a famine Vin III.6, 15, 87; IV.23; S IV.323. On the term & its expl^{n} by Bdhgh. (at Vin III.268: dujjīvikā īhī tī . . . dukkhena īhitaṃ ettha pavattatī ti) see Kern, *Toev.* I.122. — *Note.* Bdhgh's expl^{n} is highly speculative, & leaves the problem still unsolved. The case of du^{1} appearing as du- (and not as dur-) before a vowel is most peculiar; there may be a connection with **druh** (see duhana), which is even suggested by vv. ll. at S IV.223 as dūhitika = duhitika (q. v.).

Dve & **Dve**° see dvi B 1 & 5.

Dvejjha (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, only in neg. **advejjha** undivided, certain, doubtless; simple, sincere, uncontradictoty A III.403; J IV.77; Nd^{2} 30 (+ adveḷhaka); Miln 141. — Cp. **dejjha.**

Dvejjhatā (f.) [fr. prec.] in **a**° undividedness J IV.76.

Dvedhā (adv.) [Sk. dvedhā, cp. dvidhā] in two J V.203, 206 (°sira); DhA II.50 (bhijji: broke in two, broke asunder).

Dvedhāpatha [cp. dvidhā & dvi B I.5] (a) a double, i. e. a branching road; a cross-road DhA II.192; Miln 17. — (b) doubt Dh 282; Dhs 1004, 1161; Vism 313.

Dveḷhaka (nt.) [Sk. *dvaidhaka fr. adv. dvidhā, cp. dvi B I. 5] doubt Vin III.309; Dhs 1004, 1161; DA I.68; DhsA 259; °**citta** uncertain PvA 13; °**jāta** in doubt Vin III.309; D III.117 sq.; 210. — **adveḷhaka** (adj.) sure, certain, without doubt Nd^{2} 30 (+ advejjha).

Dh.

Dhaṃsati [Ved. dhvaṃsati to fall to dust, sink down, perish; Idg. **dheues** to fly like dust, cp. Sk. dhūsara "dusky"; Ags. dust; Ger. dust & dunst; E. dusk & dust; prob. also Lat. furo] to fall from, to be deprived of (c. abl.), to be gone D III.184 (with abl. asmā lokā dh.) A II.67; V.76, 77; It 11; Th 1, 225, 610; J III.200, 318, 441, 457; IV.611; V.218, 375. — Caus. **dhaṃseti** [Sk. dhvaṃsayati, but more likely = Sk. dharṣayati (to infest, molest = Lat. infestare. On similar sound-change P. dhaṃs° > Sk. dharṣ cp. P. daṃseti > Sk. darśayati). Caus. of dhṛṣṇoti to be daring, to assault cp. Gr. *θάρσος* audacious, bold, Lat. festus, Goth. gadars = E. dare; Ohg. gitar] to deprive of, to destroy, assault, importune D I.211; S III.123; Sn 591; J III.353; Miln 227; Sdhp 357, 434. Cp. pa°, pari°.

Dhaṃsana (n.-adj.) [Sk. dharṣana] destroying, bringing to ruin, only in kula° as v. l. to kula-gandhana (q. v.) at It 64, and in **dhaṃsanatā** at DhA III.353 in expl^{n} of dhaṃsin (q. v.).

Dhaṃsin (adj.-n.) [Sk. dharṣin to dhṛṣṇoti, see dhaṃseti] obtrusive, bold, offensive M I.236; A II.182; Dh 244 (=DhA III.353 paresaṃ guṇaṃ dhaṃsanatāya dh.).

Dhaṅka [Sk. dhvāṅkṣa, cp. also dhuṃkṣā] a crow S I.207; II.258; Sn 271 = Nd^{2} 420; J II.208; V.107, 270; VI.452; Pv III.5^{2} (=kāka PvA 198); VvA 334.

Dhaja [Sk. dhvaja, cp. Ohg. tuoh "cloth" (fr. *dwōko)] a flag, banner; mark, emblem, sign, symbol Vin I.306 (titthiya°: outward signs of); II.22 (gihi°); S I.42; II.280; A II.151; III.84 sq. (panna°); M I.137 (id.); A III.140 (dhamma°); J I.52 (+patākā); VvA 173 (id.); J I.65 (arahad°); Th I.961; J V.49 = Miln 221; J V.509; VI.499; Nd^{1} 170; Vv 36^{1}, 64^{28} (subhāsita° = dhamma° VvA 284); Dhs 1116, 1233; Vism 469 (+paṭāka, in comparison); PvA 282; VvA 31, 73; Miln 21; Sdhp 428, 594. Cp. also panna.

-agga the top of a standard S I.219; A III.89 sq.; Pug 67, 68; Vism 414 (°paritta). **-ālu** adorned with flags Th 1, 164 = J II.334 (: dhajasampanna Com.); **-āhaṭa** won under or by the colours, taken as booty, captured Vin III.139, 140; Vism 63. **-baddha** captured (= °āhaṭa) Vin I.74 (cora).

Dhajinī (f.) [Sk. dhvajinī, f. to adj. dhvajin] "bearing a standard," i. e. an army, legion Sn 442 (=senā SnA 392).

Dhañña^{1} (nt.) [Ved. dhānya, der. fr. dhana] grain, corn. The usual enum^{n} comprises 7 sorts of grain, which is however not strictly confined to grain-fruit proper ("corn") but includes, like other enum^{ns}, pulse & seeds. These 7 are sāli & vīhi (rice-sorts), yava (barley), godhuma (wheat), kaṅgu (millet), varaka (beans), kudrūsaka (?) Vin IV.264; Nd^{2} 314; DA I.78. — Nd^{2} 314 distinguishes two categories of dhañña: the natural (**pubbaṇṇa**) & the prepared (**aparaṇṇa**) kinds. To the first belong the 7 sorts, to the second belongs sūpeyya (curry). See also bīja-bīja. — Six sorts are mentioned at M I.57, viz. sāli, vīhi, mugga, māsa, tila, taṇḍula. — D I.5 (āmaka°, q. v.); A II.209 (id.); M I.429; A II.32 (+dhana); Th 1, 531; Pug 58; DhA I.173; VvA 99; PvA 29 (dhanaṃ vā dh °ṃ vā), 198 (sāsapa-tela-missitaṃ), 278 (sappi-madhu-tela-dhaññādīhi vohāraṃ katvā). — **dhaññaṃ ākirati** to besprinkle a person with grain (for good luck) Pv III.5^{4} (=mangalaṃ karoti PvA 198, see also mangala).

-āgāra a store house for grain Vin I.240; **-piṭaka** a basket full of grain DhA III.370; **-rāsi** a heap of g. A IV.163, 170; **-samavāpaka** grain for sowing, not more & not less than necessary to produce grain M I.451.

Dhaññā^{2} (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semantically cp. ā]hiya] "rich in corn," rich (see dhana); happy, fortunate, lucky. Often in comb^{n} dhana-dhaññā. — DhA I.171; III.464 (dhaññādika one who is rich in grains etc., i. e. lucky); DhsA 116. — **dhaññā-puññā-lakkhaṇa** a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of . . . J VI.3. See also dhāniya.

Dhata [Sk. dhṛta, pp. of dharati; cp. dhara & dhāreti] 1. firm, prepared, ready, resolved A III.114; Dāvs V.52. — 2. kept in mind, understood, known by heart Vin II.95; A I.36.

Dhana (nt.) [Ved. dhana; usually taken to **dhā** (see dadhāti) as "stake, prize at game, booty," cp. pradhāna & Gr. *θέμα*; but more likely in orig. meaning "grain, possession of corn, crops etc.," cp. Lith. dūna bread, Sk. dhānā pl. grains & dhaññā = dhana-like, i. e. corn, grain] wealth, usually wealth of money, riches, treasures. 1. *Lit.* D I.73 (sa°); M II.180; A III.222; IV.4 sq.; Nd^{2} 135 (+yasa, issariya etc.) Th 2, 464 (+issariya); J I.225 (paṭhavigataṃ karoti: hide in the ground), 262, 289; II.112; IV.2; Sn 60, 185, 302; Pv II.6^{10}; DhA I.238. Often in comb^{n} **aḍḍha mahaddhana mahābhoga** to indicate immense wealth (see aḍḍha) PvA 3, 214 etc. (see also below °dhaññā). — 2. *fig.* Used in the expression **sattavidha-ariya-dhana** "the 7 fold noble treasure" of the good qualities or virtues, viz. saddhā, cāga etc. (see enum^{d} under cāga) D III.163, 164, 251; VvA 113; ThA 240.

-agga the best treasure (i. e. the ariya-dhana) D III.164; **-atthika** wishing for or desiring wealth Sn 987; **-āsā** craving for wealth; **-kkīta** bought for money DhA II.3; **-thaddha** proud of wealth, snobbish Sn 104; **-dhaññā**, usually Dvandva-cpd. "money & money's worth," but as adj. (always in phrase pahūta°) it may be taken as Tatpuruṣa "rich in treasures," otherwise "possessing money & money's worth" cp. pahūtadhana-dhaññavā J I.3. As n. Pv I.11^{11}; III.10^{4}; PvA 60; Miln 2, 280; as adj. freq. "pahūtadhana-dhaññā" Vv 63^{13} = Pv II.6^{11}; PvA 97. Thus in ster. formula of aḍḍha mahaddhana etc. D III.163 sq.; S I.71; A II.86; **-parājaya** loss of money, as adj. appl. to kali: the dice marking loss in game Sn 659; **-lobha** "greed of gold" J IV.1; **-lola** = lobha J II.212; **-viriya** wealth & power Sn 422; **-hetu** for the sake of wealth Sn 122.

Dhanatta (nt.) [Sk. *dhanatvaṃ] being bent on having money J V.449.

Dhanavant (adj.) [Sk. dhanavant] wealthy Nd^{2} 462; J I.3.

Dhanāyati [Denom. to dhana] to desire (like money), to wish for, strive after M I.260 (perhaps better to be read **vanāyati**, see formula under allīyati, and note M I.552).

Dhanika [Sk. dhanika] a creditor, Th 2, 443, ThA, 271; PvA 276. Cp. dhaniya.

Dhanita [Sk. dhvanita, pp. of **dhvan,** cp. Ags. dyn noise = E. din; Ags. dynnan to sound loud] sounded; as nt. sonant (said of a letter) Miln 344.

Dhaniya = dhanika Vin 1.76.

Dhanu (nt.) [Sk. dhanus, to Ohg. tanna fir-tree, also oak, orig. tree in general, cp. dāru] a bow M 1.429; J 1.150, 150 II.88; IV.327; PvA 285.

-kalāpa bow & quiver Vin II.192; M 1.86; II.99 A III.94; PvA 154; **-kāra** a bow maker Miln 331 **-kārika** N. of a tree J V.420; **-kārin** = prec. J V.422 (= °pāṭali); **-ggaha** an archer D 1.51; A II.48; IV.107 J 1.58, 356; II.87, 88; III.220 (dhanuggaha) J III.322 V.129 (where 4 kinds are enum^{d}); Vism 150 (in simile) DA 1.156; **-takkāri** (f.) a plant J VI.535; **-pāṭali** N. of a tree J V.422; **-lakkhaṇa** prophesying from marks on a bow D 1.9.

Dhanuka (nt.) [Sk. dhanuṣka] a (small) bow Vin II.10; III.180; D 1.7; A III.75; V.203; J VI.41; Miln 229; DA 1.86.

Dhanta [Sk. dhvānta in meaning of either dhvanita fr. **dhvan** to sound, or dhamita fr. **dhmā** to blow, = dhameti] blown, sounded A 1.253; J 1.283, 284.

Dhama (-°) (adj.) [Sk. dhama, to dhamati] blowing, n. a blower, player (on a horn: sankha°) D 1.251; S IV.322.

Dhamaka (-°) (adj.) one who blows Miln 31; see vaṇsa°, sankh°, singa°.

Dhamati [Ved. dhamati, **dhmā,** pp. dhamita & dhmāta, cp. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle (by blowing), melt, smelt, singe A 1.254; IV.169; J 1.283, 284; VI.441; Nd^{1} 478; Miln 262. — ppr. **dhamāna** S 1.106; Miln 67. — Caus. **dhameti** to blow (an instrument) J II.110; Miln 31, and **dhamāpeti** to cause to blow or kindle DhA 1.442. — pp. **dhanta** & **dhanita** (the latter to **dhvan,** by which dhamati is influenced to a large extent in meaning. Cp. uddhana).

Dhamadhamāyati [cp. Sk. dadhmāti, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

Dhamani (f.) [Sk. dhamani, to dhamati, orig. a tube for blowing, a tubular vessel, pipe] a vein Th 1, 408. Usually in cpd.: **-santhata** strewn with veins, with veins showing, i. e. emaciated (: nimmaṃsa-lohitatāya sirājālehi vitthatagatta PvA 68) Vin III.110; J IV.371; V.69; Dh 395 = Th 1, 243 Pv II.1^{13}; Pv IV.10^{1}; DhA 1.299, 367; IV.157; ThA 80. So also in Jain Sk. "kisa dhamaṇisaṇtata": Weber, *Bhagavatī* p. 289; cp. Lal. Vist. 226. — Also as °**santhatagatta** (adj.) having veins showing all over the body for lack of flesh Vin 1.55; III.146; M II.121; J 1.346, II.283; ThA 80.

Dhamma^{1} (m. & rarely nt.) [Ved. dharma & dharman, the latter a formation like karman (see kamma for expl^{n} of subj. & obj. meanings); **dhṛ** (see dhāreti) to hold, support: that which forms a foundation and upholds = constitution. Cp. Gr. *θρόνος*, Lat. firmus & fretus; Lith. derme (treaty), cp. also Sk. dhariman form, constitution, perhaps = Lat. forma, E. form] constitution etc. A. *Definitions by Commentators:* Bdhgh gives a fourfold meaning of the word dhamma (at DA 1.99 = DhA 1.22), viz. (1) guṇe (saddo), applied to good conduct; (2) desanāyaṇ, to preaching & moral instruction; (3) pariyattiyaṇ, to the 9 fold collection of the Buddh. Scriptures (see navanga); (4) nissatte (-nijjīvate), to cosmic (non-animistic) law. — No. 1 is referred to freq. in expl^{n} of the term, e. g. dhammiko ti ñāyena samena pavattatī ti DA 1.249; dhamman ti kāraṇaṇ ñāyaṇ PvA 211; as paṭipatti-dhamma at VvA 84; No. 3 e. g. also at PvA 2. Another and more adequate fourfold definition by Bdhgh is given in DhsA 38, viz. (1) pariyatti, or doctrine as formulated, (2) hetu, or condition, causal antecedent, (3) guṇa, or moral quality or action, (4) nissatta-nijīvatā, or "the phenomenal" as opposed to "the substantial," "the noumenal," animistic entity." Here (2) is illustrated by hetumhi ñāṇaṃ dhammapaṭisambhidā: "analytic knowledge in dhamma's means insight into condition, causal antecedent" Vibh 293, and see Niyama (dhamma°). Since, in the former fourfold definition (2) and (3) really constitute but one main implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, we may interpret Dhamma by the fourfold connotation: doctrine, right, or righteousness, condition, phenomenon. — For other exegetic definitions see the Com^{y} & the Niddesa, e. g. Nd^{1} 94; for modern expl^{n} & analyses see e. g. Rhys Davids, *Buddh. India* pp. 292-4; Mrs. Rh. Davids, *Buddhism* (1912) pp. 32 sq., 107 sq., 235 sq.; *Dhs. trsl.* XXXIII. sq.; and most recently the exhaustive monograph by M. & W. Geiger, *Pāli Dhamma*, Abhandlungen der Bayer. Akademie XXXI. 1; München 1920; which reached the editors too late to be made use of for the Dictionary.

B. *Applications and Meaning.* — 1. *Psychologically;* "mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own: — a presentation (*Vorstellung*), or *idea*, idea, or purely mental phenomenon as distinguished from a psycho-physical phenomenon, or sensation (re-action of sense-organ to sense-stimulus). The mind deals with ideas as the eye deals with forms: it is the abstraction formed by mano, or mind proper, from the objects of sense presented by the sense-organ when reacting to extreme objects. Thus cakkhu "faculty of sight" corresponds to rūpa "relation of form" & mano "faculty of thought" (citta & ceto its organ or instrument or localisation) corresponds to dhamma "mentalized" object or "idea" (Mrs. Rh. D. "mental object in general," also "state of mind") — (a) *subjective:* mental attitude, thought, idea, philosophy, truth, & its recognition (anubodhi) by the Buddha, i. e. the Dhamma or world-wisdom = philosophy of the Buddha as contained & expounded in the Dialogues of the 5 Nikāyas (see below C.) — *Note.* The idea of dhamma as the interpreted Order of the World is carried further in the poetical quasi-personification of the Dh. with the phrase "dhammaja dh-nimmita dh-dāyāda" (born of the Norm, created by the Norm, heir of the Norm; see under cpds. and Dhammatā; also s. v. Niyama). That which the Buddha preached, the Dhamma *κατ' ἐξοχήν*, was the order of law of the universe, immanent, eternal, uncreated, not as interpreted by him only, much less invented or decreed by him, but intelligible to a mind of his range, and by him made so to mankind as bodhi: revelation, awakening. The Buddha (like every great philosopher & other Buddhas preceding Gotama: ye pi te ahesuṇ atītaṇ addhānaṇ Arahanto Sammāsambuddhā te pi dhammaṇ yeva sakkatvā S 1.140) is a discoverer of this order of the Dhamma, this universal logic, philosophy or righteousness ("Norm"), in which the rational & the ethical elements are fused into one. Thus by recognition of the truth the knower becomes the incorporation of the knowable (or the sense of the universe = Dhamma) & therefore a perfect man, one who is "truly enlightened" (sammā-sambuddha): so Bhagavā jānaṇ jānāti passaṇ passati cakkhu-bhūto ñāṇa-bhūto dhamma° brahma° & in this possession of the truth he is not *like* Brahmā, but Brahmā himself & the lord of the world as the "master of the Truth": vattā pavattā atthassa ninnetā Amatassa dātā dhammassāmī S IV.94; & similarly "yo kho Dhammaṇ passati so maṃ passati; yo maṃ passati so Dhammaṇ passati" = he who sees the Buddha sees the Truth S III.120. Cp. with this also the dhamma-cakka idea (see cpds.). On

equation Dhamma = Brahman see esp. Geiger, *Dhamma* pp. 76-80, where is also discussed the formula Bhagavato putto etc. (with **dhammaja** for the brahmanic **brahmaja**). — In later (Abhidhamma) literature the (dogmatic) personification of Dhamma occurs. See e. g. Tikp A 366.

As 6th sense-object "dhamma" is the counterpart of "mano": manasā dhammaṃ viññāya "apperceiving presentations with the mind" S iv.185 etc. (see formula under rūpa); mano-viññeyyā dhammā S iv.73; cp. S iii.46; iv.3 sq.; v.74; D iii.226, 245, 269. Ranged in the same category under the anupassanā-formula (q. v.) "dhammesu dhamm-ânupassin" realising the mentality of mental objects or ideas, e. g. D ii.95, 100, 299; A i.39, 296; ii.256; iii.450; iv.301. Also as one of the 6 taṇhās "desire for ideas" D iii.244, 280. — As spirituality opposed to materiality in contrast of dh. & āmisa: It 98 (°dāna: a mat. & a spir. gift). — (b) *objective:* substratum (of cognition), piece, constituent (= khandha), constitution; phenomenon, thing, "world," cosmic order (as the expression of cosmic sense, as under a & 2). Thus applied to the khandhas: vedanādayo tayo kh. DhA i.35 (see Khandha B 3); to rūpa vedanā saññā sankhārā viññāna S iii.39; = sankhārā D iii.58, 77, 141. Freq. in formula **sabbe dhammā aniccā** (+ dukkhā anattā: see nicca) "the whole of the visible world, all phenomena are evanescent etc." S iii.132 sq. & passim. **diṭṭhe** [va] **dhamme** in the phenomenal world (opp. samparāyika dh. the world beyond): see under diṭṭha (S iv.175, 205 etc.). — ye dhammā hetuppabhavā tesaṃ hetuṃ Tathāgato āha "of all phenomena sprung from a cause the Buddha the cause hath told" Vin i.40 (cp. Īsā Upanishad 14). — **lokadhammā** things of this world (viz. gain, fame, happiness etc., see under lābha) D iii.260; Nd² 55. — **uttari-manussa-dh°ā** transcendental, supernormal phenomena D i.211, cp. D iii.4; abbhuta-dh°ā wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pāturahesuṃ); PvA 2: hassa-khiḍḍhā-rati-dh.-samāpanna endowed with the qualities or things of mirth, play & enjoyment D i.19; iii.31; gāma° things or doings of the village D i.4 (cp. DA i.72).

2. *Ratio-ethically*—(a) *objective:* "rationality," anything that is as it should be according to its reason & logicality (as expressed under No. 1 a), i. e. right property, sound condition, norm, propriety, constitution as conforming to No. 1 in universal application i. e. *Natural or Cosmic Law:* yattha nāmañ ca rūpaṃ ca asesam uparujjhati, taṃ te dhammaṃ idhâññāya acchiduṃ bhavabandhanaṃ (recognising this law) S i.35 cittacetasikā dh° ā a term for the four mental khandhas, and gradually superseding them Dhs 1022 (cf. Compendium of Philosophy, 1); dasadhamma-vidū Vin i.38 (see dasa); with **attha, nirutti** and **paṭibhāna**; one of the 4 Paṭisambhidās (branches of analytic knowledge A ii.160; Pts i.84, 88 etc.; Vibh. 293 f., *Points of Controversy*, p. 380. In this sense freq. -° *as adj.:* being constituted, having the inherent quality (as based on Natural Law or the rational constitution of the Universe), destined to be . . ., of the (natural) property of . . ., like (cp. Gr. -τός or E. -able, as in change-able = liable to change, also E. -hood, -ly & P. -gata, -ṭhita), e. g. **khaya**-dhamma liable to decay (+ vaya°, virāga°, nirodha°), with ref. to the Sankhāras S iv.216 sq.; in the Paṭiccasamuppāda S ii.60; **akkhaya** imperishable Pv iv.1[52] (dānaṃ a-dh. atthu). **cavana°** destined to shift to another state of existence D i.18; iii.31; It 76; VvA 54. **jāti-jarā-maraṇa°** under the law of birth, age, & death D iii.57; A i.147; iii.54; PvA 41 (sabbe sattā . . .); **bhedana°** fragile (of kāya) D i.76; S i.71; PvA 41 (bhijjana° of sankhārā), **viparināma°** changeable A i.258; iv.157; PvA 60 (+ anicca). **a°** unchanging D iii.31 sq. **samudaya°** & **nirodha°**, in formula yaṃ kiñci s-dh°ṃ sabban tan n-dh°ṃ "anything that is destined to come into existence must also cease to exist" D i.110, 180; S iv.47 & passim. — Cp. further: anāvatti° avinipāta° D i.156; iii.107, 132; A i.232; ii.89, 238; iv.12; anuppāda° D iii.270. — (b) *subjective:* "morality," right behaviour, righteousness, practice, duty; maxim (cp. ṭhāna), constitution of character as conforming to No. 1 in social application, i. e. *Moral Law.* — Often in *pl.:* tenets, convictions, moral habits; & as *adj.* that which is proper, that which forms the right idea; good, righteous, true; opp. **adhamma** false, unjust etc.; evil practice — (*a*) Righteousness etc.: S i.86 (eko dh. one principle of conduct; ii.280 (dh. isinaṃ dhajo: righteousness is the banner of the Wise); kusala dh. D i.224; dhamme ṭhita righteous Vv 16[8]; ñāti° duty against relatives PvA 30; deyya° = dāna PvA 9, 70; sad° faith (q. v.) — opp. **adhamma** unrighteousness, sin A ii.19; v.73 sq.; D iii.70 (°rāga + visama-lobha & micchā-dhamma); Pv iii.9[6] (°ṃ anuvattisaṃ I practised wrong conduct). — In the same sense: dh. asuddho Vin i.5 = S i.137 (pāturahosi Magadhesu pubbe dh. a.); pāpa° (adj.) of evil conduct Vin i.3; aṭṭhita° unrighteous D iii.133; lobha° greedy quality D i.224, 230; methuna dh. fornication D iii.133. — (*β*) (pl.) Tenets, practices etc. — (aa) good: kusalā dh. D ii.223, 228; iii.49, 56, 82, 102 etc.; S ii.206; sappurisa° A v.245, 279; PvA 114; samaṇa° Wanderer's practice or observances DhA ii.55. brāhmaṇakaraṇā D i.244; yesaṃ dh°ānaṃ Gotamo vaṇṇavādin D i.206; cp. sīlaṃ samādhi paññā ca vimutti ca anuttarā: anubuddhā ime dhammā Gotamena yasassinā D ii.123. dhammānaṃ sukusalo perfect in all (these) qualities D i.180; samāhite citte dhammā pātubhavanti "with composed mind appear true views" S iv.78; dhammesu patiṭṭhito S i.185; ananussutesu dh°esu cakkhuṃ udapādi "he visualized undiscovered ideas" S ii.9. — (bb) evil: āvaraṇiyā S iv.104; pāpakā Vin i.8; D i.70; A i.202; akusalā D iii.56, 57, 73, 91 etc.; lobha°, dosa°, moha° S i.70 = It 45 = Nd² 420; S i.43; M iii.40; dukkha-vipākā vodanīyā saṅkilesikā ponobbhavikā D i.195; iii.57. — (cc) various: gambhīrā duddasā etc. Vin i.4; D i.12; S i.136; — Cp. S ii.15, 26; Nd² 320; It 22, 24; Ps i.5, 22, 28; Vbh 105, 228, 293 sq. etc. etc. — (γ) (adj.) good, pious, virtuous etc.: adhammo nirayaṃ neti dhammo pāpeti suggatiṃ "the sinners go to niraya, the good to heaven" Th° 1, 304 = DA i.99 = DhsA 38 = DhA i.22. kalyāṇa° virtuous A i.74, 108; ii.81, 91, 224 sq.; PvA 13. Opp. pāpa° Vin iii.90; cp. above *a.* — (*δ*) (phrases). Very freq. used as adv. is the instr. **dhammena** with justice, justly, rightly, fitly, properly Vin i.3; D i.122; S iv.331; Vv 34[19] (= kāraṇena ñāyena vā VvA); Pv ii.9[30] (= yutten' eva kāraṇena PvA 125, as just punishment); iv.16[9] (= anurūpakāraṇena PvA 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adaṇḍena asatthena dhammena anusāsati (or ajjhāvasati) D i.89; ii.16; S i.236 = Sn 1002; cp. Sn 554 (dhammena cakkaṃ vattemi, of the Buddha). Opp. **adhammena** unjustly, unfitly, against the rule Vin iv.37; S i.57; iv.331; DA i.236. — **dhamme** (loc.) honourably J ii.159. — dhammaṃ carati to live righteously Pv ii.3[34]; see also below C 3 & dh.-cariyā.

C. *The* Dhamma, i. e. moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses & conversations, collected by the compilers of the 5 Nikāyas (dhamma-vinayaṃ saṅgāyantehi dhamma-saṅgāhakehi ekato katvā VvA 3; cp. mayaṃ dh.°ṃ ca vinayañ ca saṅgāyāma Vin ii.285), resting on the deeper meaning of dhamma as expl[d] under B 1 a, & being in short the "doctrinal" portions of the Buddhist Tipiṭaka in contradiction to the Vinaya, the portion expounding the rules of the Order (see piṭaka). Dhamma as doctrine is also opposed to Abhidhamma "what follows on the Dhamma." — (1) *Dhamma and Vinaya* "wisdom & discipline," as now found in the 2 great Piṭakas of the B. Scriptures, the Vinaya and Suttanta-Piṭaka (but the expression "Piṭako" is later. See

Piṭaka), "Thus bhikkhū suttantikā vinaya-dharā dhamma-kathikā, i. e. "the bhikkhus who know the Suttantās, remember the Vinaya & preach the Word of the Buddha" Vin II.75 (≈I.169), cp. IV.67. Dhamma & Vinaya comb^{d}: yo 'haṃ evaṃ svâkkhāte Dh-vinaye pabbajito S I.119; bhikkhu na evarūpiṃ kathaṃ kattā hoti: na tvaṃ imaṃ Dh-v°ṃ ājānāsi, ahaṃ imaṃ Dh-v°ṃ ājānāmi etc. S III.12; imaṃ Dh-v°ṃ na sakkomi vitthārena ācikkhituṃ S I.9; samaṇā . . . imasmiṃ Dh-v°e gādhanti S III.59. — Thus in var. cpds. (see below), as Dh-dhara (+ V-dh.) one who knows both by heart; Dh-vādin (+ V-v.) one who can recite both, etc. — See e. g. the foll. passages: Vin II.285 (dh. ca v. ca pariyatta), 304; III.19, 90; D I.8, 176, 229; II.124 (ayaṃ Dh. ayaṃ V. idaṃ Satthu-sāsanaṃ); III.9, 12, 28, 118 sq.; S I.9, 119, 157; II.21, 50, (dh-vinaye assāsa); A III.297 (id.); S II.120; III.91; IV.43 sq., 260; A I.34, 121, 185, 266; II.2, 26, 117, 168; III.8, 168 sq.; IV.36, 200 sq.; V.144, 163, 192; It 112; Sn p. 102; Ud 50. — 2. *Dhamma, Buddha, Sangha.* On the principle expl^{d} in Note on B 1 a rests the separation of the personality of the teacher from that which he taught (the "Doctrine," the "Word," the Wisdom or Truth, cp. Dhamma-kāyo Tathāgatassa adhivacanaṃ D III.84). A person becoming a follower of the B. would conform to his teaching (Dh.) & to the community ("Church"; Sangha) by whom his teaching was handed down. The formula of Initiation or membership is therefore threefold, viz. Buddhaṃ saraṇaṃ upemi (gacchāmi), Dh °ṃ . . ., Saṅghaṃ . . . i. e. I put myself into the shelter of the B., the Dh. & the S. (see further ref. under Sangha) S I.34 (Buddhe pasannā Dhamme ca Saṅghe tibbagāravā: ete sagge pakāsenti yattha te upapajjare, i. e. those who adore the B. & his Church will shine in Heaven); D II.152 sq., 202 sq., 352; S IV.270 sq. (°saraṇagamana); DhA I.206; PvA 1 (vande taṃ uttamaṃ Dh °ṃ, B °ṃ, S °ṃ). Cp. Satthari, Dhamme, Saṅghe kankhati, as 3 of the ceto-khilā A III.248≈. — 3. *Character of the Dhamma* in var. attributes, general phraseology. — The praise of the Dh. is expressed in many phrases, of which only a few of the more frequent can be mentioned here. Among the most famous is that of "dhammaṃ deseti ādi-**kalyāṇaṃ** majjhe-k°, pariyosāna-k°, etc. "beautiful in the beginning, beautiful in the middle & beautiful in the end," e. g. D I.62; S I.105; IV.315; A II.147, 208; III.113 sq., 135, 262; D III.96, 267; Nd^{2} 316; It 79; VvA 87. It is welcome as a friend, beautifully told, & its blessings are immediate: **sv' akkhāta, sandiṭṭhika, akālika, ehipassika** etc. D II.93; III.5, 39, 45, 102; S I.9, 117; II.199; IV.271; A III.285 etc. It is **mahā**-dh. S IV.128; **ariya°** S I.30; A V.241, 274; Sn 783; **samma°** S I.129. It is likened to a splendid palace on a mountain-top Vin I.5 = It 33, or to a quiet lake with sīla as its banks S I.169 = 183; and it is above age & decay: sataṅ ca dhammo na jaraṃ upeti S I.71. Whoever worships the Dh. finds in this worship the highest gratification: diyo loke sako putto piyo loke sako pati, tato piyatarā . . . dhammassa **magganā** S I.210; ye keci ariyadhamme khantiyā upetā . . . devakāyaṃ paripūressanti S I.30. Dh °ṃ **garukaroti** D III.84. Opp. Dhamme agārava A III.247, 340; IV.84: the slanderers of the Dh. receive the worst punishment after death S I.30 (upenti Roruvaṃ ghoraṃ). — *Var. phrases:* to find the truth (i. e. to realize intuitively the Dh.) = dh°ṃ anubodhati D II.113; S I.137, or **vindati** D I.110, 148. To expound the Dh., teach the truth, talk about problems of ethics & philosophy: **dh°ṃ deseti** Vin IV.134; S I.210 etc.; **katheti** PvA 41; **bhāsati** Vin I.101; **bhaṇati** Vin I.169; **pakāseti** S II.28; IV.121. To hear the Dh., to listen to such an exposition: **dh°ṃ suṇāti** S I.114, 137, 196, 210; A I.36; III.163; DhA III.81, 113. To attain full knowledge of it: dh °ṃ **pariyāpuṇāti** A II.103, 185; III.86, cp. 177 & °pariyatti. To remember the Dh.: **dhāreti** A III.176 (for details of the 5 stages of the Dh.-accomplishment); to ponder over the Dh., to study it: **dh °ṃ vicināti** S I.34 = 55, 214; A IV.3 sq. To enter a relation of discipleship with the Dh.: **dh °ṃ saraṇaṃ gacchati** (see above 2) Pv IV.3^{48}; **dhammaṃ saraṇatthaṃ upehi** Vv 53^{2} (cp. VvA 232). — See further Ps I.34, 78, 131; II.159 sq.; Pug 58, 66; Vbh 293 sq., 329; Nett 11, 15, 31, 83, 112; & cp. cpds. — 4. *Dhamma and anudhamma.* Childers interprets anudhamma with "lesser or inferior dhamma," but the general purport of the Nikāya passages seems to be something like "in conformity with, in logical sequence to the dhamma" i. e. lawfulness, righteousness, reasonableness, truth (see *KS* II.202; Geiger, *Pāli Dhamma* pp. 115-118). It occurs (always with Dh.) in the foll. contexts: dhammassa c' ânudh °ṃ vyākaroti "to explain according to the truth of the Dhamma" D I.161; III.115; Ud 50; dhammassa hoti anudhammacārin "walking in perfect conformity to the Dh." A II.8; dh.-anudh °ṃ ācaranti id. D III.154; dh.-anudh° paṭipanna "one who has reached the complete righteousness of the Dh." D II.224; III.119; S III.40 sq.; It 81; A III.170 (where it forms the highest stage of the Dhamma-knowledge, viz. (1) dh °ṃ suṇāti; (2) pariyāpuṇāti; (3) dhāreti; (4) atthaṃ upaparikkhati; (5) dh-anudh °ṃ paṭipajjati). Further in series bahussuta, dhamma-dhara, dh-anudh°-paṭipanna D II.104; S V.261; A II.8; Ud 63; also in dhamma-kathika, dh-anudh°-paṭi panna, diṭṭha-dhamma-nibbāna-patta S II.18 = 114 = III.103; & in atthaṃ aññāya, dhammaṃ aññāya, dh-anudh°-paṭipanna A I.36; II.97.

-akkhāna discussing or preaching of the Dhamma Nd^{1} 91; **-atthadesanā** interpretation of the Dh. Miln 21; **-âdhikaraṇa** a point in the Dh. S IV.63 = V.346; **-âdhipa** Lord of righteousness (+ anudhamma-cārin) A I.150; cp. °ssāmi; nt. abstr. °**âdhipateyya** the dominating influence of the Dh. A I.147 sq.; D III.220; Miln 94; Vism 14. **-Ânudhamma** see above C 4; **-anuvattin** acting in conformity with the moral law Dh 86, cp. DhA II.161; **-ânusārin** of righteous living D III.105, 254 (+ saddhā°); M I.226, 479; A I.74; IV.215; IV.23; S V.200; Pug 15; Nett 112, 189; **-anvaya** main drift of the faith, general conclusions of the Dh., D II.83 = III.100; M II.120; **-abhisamaya** understanding of the Truth, conversion to the Dhamma [cp. dharmâbhisamaya Divy 200] S II.134 (+ dh.-cakkhu-paṭilābha); Pug 41; Miln 20; DhA I.27; IV.64; PvA 31 etc.; **-âmata** the nectar of righteousness or the Dh. Miln 22 (°meghena lokaṃ abhitappayanto), 346; **-ādāsa** the mirror of the Dhamma D II.93 (name of an aphorism) S V.357 (id.); Th 1, 395; ThA 179; **-āyatana** the field of objects of ideation S II.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; **-ārammaṇa**: dh. as an object of ideation Dhs 146, 157, 365; cp. *Dhs. trsl.* 2; **-ārāma** "one who has the Dh. as his pleasure-ground," one who rejoices in the Dh. A III.431; It 82 (+ dh-rata); Sn 327; Dh 364, cp. DhA IV.95; **-ālapana** using the proper address, a fit mode of addressing a person as followed by the right custom. See *Dial.* I.193-196; J V.418; **-āsana** "the Dh-seat," i. e. flat piece of stone or a mat on which a priest sat while preaching J I.53; DhA II.31; **-úposatha** the fast day prescribed by the Dh. A I.208; **-okkā** the torch of Righteousness J I.34; **-oja** the essence or sap of the Dh. S V.162; DhA IV.169; **-osadha** the medicine of the Dh. Miln 110, 335. **-kathā** ethical discussion, fit utterance, conversation about the Dh., advice D III.154; J I.217; VvA 6; PvA 50, 66; **-kathika** (adj.) one who converses about ethical problems, one who recites or preaches the Dh., one who speaks fitly or properly. Often in combn. with *Vinaya-dhara* "one who masters (knows by heart) the Vinaya," & bahussuta "one who has a wide knowledge of tradition": Vin IV.10, 13, 141; A III.78; DhA II.30; also with *suttantika* "one who is versed in the Suttantas": Vin I.169; II.75; IV.67. The ability to preach the Dh. is the first condition of one who wishes to become perfected in righteousness (see dhamm-ânudhamma, above

C 4): S II.18, 114=III.163; M III.40. — A I.25 sq.; II.138; Pug 42; J I.217; IV.2 (°thera). Cp. also AvŚ II.81; **-kathikatta** (nt.) speaking about the Dh.; preaching M III.40; A I.38 (+vinayadhara-katta); **-kamma** a legally valid act, or procedure in accordance with the Rules of the Order Vin IV.37, 136, 232; A I.74 (+vinaya°); a° an illegal act Vin IV.232; A I.74; **-karaka** a proper or regulation (standard) water-pot, i. e. a pot with a filter for straining water as it was used by ascetics Vin II.118, 177, 301; J I.395; VI.331; DhA III.290, 452; VvA 220 (not °karaṇena); PvA 185; Miln 68; **-kāma** a lover of the Dh. D III.267; A V.24, 27, 90, 201; Sn 92. **-kāya** having a body according to the Norm (the dhammatā of bodies). See Bdhgh as translated in *Dial.* III. ad loc.; having a normal body (*sic* Bdhgh, esp. of the B. D III.84; **-ketu** the standard of the Dh., or Dh. as standard A I.109–III.149; **-khandha** the (4) main portions or articles of the Dh. (sīla, samādhi, paññā, vimutti) D III.229; cp. Sp. AvŚ II.155; **-gaṇa** a body of followers of the Dh. PvA 194; **-gaṇḍikā** (better gaṇṭhikā, q. v.) a block of justice, i. e. of execution J I.150, 151; II.124; VI.176; V.303; **-garu** worshipping the Dh. S IV.123; DhA I.17 (°ka); **-gariya** a kind of acrobatic tumbler, lit. excellent t. (+brahma°) Miln 191; **-gu** one who knows the Dh. (analogous to vedagu) J V.222; VI.261; **-gutta** protecting the Dh. or protected by the Dh. (see gutta) S I.222; J V.222 (+dhpāla); **-ghosaka** (-kamma) praise of the Dh. DhA III.81

-cakka the perfection or supreme harmony of righteousness (see details under cakkha), always in phrase dh-cakkaṁ pavatteti (of the Buddha) "to proclaim or inaugurate the perfect state or ideal of universal righteousness" Vin I.8=M I.171; Vin I.11; S I.191; III.86; Sn 556, 693; Miln 20, 343; DhA I.4; VvA 165; PvA 2, 67 etc.; besides this also in simile at S I.33 of the car of righteousness; **-cakkhu** "the eye of wisdom," perception of the law of change. Freq. in the standing formula at the end of a conversation with the Buddha which leads to the "opening of the eyes" or conversion of the interlocutor, viz. "virajaṁ vītamalaṁ dh-cakkhuṁ udapādi" D I.86, 110; II.288; S IV.47; A IV.180; Vin I.11, 16, 40 etc. Expl. at DA I.237: dhammesu vā cakkhuṁ dhammamayaṁ vā cakkhuṁ. Cp. S II.134 (°paṭilābha; +dhammābhisamaya); *Dial.* I.184; II.170; **-cariyā** walking in righteousness, righteous living, observance of the Dh., piety (=dānādi-puññapaṭipatti VvA 282) S I.101 (+samacariyā kusalakiriyā); A II.5; III.448; V.87, 302; Sn 263 (=kāyasucaritādi° Sn A 309), 274 (+brahma°). a° evil way of living A I.55 (+visama-cariyā); **-cārin** virtuous, dutiful M I.289; II.188; Dh 168; Miln 19 (+samacārin); **-cetiya** a memorial in honour of the Dh. M II.124; **-chanda** virtuous desire (opp. kāma°) DhsA 370; Vbh 208; **-ja** born of the Dh. (see above, Note on B 1 a), in formula "Bhagavato putto oraso dh-jo, dh-nimmito, dh.dāyādo" (the spiritual child of the Buddha) D III.84=S II.221; It 101; **-jāla** "net of the Dh.," name of a discourse (cp. °ādāsa & pariyāya) D I.46; **-jīvin** living righteously It 108; Dh 24 (=dhammena samena DhA I.239); **-ññū** one who knows the Dh. J VI.261; **-ṭṭha** standing in the Law, just, righteous S I.33 (+sīlasampanna); Sn 749; J III.334; IV.211; ThA 244; **-ṭṭhita**=°ṭṭha D I.190; **-ṭṭhiti°** having a footing in the Dh. S II.60, 124, cp. °ṭṭhitatā: establishing of causes and effects S II.25; **-takka** right reasoning Sn 1107 (=sammā-sankappa Nd² 318); **-dāna** gift of; **-dāyāda** heir of the Dh.; spiritual heir (cp. above note on B 1 a) D III.84; S II.221; M I.12; III.29; It 101; **-dīpa** the firm ground or footing of the Dh. (usually comb^d with atta-dīpa: having oneself as one's refuge, self-dependent) D II.100; III.58, 77; S V.154; **-desanā** moral instruction, exposition of the Dh. Vin I.16; D I.110 etc. (see desanā); **-dessin** a hater of the Dh. Sn 92; **-dhaja** the banner of the Dh. A I.109=III.149; Nd² 503; Miln 21; **-dhara** (adj.) one who knows the Dh. (by heart); see above C 4. Comb^d w. Vinaya-dhara Vin I.127, 337; II.8; A I.117, & **bahussuta** (ibid). Sn 58 (cp. SnA 110). — See also A III.361 sq., IV.310; Nd² 319; **-dhātu** the mental object considered as irreducible element Dhs 58, 67, 147 etc.; Vbh 87, 89 (see above B 1); an ultimate principle of the Dh., the cosmic law D II.8; M I.396; S II.143 sq.; Nett 64 sq.; Vism 486 sq. **-dhāraṇa** knowledge of the Dh. M II.175; **-nāṭaka** a class of dancing girls having a certain duty J V.279; **-nimmita** see °ja; **-niyāma** belonging to the order of the Norm D I.190; DA on D II.12: dhammatā; (°ka); **-niyāmatā**, certainty, or orderliness of causes and effects S II.25; *Points of Controversy*, 387; **-netti**=niyāma Miln 328; DA I.31; cp. Sk. dharmanetrī M Vastu II.357; III.234, 238; **-pajjota** the lamp of the Dh. Miln 21; **-pada** (nt.) a line or stanza of the Dhamma, a sentence containing an ethical aphorism; a portion or piece of the Dh. In the latter meaning given as 4 main subjects, viz. anabhijjhā, avyāpāda, sammā-sati, sammā-samādhi D III.229; A II.29 sq. (in detail); Nett 170. — S I.22 (dānā ca kho dh-padaṁ va seyyo), 202 (dh-padesu chando); A II.185; Sn 88 (dh-pade sudesite=nibbāna-dhammassa padattā SnA 104); J III.472 (=nibbāna); DhA III.190 (ekaṁ dh-padaṁ). As Np. title of a canonical book, included in the Khuddaka Nikāya; **-pamāṇa** measuring by the (teaching of) Dh. Pug 53; DhA III.114 (°ikāni jātisatāni); **-pariyatti** attainment of or accomplishment in the Dh., the collection of the Dh. in general A III.86 (w. ref. to the 9 aṅgas see navaṅga); **-pariyāya** a short discourse, or a verse, or a poem, with a moral or a text; usually an exposition of a single point of doctrine D I.46; II.93; III.116; M I.445; Vin I.40 (a single verse); A I.65; IV.63 (a poem Sn 190–218, where also it is called a dh°pariyāyo); A V.288, 291. Such a dh°pariyāya had very often a special name. Thus Brahmajāla, the Wondrous Net D I.46; Dhammādāso dh°p°, the Mirror of the Law D II.93 S V.357; Sokasallaharaṇa, Sorrow's dart extractor A III.62; Ādittap° dh°p°, the Red-hot lancet S IV.168; Lomahaṁsana° M I.83; Dhammatā-dhamma° Miln 193, etc. **-pāla** guardian of the Law or the Dh. J V.222, freq. also as Np.; **-pīti** (-rasa) the sweetness of drinking in the Dh. (pivaṁ) Sn 257; Dh 79 (=dhammapāyako dhammaṁ pivanto ti attho DhsA II.126); **-bhaṇḍāgārika** treasurer of the Dh., an Ep. of Ānanda Th 1, 1048; J I.382, 501; II.25; DhA III.250; PvA 2. **-bhūta** having become the Dh.; righteousness incorporated, said of the Buddhas D III.84. Usually in phrase (Bhagavā) cakkhu-bhūta . . . dh-bhūta brahma-bhūta A V.226 sq. (cp. cakkhu); Th 1, 491; see also above, note B 1 a; **-bheri** the drum of the Dh. Miln 21; **-magga** the path of righteousness Sn 696; Miln 21; **-maya** made (built) of the Dh. (pāsāda) S I.137; **-yanta** the (sugar-) mill of the Dh. (fig.) Miln 166. **-yāna** the vehicle of the Law (the eightfold Noble Path) S V.5; **-rakkhita** rightly guarded Sn 288; **-rata** fond of the Law Sn 327; Dh 364; DhA IV.95; cp. dh.-[gatā]rati Th 1.742; Dhp. 354; **-rasa** taste of Dhp. 354; **-rājā** king of righteousness, Ep. of the Buddha S I.33=55; D I.88 (of a cakkavatti); A I.109; III.149; Sn 554; J I.262; interpreted by Bdhgh at DA I.249 as "dhammena rajjaṁ labhitvā rājā jāto ti" = a king who gained the throne legitimately; **-laddha** one who has acquired the Dh., holy, pious S II.21; J III.472; justly acquired (bhogā) Sn p. 87; **-vara** the best of truths or the most excellent Doctrine Sn 233, 234; **-vādin** speaking properly, speaking the truth or according to the Doctrine Vin II.285; III.175 (+Vinaya-vādin); D III.135 (id.); D I.4, 95 (of Gotama; DA I.76: nava-lokuttara-dhamma sannissitaṁ katvā vadati); S IV.252; A I.75; II.209; **-vicaya** investigation of doctrine, religious research Dhs 16, 20, 90, 309, 333, 555; Vbh 106; Vism 132; **-vitakka** righteous thought A I.254; **-vidū** one who understands the Dh., an expert in the Dh. J V.222; VI.261; **-vinicchaya** righteous decision, discrimination of the truth Sn 327; Dh 144; DhA III.86; **-vihārin** living

according to the Dh. A III.86 sq.; **-saṃvibhāga** sharing out or distribution of the Dh., i. e. spiritual gifts It 98 (opp. āmisa° material gifts); **-saṅgāhaka** a compiler of the sacred scriptures, a *διασκευαστής* VvA 3, 169; **-saññā** righteous thought, faith, piety PvA 3; **-sabhā** a hall for the discussion of the Dh., a chapel, meeting-house J VI.333; DhA I.31; II.51; IV.91; PvA 38, 196; **-samaya** a meeting where the Dh. is preached S I.26 **-samādāna** acquisition of the Dh., which is fourfold as discussed at M I.305; D III.229; **-saraṇa** relying on or putting one's faith in the Dh. (see above C 3) D III.58, 77; S V.154; **-savana** hearing the preaching of the Dh., "going to church" Vin I.101; M II.175; A II.248, 381; IV.361; Sn 265; DhA III.190; **-sākaccha** conversation about the Dh. Sn 266; **-ssāmi** Lord of the Truth, Ep. of the Buddha (see above B 1 a note) S IV.94; **-sāra** the essence of the Dh. S V.402; **-sārathi** in purisa-dh.-s° at D I.62 misprint for purisa-damma-s°; **-sārin** a follower of the Dh. S I.170; **-sudhammatā** excellency of the Dh. S II.199; Th 1, 24, 230, 270, 286; **-senāpati** "captain of the Dhamma," Ep. of Sāriputta Th 1, 1083; J I.408; Miln 343; DhA III.305; VvA 64, 65, 158; **-soṇḍatā** thirst after justice J V.482; **-sota** the ear of the Dh. S II.43.

Dhamma[2] (adj.) [Sk. *dhārma, cp. dhammika] only in f. **-ī** in comb[n] with **kathā**: relating to the Dhamma, viz. conversation on questions of Ethics, speaking about the Dh., preaching, religious discourse, sermon. Either as dhammī kathā Vin II.161; IV.56 & in instr.-abl. dhammiyā kathāya (sandasseti samādapeti samuttejeti sampahaṃseti: ster. formula) S I.114, 155, 210, IV.122, PvA 30 etc.; or as cpd. **dhammī-kathā** D II.1; M I.161; Sn 325; & **dhammi-kathā** S I.155; PvA 38.

Dhamma[3] (adj.) [Sk. dhanvan] having a bow: see daḷha°; also as **dhammin** in daḷha° S I.185 (see dhammin).

Dhammatā (f.) [Sk. dharmitā] conformity to the Dhamma-niyāma (see niyāma), fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; often used in the sense of a finite verb: it is a rule, it is proper, one should expect S I.140 (Buddhānaṃ dh. the law of the B.'s i. e. as one is wont to expect of the B.s), 215 (su°); IV.210 sq. (khaya° etc.); D II.12; A II.36 (kusala°); V.46; Th 1, 712; J I.245; II.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA 7. See also AvŚ Index.

Dhammattā (f.) [Sk. *dharmatvaṃ] liability to be judged Vin II.55 (& a°).

Dhammani only found in S I.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry land" (araññe thale). Cp. *Kindred Sayings* I.129, *n.* 2.

Dhammika (adj.) [=Sk. dharmya, cp. dhammiya] lawful, according to the Dh. or the rule; proper, fit, right; permitted, legitimate, justified; righteous, honourable, of good character, just, esp. an attr. of a righteous King (rājā cakkavattī dhammiko dhammarājā) D I.86; II.16; A I.109=III.149; J I.262, 263; def. by Bdhgh as "dhammaṃ caratī ti dh." (DA I.237) & "dhammena caratī ti dh., ñāyena samena pavattatī ti" (ib. 249). — Vin IV.284; D I.103; S II.280 (dhammikā kathā); III.240 (āhāra); IV.203 (dhammikā devā, adh° asurā); A I.75; III.277; Sn 404; DhA II.86 (dohaḷa); IV.185 (°lābha); PvA 25 (=suddha, manohara). Also as **saha-dh°** (esp. in conn. w. pañha, a justified, reasonable, proper question: D I.94; S IV.299 in detail) Vin IV.141 D I.161; III.115; A I.174. — **a°** unjust, illegal etc. Vin IV.285; S IV.203; A III.243.

Dhammin[1] (adj.) [Sk. dharmin] only **-°**: having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as °dhamma B 2 a), viz. **uppāda-vaya°** D II.157; **maraṇa°** (=maraṇadhamma) A I.147; **pāpa°** Pv I.11[7] of evil nature.

Dhammin[2] (**-°**) only in **daḷha-dh°**, which is customarily taken as a der[n] from dhanu, bow = having a strong bow (see dhamma[3]); although some passages admit interpretation as "of strong character or good practice," e. g. S I.185.

Dhammiya (adj.) [Sk. dharmya; cp. dhammika] in accordance with the Dhamma PvA 242 (also **a°**); Vism 306 (Tibha).

Dhammilla [Sk. dhammilla] the braided hair of women Dāvs IV.9.

Dhammī in °kathī see dhamma[2].

***Dhayati** to suck: see dhīti. Caus. dhāpayati, pp. dhīta (q. v.).

Dhara (usually **-°**, except at Miln 420) (adj.) [Sk. dhara, to **dhṛ**, see dharati] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase **dhamma-dhara** (knowing the Dhamma, q. v.), **vinaya°**, **mātikī°**, e. g. D II.125. **dhamma°** also Sn 58; Th 1, 187; Nd[2] 319; **vinaya°** Miln 344; **jaṭājina°** Sn 1010. See also dhāra.

Dharaṇa (adj.) bearing, holding, comprising VvA 104 (**suvaṇṇassa pañcadasa°** nikkha holding, i. e. worth or equal to 15 parts of gold). — f. **-ī** bearing, i. e. pregnant with Sn 26 (of cows: **godharaṇiyo paveniyo** gabbhiniyo SnA 39). As n. the Earth J V.311; VI.526; Miln 34; **dharaṇī-ruha** N. of a tree J VI.482, 497; Miln 376.

Dharati [Sk. dharati, **dhṛ** as in Gr. *θράνος*; Lat. firmus & fretus. See also daḷha, dhata, dhamma, dhiti, dhuva] to hold, bear, carry, wear; to hold up, support; to bear in mind, know by heart; to hold out, endure, last, continue, live Sn 385 (take to heart, remember); DhA II.68; — ppr. **dharamāṇa** living, lasting J I.75 (dh°e yeva suriye while the sun was still up); II.6; Miln 240, 291 (Bhagavato dh°-kāle); — grd. **dhareyya**, in dh°-divasa the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472 — vivāha ThA 285. — pp. **dhata** (q. v.) — Caus. **dhāreti** (q. v.).

Dhava[1] [Sk. dhava = madhuratvaca, Halāyudha] the shrub Grislea Tomentosa A I.202, 204; J IV.209; VI.528.

Dhava[2] [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccati sāmiko tad abhāvā vidhavā matapatikā ti attho).

Dhavala (adj.) [Sk. dhavala, to dhavati, see dhāvati & °dhovati] white, dazzling white VvA 252; Dāvs II.123; V.26.

Dhavalatā (f.) whiteness VvA 197.

Dhāta [Sk. *dhāyita of dhayati to suck, nourish, pp. dhīta] fed, satiated; satisfied, appeased Vin I.222; J I.185; II.247, 446; V.73; VI.555; Pv I.11[8] (so read for dāta) = PvA 59 (: suhita titta); Miln 238, 249. — f. abstr. **dhātatā** satiation, fulness, satisfaction, in ati° J II.293.

Dhātī (f.) [Sk. dhātrī = Gr. *τιθήνη* wet nurse, to dhayati suck, suckle; Idg. ***dhēi** as in Gr. *θῆσθαι* to milk, *θῆλυς* feeding, *θηλή* female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Oir. dinu lamb; Goth. daddjan; Ohg. tila breast. See also dadhi, dhītā, dhenu] wet nurse, fostermother D II.19; M I.395; II.324; J I.57; III.391; PvA 16, 176. In cpds. **dhāti°** viz. **-cela** swaddling cloth, baby's napkin S I.205 = J III.309.

Dhātu (f.) [Sk. dhātu to dadhāti, Idg. ***dhē**, cp. Gr. *τίθημι*, *ἀνά-θημα*, Sk. dhāman, dhātṛ (=Lat. conditor); Goth. gadēds; Ohg. tāt, tuom (in meaning **-°** =dhātu, cp. E. serf-dom "condition of . . .") tuon = E. to do; & with k-suffix Lat. facio, Gr. (*ἐ*)*θηκ*(*α*), Sk. dhāka; see also

dhamma] element. Closely related to dhamma in meaning B 1b, only implying a closer relation to physical substance. As to its gen. connotation cp. *Dhs. trsl.* p. 198. — 1. a primary element, of which the usual set comprises the four paṭhavī, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahā-bhūtā(ni): D I.215; II.294; III.228; S I.15; II.169 sq., 224; IV.175, 195; A II.165; III.243; Vbh 14, 72; Nett 73. See discussed at *Cpd.* 254 sq. — A defn of dhātu is to be found at Vism 485. — Singly or in other combns paṭhavī° S II.174; tejo° S I.144; D III.227; the four plus ākāsa S III.227, plus viññāṇa S II.248; III.231; see below 2 b. — 2. (a) natural condition, property, disposition; factor, item, principle, form. In this meaning in var. combns & applications, esp. closely related to khandha. Thus mentioned with **khandha** & **āyatana** (sensory element & element of sense-perception) as bodily or physical element, factor (see khandha B 1 d & cp. Nd² under dhātu) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha° dhātu° āyatana° Nd² 550). Freq. also in combn kāma-dhātu, rūpa° arūpa° "the elements or properties of k. etc." as preceding & conditioning bhava in the respective category (Nd² s. v.). See under d. — As "set of conditions or state of being (-°)" in the foll.: **loka°** a world, of which 10 are usually mentioned (equalling 10,000: PvA 138) S I.26; V.424; Pv II.9⁶¹; Vbh 336; PvA 138; *KS* II.101, *n.* 1; — **nibbāna°** the state of N. S V.8; A II.120; IV.202; J I.55; It 38 (dve: see under Nibbāna); Miln 312. Also in the foll. connections: amata° It 62; bhū° the verbal root bhū DA I.229; ṭhapitāya dhātuyā "while the bodily element, i. e. vitality lasts" Miln 125; vaṇṇa° form, beauty S I.131; Pv I.3¹. In these cases it is so far weakened in meaning, that it simply corresponds to E. abstr. suffix -hood or -ity (cp. °hood = origin. "form": see ketu), so perhaps in Nibbāna° = Nibbāna-dom. Cp. dhātuka. — (b) elements in sense-consciousness: referring to the 6 ajjhattikāni & 6 bāhirāni āyatanāni S II.140 sq. Of these sep. sota° D I.79; III.38; Vbh 334; dibbasota° S II.121, 212; V.265, 304; A I.255; III.17, 280; V.199; cakkhu° Vbh 71 sq.; mano° Vbh 175, 182, 301; mano-viññāṇa° Vbh 87, 89, 175, 182 sq. — (c) various: aneka° A I.22; III.325; V.33; akusala° Vbh 363; avijjā° S II.132; ābhā° S II.150; ārambha° S V.66, 104 sq.; A I.4; II.338; ṭhiti° S II.175; III.231; A III.338; dhamma° S II.56; nekkhamma° S II.151; A III.447; nissāraṇiyā dhātuyo (5) D III.239; A III.245, 290. See further S I.134, 196; II.153, 248 (aniccā); III.231 (nirodha); IV.67; A I.176; II.164; IV.385; Dhs 58, 67, 124; Nett 57, 64 sq.; ThA 20, 49, 285. — (d) Different sets and enumerations: as 3 under kāma°, rūpa°, arūpa° A I.223; III.447; Ps I.137; Vbh 86, 363, 404 sq.; under rūpa°, arūpa°, nirodha° It 45. — as 6 (pathavī etc. + ākāsa° & viññāṇa°): D III.247; A I.175 sq.; M III.31, 62, 240; Ps I.136; Vbh 82 sq. — as 7 (ābhā subha etc.): S II.150. — 18: Ps I.101, 137; II.230, Dhs 1333; Vbh 87 sq., 401 sq.; Vism 484 sq. — 3. a humour or affection of the body DA I.253 (dhātusamatā). — 4. the remains of the body after cremation PvA 76; a relic VvA 165 (sarīra°, bodily relic); Dāvs V.3 (dasana° the tooth-relic). — abl. dhātuso according to one's nature S II.154 sq. (sattā sattehi saddhiṁ saṃsandanti etc.); It 70 (id.); S III.65.

-kathā N. of 3rd book of the Abhidhamma Vism 96. **-kucchi** womb Miln 176; **-kusala** skilled in the elements M III.62; °kusalatā proficiency in the (18) elements D III.212; Dhs 1333; **-ghara** "house for a relic," a dagoba SnA 194. **-cetiya** a shrine over a relic DhA III.29; **-nānatta** diversity of specific experience D III.289; S II.143; IV.113 sq., 284; **-vibhāga** distribution of relics VvA 297; PvA 212.

Dhātuka (adj.) (only -°) having the nature, by nature, affected with, -like (cp. °dhamma B 2a); often simply = first part of cpd. (cp. E. friend-like = friendly = friend) J I.438 (kiliṭṭha° miserable), II.31 (sama°), 63 (badhira° deaf), 102 (paṇḍuroga° having jaundice), 114 (dhuttika°); IV.137 (vāmanaka° deformed), 391 (muddhā°); V.197 (āvāṭa°); DhA I.89 (anattamana°).

Dhātura (adj. -°) [= *dhātuya] in **cha°** consisting of six elements (purisa) M III.239 (where āpodhātu omitted by mistake). See dhātu 2 c.

Dhāna (adj.-n.) [Sk. dhāna, to dadhāti; cp. dhātu] (adj.) holding, containing (-°) M I.11 (ahi kaṇṭaka°; cp. ādhāna & kaṇṭaka). — (n.) nt. a receptacle Dh 58 (sankāra° dust-heap = ṭhāna DhA I.445). f. **dhānī** a seat (= ṭhāna), in rāja° "the king's seat," a royal town. Often in comb with gāma & nigama (see gāma 3 a): Vin III.89; J VI.397; Pv II.13¹⁸.

Dhāniya (adj.) [Sk. dhānya, cp. dhañña²] wealthy, rich, abundant in (-°) J III.367 (pahūtadhana°; v. l. BB °dhāritaṇ); (nt.) riches, wealth J V.99, 100.

Dhāra (adj.) (-°) [Sk. dhāra to dhāreti; cp. dhara] bearing, holding, having D I.74 (udaka-rahado sītavārī°); M I.281 (ubhato°) Sn 336 (ukkā°); It 101 (antimadeha°), 108 (ukkā°). See also **dhārin.**

Dhāraka (adj.-n.) 1. bearing, one who holds or possesses DhA III.93 (sampattiṇ). — 2. one who knows or remembers A II.97 (°jātika); IV.296 sq., 328 (id.).

Dhāraṇa (nt.) [cp. Sk. dhāraṇa, to dhāreti] 1. wearing, in mūlā° (etc.) D I.5 = A II.210 = Pug 58; KhA 37; cīvara° A II.104 = Pug 45. — 2. maintaining, sustaining, keeping up Miln 320 (āyu° ṭhapana). — 3. bearing in mind, remembrance Vin IV.305; M II.175 (dhamma°).

Dhāraṇaka [der. fr. dhāraṇa] 1. a debtor (see dhāreti 4) J II.203; IV.45. — 2. a mnemonician Miln 79.

Dhāraṇatā (f.) 1. wearing, being dressed with (= dhāraṇa 1) Miln 257. — 2. mindfulness (= dhāraṇa 3) Nd² 628 = Dhs 14.

Dhāraṇā (f.) [to dhāraṇa] 1. memory Miln 79. — 2. the earth ("the upholder," cp. dharaṇī) J VI.180.

Dhārā¹ (f.) [Sk. dhārā, from dhāvati 1] torrent, stream, flow, shower D I.74 (sammā° an even or seasonable shower; DA I.218 = vuṭṭhi); II.15 (udakassa, streams); J I.31; Ps I.125 (udaka°); Pv II.9⁷⁰ (sammā°); VvA 4 (hingulika°); PvA 139; DhA IV.15 (assu°); Sdhp 595 (vassa°).

Dhārā² (f.) [Sk. dhārā, from dhāvati 2.] the edge of a weapon J I.455; VI.449; DhA 317; DA I.37. — (adj.) (-°) having a (sharp) edge J I.414 (khura°) Miln 105 (sukhuma°); ekato°-ubhato° single- & double-edged J I.73 (asi); IV.12 (sattha).

Dhārin (adj. -°) [Sk. dhārin, see dhāreti & cp. °dhara, °dhāra] holding, wearing, keeping; often in phrase antimadeha° "wearing the last body" (of an Arahant) S I.14; Sn 471; It 32, 40. — J I.47 (virūpa-vesa°); Dāvs V.15. — f. °inī Pv I.10⁸ (kāsikuttama°).

Dhāretar [n. ag. to dhāreti 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇaka) A IV.196 (sotā sāvetā uggahetā dh.).

Dhāreti [Caus. of dharati, q. v. for etym.] to hold, viz. 1. to carry, bear, wear, possess; to put on, to bring, give D I.166≈ (chavadussāni etc.); Vin I.16 = D I.110≈ (telapajjotaṇ); D II.19 (chattaṇ to hold a sunshade over a person); PvA 47 (id.); dehaṇ dh. to "wear," i. e. to have a body It 50, 53 (antimaṇ d.); J IV.3 (padumaṇ); VI.536; Pv I.3¹ (vaṇṇaṇ dh. = vahasi PvA 14); tassa kahāpaṇaṇ daṇḍaṇ dh. "to inflict a fine of a k. on him" Miln 171. — 2. to hold back, restrain Vin IV.261 (kathaṇ dhāretha how do you suppress or conceal pregnancy?); Dh 222 (kodhaṇ). — 3. to bear in mind,

know by heart, understand: dhammaṇ to know the Dhamma A III.176; tipiṭakaṇ buddhavacanaṇ to know the 3 Piṭakas Miln 18. — D II.2; Pug 41 (suṇāti, bhaṇati, dh. = remember). Cp. upadhāreti. — With double acc.: to receive as, to take = believe, to take for, consider as, call: upāsakaṇ maṇ dhāretu Bhagavā "call me your disciple" Vin I.16 & passim; atthajālan ti pi naṇ dhārehi (call it . . .) D I.46; yathā paṇhaṇ Bhagavā vyākaroti tathā naṇ dhareyyāsi (believe it) D I.222; yathā no (atthaṇ) Gotamo vyākarissati tathā naṇ dhāressāma D I.236; evaṇ maṇ dhārehi adhimuttacittaṇ (consider as) Sn 1149 (= upalakkhehi Nd² 323). — 4. to admit, allow, allow for, take up, support (a cause); to give, to owe D I.125 (may allow), 126; A II.69 (na kassa kiñci dh. pays no tribute); Miln 47 (atthaṇ).

Dhāreyya (nt.) [orig. grd. of dhāreti] the ceremony of being carried away, i. e. the marriage ceremony, marriage (cp. dhareyya under dharati) Th 2, 472 (text has vāreyya, but ThA, 285 explains dhāreyya = vivāha).

Dhāva [Sk. dhāva] running, racing M I.446.

Dhāvati [Sk. dhāvati & dhāvate: 1. to flow, run etc.; cp. Gr. θέω (both meanings); Ags. dēaw = E. dew; Ohg. tou = Ger. tau; cp. also dhārā & dhunāti. — 2. to clean (by running water) etc. — P. dhovati, q. v.] 1. to run, run away, run quickly Sn 939 (cp. Nd¹ 419); Dh 344; J I.308; VI.332; Nd¹ 405 Nd² 304ᵐⁱˢ; Pv IV.1⁶¹ = palāyati PvA 284¹; DhA I.389 (opp. gacchati); PvA 4; Sdhp 378. — 2. to clean etc.: see dhovati; cp. dhavala & dhārā².

Dhāvana (nt.) [Sk. dhāvana] running, galloping J II.431; Miln 351.

Dhāvin: see pa°.

Dhi¹ & **Dhī** (indecl.) [Sk. dhik] an exclⁿ of reproach & disgust: fie! shame! woe! (with acc. or gen.) S V.217 (read dhī taṇ for dhītaṇ); Dh 389 (dhī-garahāmi DhA IV.148); J I.507; DhA I.179 (haṇ dhī), 216 (v. l. BB but text has haṇdi). An inorganic r replaces the sandhi-cons. in dhī-r-atthu jīvitaṇ Sn 440; cp. Th 1.1150; dhi-r-atthu jātiyā J I.59.

Dhi² (f.) [Sk. dhīḥ to didhe(i, cp. Av. dī to see, Goth. (filu-) deisei cunning. See also dhīra] wisdom, only in Com. expl. of paññā: "dhi vuccati paññā" (exegesis of dhīra) at Nd¹ 44 = J II.140 = III.38.

Dhikkita (adj.) [Sk. dhikkṛta, of dhi¹ + kata] reproached, reviled; used also medially: blaming, censuring, condemning J I.155 (= garahitā Com.); also in Com. expl. of dhīra (= dhikkita-pāpa detesting evil) at Nd¹ 44 = J II.140 = III.38 (cp. dhi²).

Dhiti (f.) [Sk. dhṛti to **dhṛ**, see dharati] energy, courage, steadfastness, firm character, resolution. S I.122, 215 = Sn 188 (cp. SnA 237); J I.266, 280; III.239; VI.373; Vbh 211; Dhs 13 (+ thāma), 22, 289, 571; Miln 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. juti & jutimant & Sk. dhīti) in expl. of dhīra as "dhitisampanna" Nd¹ 44 ≈ (see dhi²); PvA 131.

Dhitimant (adj.) [Sk. dhṛtimant; cp. also dhīmant] courageous, firm, resolute A I.25; Sn 462, 542; Th 1,6; J II.140; VI.286 (wise, cp. dhiti).

Dhītar and **Dhītā** (f.) [Sk. dhītā, orig. pp. of dhayati to suck (cp. Lat. filia): see dhāta & dhāti, influenced in inflection by Sk. duhitṛ, although etymologically different] daughter Th 2, 336 (in faith); J I.152, 253; VI.366; Pv I.11⁵; DhA III.171, 176; PvA 16, 21, 61, 105. deva° a female deva (see deva) VvA 137 etc.; nattu° a granddaughter PvA 17; mātula° a niece PvA 55; rāja° a princess J I.207; PvA 74. In compⁿ **dhītu°**.

-kkama one who is desirous of a daughter J VI.307 (= dhītu atthāya vicarati Com.; v. l. dhītu-kāma); **-dhītā** granddaughter PvA 16.

Dhītalikā (f.) [Demin. of dhītā; cp. dhītikā & potthalikā] a doll Vin III.36, 126 (dāru°); DhsA 321; PvA 16.

Dhītikā (f.) [cp. dhītalikā] a doll Th 2, 374 (= dhītalikā ThA 252).

Dhīna see adhīna.

Dhīyati [Sk. dhīyate, Pass. to dahati¹] to be contained ThA 13 (so read for dhiyati); PvA 71.

Dhīra (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhārayati (see dharati & dhiti); 2. Vedic. dhīra "wise" fr. dīdheti (see dhi²). The fluctuation of connotation is also seen in the explⁿ of Comʳ which always give the foll. three conventional etymologies, viz. dhikkitapāpa, dhiti-sampanna, dhiyā (= paññāya) samannāgata Nd¹ 44 ≈ (see dhi²)] constant, firm, self-relying, of character; wise, possessing the knowledge of the Dhamma, often = paṇḍita & Ep. of an Arahant D II.128; S I.24 (lokapariyāyaṇ aññāya nibbutā dh.), 122, 221; Sn 45, 235 (nibbanti dhīrā), 913 (vippamutto diṭṭhigatehi dh.), 1052; It 68 (upasevanā, opp. bāla), 122 (dh. sabbaganthapamocano); Dh 23, 28, 177 (opp. bāla); Th 1, 4; 2, 7 (dhammā tejussadehi ariyamaggadhammehi ThA 13); J III.396; V.116; Pv II.1⁶; II.9⁴⁵; Nd¹ 44, 55, 482; Nd² 324 (= jutimant); Miln 342; KhA 194, 224, 230; DhA III.189 (= paṇḍita).

Dhuta (& **Dhūta**) [cp. Sk. dhuta & dhūta, pp. of dhunāti] 1. shaken, moved Dāvs V.49 (vāta°). — 2. lit. "shaken off," but always explᵈ in the commentaries as "one who shakes off" either evil dispositions (kilese), or obstacles to spiritual progress (vāra, nīvaraṇa). The word is rare. In one constantly repeated passage (Vin I.45 = 300 = II.2 = III.21 = IV.213) it is an adj. opposed to **kosajja** lazy, remiss; and means either scrupulous or punctilious. At D I.5 it is used of a pain. At Sn 385 we are told of a **dhutadhamma**, meaning a scrupulous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters. Cp. Vism 61 for a defⁿ of dhuta.

-anga a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person. First occurs in a title suffixed to a passage in the Parivāra deprecating such practices. The passage occurs twice (Vin V.131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The 13 are also discussed at Vism 59 sq. The Milinda devotes a whole book (chap. VI.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are deprecated at M I.282, & examples of one or other of them are given at Vin III.15; Bu I.59; J III.342; IV.8; Miln 133, 348, 351; Vism 59 (°kathā), 65 (°cora), 72 (id.), 80 (defⁿ); SnA 494; DhA I.68; II.32 (dhūtanga); IV.30. Nd¹ 188 says that 8 of them are desirable. **-dhara** mindful of punctiliousness Miln 342 (āraññaka dh. jhāyin). **-vata** the vow to perform the dhutangas DhA VI.165. **-vāda** one who inculcates punctiliousness S II.156; A I.23; Miln 380; Vism 80; ThA 69; DhA II.30. **-vādin** = °vāda J I.130.

Dhutatta (nt.) [Sk. *dhūtatvaṇ] the state of being punctilious Vin I.305 (of going naked).

Dhutta [Sk. dhūrta, from dhūrvati & dhvarati to injure, deceive, cp. Lat. fraus; Idg. ***dhreu**, an enlarged form of which is ***dreugh** in Sk. druhyati, drugdha = Ohg. triogan, troum etc.: see duhana] of abandoned life, wild, fast, cunning, crafty, fraudulent; wicked, bad. (m.) a rogue, cheat, evil-minded person, scoundrel, rascal. There are three sorts of a wild life, viz. **akkha°** in gambling, **itthi°** with women, **surā°** in drink (Sn 106;

J IV.255). — Vin 277 (robber, highwayman); A III.38 (a°); IV.288 (itthi°); J I.49 (surā°), 290, 291; II.416; III.287; IV.223, 494 (surā°); ThA 250 (itthi°), 260 (°purisa), 266 (°kilesa); PvA 3, 5 (itthi°, surā°), 151. — f. **dhutti** (dhuttī) J II.114 (°brāhmaṇī).

Dhuttaka = dhutta S I.131; Th 2, 366 (= itthi-dhutta ThA 250); DhA III.207; Dpvs IX.19. — f. **dhuttikā** always in comb^{n} w. chinnikā (meretrix, q. v.) Vin III.128; J II.114; Miln 122.

Dhunana (nt.) [Sk. dhūnana] shaking, in °**ka** (adj.) consisting in shaking off, doing away with, giving up (kilesa°) SnA 373.

Dhunāti [Sk. dhunoti (dhūnoti), dhunāti & dhuvati. Caus. dhūnayati. Idg. ***dhū*** to be in turbulent motion; cp. Gr. *θύω*, *θύνω* (to be impetuous), *θύελλα* (storm), *θύμος* "thyme"; Lat. fūmus (smoke = fume), suffio; Lith. duja (dust); Goth. dauns (smoke & smell); Ohg. toum. Connected also w. dhāvate; see further dhūpa, dhūma, dhūsara, dhona & a secondary root Idg. ***dheues*** in dhaṇsati] to shake, toss; to shake off, remove, destroy S I.156 (maccuno senaṇ); Th 1, 256 = Miln 245; dhunāti pāpake dhamme dumapattaṇ va māluto Th 1.2; J I.11 (v 48); III.44 (hatthe dhuniṇsu, wrung their hands); Vv 64^{9} (= VvA 278 misprint dhumanti); aor. **adhosi** [= Sk. adhauṣīt] Sn 787 (micchādiṭṭhiṇ pajahi SnA 523). pp. **dhuta** & **dhūta** (q. v.). Cp. nis°, o°.

Dhuma in °kaṭacchuka = **druma**° having a wooden spoon (see duma), cp. Mar. dhumārā? (Ed. in note) DhA II.59. [Doubtful reading.]

Dhura (m. & nt.) [Sk. dhur f. & dhura m.] 1. a yoke, a pole, the shaft of a carriage J I.192 (purima-sakaṭa°), 196; Cp. II.8, 4. — 2. (fig.) a burden, load, charge, office, responsibility Sn 256 (vahanto porisaṇ dh °ṇ "carrying a human yoke" = purisânucchavikā bhārā SnA 299), 694 (asama° one who has to bear a heavy burden = asamaviriya SnA 489); DhA II.97 (sama°); dve dhurāni two burdens (viz. gantha° & vipassanā, study & contemplation) DhA I.7; IV.37; asamadhura J I.193; VI.330. *Three* dhurā are enum^{d} at J IV.242 as saddhā°, sīla°, and paññā°. — Sdhp 355 (saddhā°), 392 (+ viriya), 413 (paññā°) **dh °ṇ nikkhipati** to take off the yoke, to put down a burden, to give up a charge or renounce a responsibility (see °nikkhepa): **nikkhitta-dhura** A I.71; II.148; III.65, 108, 179 sq.; **a°** S V.197, 225; Nd^{2} 131; SnA 236 (= dhuravant). — 3. the forepart of anything, head, top, front; fig. chief, leader, leading part. nāvāya dh. the forecastle of a ship J III.127 = IV.142; dh-vāta head wind J I.100; ekaṇ dh °ṇ nīharati to set aside a foremost part DA I.135. — 4. the far end, either as top or beginning J III.216 (yāva dh-sopānā); IV.265 (dh-sopānaṇ katvā making the staircase end); V.458 (magga-dhure ṭhatvā standing on the far end or other side of the road, i. e. opposite; gloss BB maggantare); VvA 44 (dh-gehassa dvāre at the door of the top house of the village, i. e. the first or last house).

-gāma a neighbouring village (lit. the first v. that one meets) J I.8, 237; IV.243; DhA III.414; **-dhorayha** a yoked ox S I.173 = Sn 79 (viriyaṃ me dh-dh °ṇ); SnA 150. **-nikkhepa** the putting down of the yoke, the giving up of one's office J III.243; Vism 413. **-bhatta** a meal where a monk is invited as leader of other monks who likewise take part in it J I.449. v. l. (for dhuva°); III.97 (v. l. dhuva°); Vism 66. **-yotta** yoke-tie, i. e. the tie fastening the yoke to the neck of the ox J I.192; VI.253; **-vahana** bearing a burden (cp. dhorayha) DhA III.472; **-vihāra** a neighbouring monastery (cp. °gāma) J I.23; IV.243; DhA I.126 (Np.); III.224 (id.); **-sampaggāha** "a solid grip of the burden" (Mrs. Rh.D.) Dhs 13, 22 etc. (opp. nikkhepa); **-ssaha** enduring one's yoke Th 1, 659. Cp. dhuratā.

Dhuratā (f.) [abstr. fr. dhura] in cpd. **anikkhitta-dh.** "a state of unflinching endurance" Nd^{2} 394, 405 = Dhs 13 etc. = Vbh 350, 370 (+ dhura-sampaggāha); opp. nikkhitta-dh. weakness of character, lack of endurance (= pamāda) ibid.

Dhuravant (adj.) [cp. Sk. dhuradhara] one who has or bears his yoke, patient, enduring S I.214 = Sn 187 (: cetasika-viriya-vasena anikkhittadhura SnA 236).

Dhuva (adj.) [Sk. dhruva, cp. Lith. drūta firm; Goth. triggws = Ohg. triuwi (Ger. treue, trost); Ags. tréowe = E. true, of Idg. ***dheru,*** enlarged form of ***dher,*** see dharati] stable, constant, permanent; fixed, regular, certain, sure D I.18; S I.142; IV.370; A II.33; J I.19; V.121 (°sassataṇ maraṇaṇ); III.325; Bu II.8; Miln 114 (na tā nadiyo dh-salilā), 334 (°phala); Vism 77; DA I.112 (maraṇaṇ apassanto dh.), 150 (= thāvara); DhA III.170 (adhuvaṇ jīvitaṇ dhuvaṇ maraṇaṇ); ThA 241; Sdhp 331. — *nt.* permanence, stability M I.326; Dh 147. Also Ep. of Nibbāna (see °gāmin). — nt. as **adv. dhuvaṇ** continuously, constantly, always J II.24 = Miln 172; PvA 207; certainly J I.18, V.103. — **adhuva** (adhuva) changing, unstable, impermanent D I.19 (anicca a. appāyuka); M I.326; S IV.302; J I.393; III.19 (adhuva-sīla); VvA 77.

-gāmin leading to permanence, i. e. Nibbāna S IV.370 (magga); **-colā** (f.) constantly dressed, of a woman Vin III.129; **-ṭṭhāniya** lasting (of shoes) Vin I.190; **-dhamma** one who has reached a stable condition DhA III.289; **-paññatta** (a) permanently appointed (seat) Vin IV.274; **-bhatta** a constant supply of food Vin I.25, 243; II.15 (°ika); J I.449 (where the v. l. dhura° seems to be preferable instead of dhuva°, see dhurabhatta); cp. niccabhatta; **-yāgu** constant (distribution of) rice-gruel Vin I.292 sq.; **-lohitā** (f.) a woman whose blood is stagnant Vin III.129; **-ssava** always discharging, constantly flowing J I.6, V.35.

Dhūta & **Dhūtanga** see dhuta.

Dhūpa [Sk. dhūpa of Idg. ***dhūp,*** enlarged fr. ***dhū*** in dhunāti (q. v.)] incense J I.51, 64, 290 (gandha°, dvandva, cpd.); III.144; VI.42; PvA 141 (gandhapuppha°). dh°ṇ dadāti to incense (a room) J I.399. Sometimes misspelt **dhūma,** e. g. VvA 173 (gandhapuppha°).

Dhūpana (nt.) [Sk. dhūpana] incensing, fumigation; perfume, incense, spice J III.144; IV.236; Pv III.5^{3} (sāsapa°).

Dhūpāyati & **Dhūpayati** [Sk. dhūpayati; caus. fr. dhūpa] to fumigate, make fragrant, perfume Vin I.180; S I.40 (dhūpāyita) = Th 1, 448; A II.214 sq.; J I.73; Miln 333 (sīlagandhena lokaṇ dh.); DhA I.370 (aor. dhūpāyi); III.38 (ppr. dhūpayamāna). — pp. dhūpita.

Dhūpita [pp. of dhūpāyati] fumigated, flavoured Vv 43^{5} (tela° flavoured with oil). Cp. pa°.

Dhūma [Vedic dhūma = Lat. fumus; Gr. *θυμός* (mood, mind), *θυμιάω* (fumigate); Ohg. toum etc. Idg. ***dhu,*** cp. Gr. *θύω* (burn incense), *θύος* (incense). See also dhunāti] smoke, fumes Vin I.204 (aroma of drugs); M I.220 (dh °ṇ kattā); A V.352 (id.); A II.53; IV.72 sq.; V.347 sq.; J III.401, 422 (tumhākaṇ dh-kāle at the time when you will end in smoke, i. e. at your cremation); DhA I.370 (eka° one mass of smoke); VvA 173 (for dhūpa, in gandhapuppha°); PvA 230 (micchā-vitakka° in expl. of vidhūma).

-andha blind with smoke J I.216; **-kālika** (cp. above dh.-kāle) lasting till a person's cremation Vin II.172, 288; **-ketu** fire (lit. whose sign is smoke) J IV.26; V.63; **-jāla** a mass of smoke J V.497; **-netta** a smoke-tube, i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin I.204; II.120; J IV.363; ThA 14; **-sikhā** fire (Ep. of Agni; lit. smoke-crested) Vv 35^{2} (sikha) = VvA 161; Vism 416; also as sikhin J VI.206.

Dhūmāyati & **Dhūmayati** [Sk. dhūmayati, Denom. fr. dhūma] to smoke, to smoulder, choke; to be obscured, to cloud over M 1.142 (v. l. dhūpāyati); Pv 1.6[4] (pariḍayhati + dh. hadayaṃ); DhA 1.425 (akkhīni me dh. = I see almost nothing). pp. dhūmāyita.

Dhūmāyanā (f.) smoking, smouldering M 1.143; Nett 24 (as v. l. to dhūpāyanā).

Dhūmāyitatta (nt.) [abstr. to dhūmāyati] becoming like smoke, clouding over, obscuration S III.124 (+ timirāyitattaṃ).

Dhūsara (adj.) [Sk. dhūsara, Ags. dust = E. dust & dusk, Ger. dust; see dhvaṃsati & dhunoti & cp. Walde, *Lat. Wtb.* under furo] dust-coloured VvA 335.

Dhenu (f.) [Sk. dhenu, to dhayati to give suck, ese dhātī & dhītar] a milch cow, a female animal in general J I.152 (miga° hind); Vv 80[6]; DhA I.170; 396; PvA 112. In simile at Vism 313.

Dhenupa [dhenu + pa from pibati] a suckling calf M I.79; Sn 26.

Dheyya (-°) [Sk. dheya, orig. grd. of **dhā**, see dahati[1]] 1. in the realm of, under the sway or power of: **anaññā**° J IV.110; **kamma**° A IV.285; **maccu**° (q. v.) S I.22; Sn 358, 1104; Th 2, 10 (= maccu ettha dhīyati ThA 13); **māra**° A IV.228. — 2. putting on, assigning, in **nāma**° Dhs 1307.

Dhota [Sk. dhāuta, pp. of dhavati[2], see dhovati] washed, bleached, clean J I.62 (°sankha a bleached shell); II.275; PvA 73 (°vattha), 116 (°hattha with clean hands), 274 (id.); Vism 224 (id.).

Dhona (adj.-n.) [either = dhota, Sk. dhauta, see dhovati or = dhuta, see dhuta & dhunana. Quite a diff. suggestion as regards etym. is given by Kern, *Toev.* 117, who considers it as a possible der[n] fr. (a)dho, after analogy of poṇa. Very doubtful] 1. purified M I.386; Sn 351, 786, 813, 834 (= dhutakilesa SnA 542); J III.160 (°sākha = patthaṭasākha Com.; v. l. BB vena°); Nd[1] 77 = 176 (: dhonā vuccati paññā etc., dhuta & dhota used indiscriminately in exegesis following). — 2. (pl.) the four requisites of a bhikkhu DhA III.344 (: dhonā vuccati cattāro paccayā, in Com. on **atidhonacārin** Dh 240; gloss K dhovanā, cp. Morris, *J.P.T.S.* 1887, 100).

Dhopati [a variant of dhovati, taken as Caus. formation] to wash, cleanse D I.93 (dhopetha, imper.; v. l. B. dhovatha), 124 (dhopeyya; v. l. B. dhoveyya).

Dhopana (nt.) [a variant of dhovana, q. v.] 1. ceremonial washing of the bones of the dead D I.18; **aṭṭhi-dhovana** Bdhgh at DA I.84; A V.216 (see Commentary at 364). — 2. Surgical washing of a wound J II.117. — 3. In **vaṃsa-dhopana**, apparently a feat by acrobats J IV.390. It is possible that the passage at D I.18 really belongs here. See the note at *Dial.* I.9.

Dhorayha [for *dhor-vayha = Sk. *dhaurvahya, abstr. fr. dhurvaha; may also directly correspond to the latter] "carrying a yoke," a beast of burden S I.28; D III.113 (purisa°); A I.162.

-vata (nt.) the practice of carrying a burden, the state of a beast of burden, drudgery S I.28; **-sīla** accustomed to the yoke, enduring; patient Dh 208 (= dhuravahana-sīlatāya dh. DhA III.272); **-sīlin**- °sīla J II.97 (= dhura-vahanaka-ācārena sampanna Com.).

Dhoreyya (-°) [Sk. dhaureya, der. fr. dhura] "to be yoked," accustomed to the yoke, carrying a burden, in **kamma**° Miln 288.

Dhova (adj.-n.) [Sk. dhāva, see dhovati] washing, cleansing Bu II.15.

Dhovati [Sk. dhāvati, see dhāvati] to rinse, wash, cleanse, purify Vin II.208, 210, 214; Sn p. 104 (bhājanāni); J I.8; V.297. — **dhovi** J VI.366; DhA III.207. ger. **dhovitvā** J I.266; IV.2; VvA 33 (pattaṃ), 77 (id.); PvA 75, 144. inf. **dhovituṃ** Vin II.120; IV.261. pp. **dhota** (q. v.) & **dhovita** J I.266. — See also **dhopati** (*dhopeti).

Dhovana (nt.) [Sk. dhāvana; see also dhopana] washing Vin IV.262; S IV.316 (bhaṇḍa°); A I.132, 161, 277; It 111 (pādānaṃ); J II.129; VI.365 (hattha°); Miln 11; Vism 343; PvA 241 (hattha-pāda°); DhA II.19 (pāda°); fig. (ariyaṃ) A V.216.

N.

Na[1] [Sk. na (in cana) & nā (in nānā, vi-nā) Idg. pron. base *no, cp. Gr. *νή*, *ναί*; Lat. nō, nae surely, also encl. in ego-ne & in question utrumne, nam; fuller form *eno, as in Sk. anā (adv.) anena, anayā (instr. pron. 3rd); Gr. *ἐνη* "that day"; Lat. enim] expletive-emphatic particle, often used in comparative-indefinite sense. just so, like this, as if, as (see cana & canaṃ) J v.339 (Com. ettha na-kāro upamāne). Also as **naṃ** (cp. cana> canaṃ) Vin II.81, 186 (kathaṃ naṃ = kathaṃ nu); J II.416; v.302; VI.213 (Com. p. 216: ettha eko na-karo pucchanattho hoti); Th 1, 1204; Miln 177. Perhaps at Sn 148 (kattha-ci naṃ, v. l. BB na; but Com. KhA 247 = etaṃ). To this na belongs na[3]; see also nu & nanu.

Na[2] [Ved. na = Idg. *nĕ; Lat. ne in n' unquam etc., Goth. ni; Sk. na ca = Lat. neque = Goth. nih. Also Sk. nā = Idg. *nō, cp. Lat. Goth. nō] negative & adversative particle "not" (Nd[2] 326: paṭikkhepa; KhA 170: paṭisedhe) 1. often apostr. n': n' atthi, n' etaṃ etc.; or contracted: nāhaṃ, nāpi etc., or with euphonic consonant y: nayidaṃ (It 29, J IV.3), nayidha (It 36, 37), nayimaṃ (It 15) etc. As double negation implying emphatic affirmation: na kiñci na all, everything J I.295. — 2. In disjunctive clauses: **na . . . na** neither—nor, so—or not so. In question: karoti na karoti ("or not") J II.133. Cp. **mā** in same use. — Often with added **pi** (api) in second part: **na-nāpi** neither—nor ("not—but also not") S II.65; M I.246; Pv I.11[9]. — 3. In syntactic context mostly emphasized by var. negative & adversative particles, viz. **nāpi** (see under 2); **n' eva** indeed not, not for all that J III.55; or not KhA 219; **n' eva-na** neither—nor D I.33, 35; M I.486; A v.193; J I.207, 279; Vin II.185; DhA I.328; II.65; DA I.186, 188; **n' eva-na pana** id. D I.24; **na kho** not indeed J II.134; **na ca** but not (= this rather than that) J I.153; **na tāva** = na kho Vv 37[13]; **na nu** (in quest. = noune) is it not? PvA 74, 136; **na no** surely not Sn 224; **na hi** [cp. Gr. *οὐχί* not at all; *ναίχι* certainly] certainly not Dh 5, 184; Sn 666; Kh VII.6; **na hi jātu** id. Sn 152. — See also nu, nū, no. — 4, na is also used in the function of the negative prefix a- (an-) in cases where the word-negation was isolated out of a sentence negation or where a negated verb was substantified, e. g. (a) nacira (= acira) short, napparūpa abundant, napuṃsaka neuter, neka (= aneka) several; (b) natthi, natthika etc. (q. v.).

Na[3] [identical with na[1]] base of demonstr. pron. 3rd pers. (= ta°), only in foll. cases: acc. sg. **naṃ** (mostly enclitic), fuller form **enaṃ** him, her, that one etc. Sn 139, 201, 385, 418, 980, 1076; It 32; Dh 42, 230; J I.152, 172, 222; III.281; KhA 220; DhA I.181; III.173; PvA 3, 68, 73. — nom. acc. pl. **ne** them It 110 (v. l. te); Sn 223 (= te manusse KhA 169); J II.417; III.204; v.458; DhA I.8, 13, 61, 101, 390; VvA 299. — gen. dat. pl. **nesaṃ** D I.175, 191; It 63; J I.153; DhA IV.41; VvA 37, 136; PvA 54, 201, 207. See also ena; cp. nava[2];

Nakula [Ved. nakula, cp. nakra crocodile] a mungoose, Viverra Ichneumon A v.289 sq.; J II.53; VI.538; Miln 118, 394.

Nakkhatta (nt.) [Ved. nakṣatra collect. formation from naktiḥ & naktā = Gr. *νύξ*, Lat. nox, Goth. nahts, E. night = the nightly sky, the heavenly bodies of the night, as opposed to the Sun: ādicco tapataṃ mukhaṃ Vin I.246] the stars or constellations, a conjunction of the moon with diff. constellations, a lunar mansion or the constellations of the lunar zodiac, figuring also as Names of months & determinant factors of horoscopic and other astrological observation; further a celebration of the beginning of a new month, hence any kind of festival or festivity. — The recognised number of such lunar mansions is 27, the names of which as given in Sk. sources are the same in Pāli, with the exception of 2 variations (Assayuja for Aśvinī, Satabhisaja for Śatatāraka). Enum[d] at Abhp. 58-60 as follows: Assayuja [Sk. Aśvinī] Bharaṇī, Kattikā, Rohiṇī, Magasiraṃ [Sk. Mṛgaśīrṣa], Addā [Sk. Ārdrā], Punabbasu, Phussa [Sk. Puṣya], Asilesā, Maghā, Pubba-phaggunī [Sk. Pūrva-phalgunī], Uttara°, Hattha, Cittā [Sk. Chaitra], Sāti [Svātī], Visākhā, Anurādhā, Jeṭṭhā, Mūlaṃ, Pubb-āsāḷha [°āṣāḍha], Uttar°, Savaṇa, Dhaniṭṭhā, Satabhisaja [Śatatāraka], Pubba-bhaddapadā, Uttara°, Revatī. — It is to be pointed out that the Niddesa speaks of 28 N. instead of 27 (Nd[1] 382: aṭṭhavīsati nakkhattāni), a discrepancy which may be accounted by the fact that one N. (the Orion) bore 2 names, viz. Mṛgaśīrṣa & Agrahayanī (see Plunkett, *Ancient Calendars* etc. p. 227 sq.). — Some of these Ns. are more familiar & important than others, & are mentioned more frequently, e. g. Āsāḷha (Āsāḷhi°) J I.50 & Uttarāsāḷha J I.63, 82; Kattikā & Rohiṇī SnA 456. — **nakkhattaṃ ādisati** to augur from the stars, to set the horoscope Nd[1] 382; **oloketi** to read the stars, to scan the constellations J I.108, 253; **ghoseti** to proclaim (shout out) the new month (cp. Lat. calandae fr. cālāre to call out, scil. mensem), and thereby announce the festivity to be celebrated J I.250; n. **ghuṭṭhaṃ** J I.50, 433; **saṃghuṭṭhaṃ** PvA 73; **ghositaṃ** VvA 31; **kīḷati** to celebrate a (nakkhatta-) festival J I.50, 250; VvA 63; DhA I.393 (cp. °kīḷā below). n. **ositaṃ** the festival at an end J I.433. — **nakkhatta** (sg.) a constellation Sn 927; collect. the stars Vv 81[1] (cando n-parivārito). **nakkhattāni** (pl.) the stars: nakkhattānaṃ mukhaṃ chando (the moon is the most prominent of the lights of night) Th II.143; Vin I.246 = Sn 569 (but cp. expl. at SnA 456: candayogavasena "ajja kattikā, ajja Rohiṇī" ti paññāṇato ālokakāraṇato sommabhāvato ca nakkhattānaṃ mukhaṃ cando ti vutto); D I.10 (nakkhattānaṃ pathagamanaṃ & uppatha-gamanaṃ a right or wrong course, i. e. a straight ascension or deviation of the stars or planets); II.259; III.85, 90; A IV.86; Th 2, 143 (nakkhattāni namassantā bālā).

-kīḷana = kīḷā DhA III.461; **-kīḷā** the celebration of a festival, making merry, taking a holiday J I.50; ThA 137; VvA 109; **-ggāha** the seizure of a star (by a demon: see gāha), the disappearance of a planet (transit?) D I.10 (expl. at DA I.95 as nakkhattasa angārakādi-gahasamāyoga); **-patha** "the course of the stars," i. e. the nocturnal sky Dh 208; **-pada** a constellation Vin II.217; **-pāṭhaka** an astrologer, soothsayer, augur Nd[1] 382; **-pīḷana** the failing or obscuration of a star (as a sign of death in horoscopy) DhA I.166; — **mālā** a garland of stars VvA 167; **-yoga** a conjunction of the planets, a constellation in its meaning for the horoscope J I.82;

253; DhA I.174 (+tithi-karaṇa); °ṇ oloketi to set the horoscope DhA I.166, °ṇ uggaṇhāti id. Pv III.5[4]. **-rājā** the king of the nakkhattas (i. e. the moon) J III.348.

Nakha [Ved. nakha, cp. Sk. anghri foot; Gr. ὄνυξ (claw, nail), Lat. unguis=Oir. inga; Ohg. nagal=E. nail] a nail of finger or toe, a claw Vin II.133; Sn 610 (na angulīhi nakhehi yā); J V.489 (pañcanakhā sattā five-nailed or -toed beings); Kh II.=Miln 26, cp. taca (pañcatacakaṇ); KhA 43; VvA 7 (dasa-nakhasamodhāna putting the 10 fingers together); PvA 152, 192; Sdhp 104.

Nakhaka (adj.) belonging to, consisting of or resembling a claw, in **hatthi°** like elephants' claws, Ep. of a castle (pāsāda) Vin II.169 (Bdhgh on p. 323: hatthikumbhe patiṭṭhitaṇ, evaṇ evaṇkatassa kir' etaṇ nāmaṇ) (?).

Nakhin (adj.) having nails J VI.290 (tamba° with copper-coloured nails).

Naga [Sk. naga tree & mountain, referred by Fausböll & Uhlenbeck to na+gacchati, i. e. immôvable (=sthāvara), more probably however with Lidén (see Walde under nāvis) to Ohg. nahho, Ags. naca "boat=tree"; semantically mountain=trees, i. e. forest] mountain S I.195=Nd[2] 136[A] (nagassa passe āsīna, of the Buddha); Sn 180 (=devapabbata royal mountain SnA 216; or should it mean "forest"?); Th I, 41 (°vivara), 525; Pv II.9[61] (°muddhani on top of the Mount, i. e. Mt. Sineru PvA 138; the Buddha was thought to reside there); Miln 327 (id.); Vv 16[6] (°antare in between the (5) mountains, see VvA 82).

Nagara (nt.) [Ved. nagara, Non-aryan? Connection with agāra is very problematic] a stronghold, citadel, fortress; a (fortified) town, city. As seat of the government & as important centre of trade contrasted with gāma & nigama (village & market-place or township) Vin III.47 (°bandhana), 184; cp. gāma 3 b. **deva°** deva-city J I. 3, 168, 202; DhA I.280 etc.; cp. yakkha° J II.127. — Vin I.277, 342, 344; II.155, 184; D II.7; S II.105 sq.; IV.194 (kāyassa adhivacanaṇ); V.160; A I.168, 178; IV.106 sq. (paccantima); V.194 (id.) Dh 150 (aṭṭhīnaṇ); Sn 414, 1013 (Bhoga°); J I.3, 50 (Kapilavatthu°); II.5; III.188; VI.368 etc.; Pug 56; DhA IV.2; PvA 3, 39, 73; Dpvs XIV.51 (+pura). Cp. nāgara.

-ûpakārikā a town fortified with a wall covered with cement at its base D I.105, cp. DA I.274; **-ûpama** like a citadel (of citta) Dh 40, cp. DhA I.317 & Nagaropama sūtra Divy 340; **-kathā** town-gossip D I.7; **-guttika** superintendent of the city police J III.30, 436; IV.279; Miln 345 (dhammanagare n-g.), DhA IV.55. Cp. Kern, *Toev.* p. 167; **-vara** the noble town (of Rājagaha) Vv 16[6], cp. VvA 82; **-vīthi** a city street J II.416; **-sobhinī** the city belle, a town courtesan J II.367 (°anā); III.435 (Sulasā), 475 (°anī); DhA I.174; II.201; PvA 4 (Sulasā); Miln 350.

Nagaraka (nt.) a small city D I.146=169, quoted J I.391.

Nagga (adj.) [Ved. nagna=Lat. nudus (fr. *noguedhos) Goth. naqaps=Ohg. naccot, Ags. nacod=naked; Oir. nocht; perhaps Gr. γυμνός] naked, nude Vin II.121; J I.307; Pv I.6[1] (=niccola PvA 32); II.1[5]; 8[1]; PvA 68, 106.

-cariyā going naked Dh 141; DhA III.78; cp. Sk nagnacaryā Divy 339; **-bhogga** one whose goods are nakedness, an ascetic J IV.160; V.75; VI.225.

Naggatta (nt.) [Sk. nagnatva]=naggiya nakedness PvA 106.

Naggiya (nt.) [Sk. *nagnyaṇ] naked state, nudity Vin I.292, 305; S IV.300; Sn 249.

Naggiyā (adj. f.) [Sk. nagnikā]=naggā, naked Pv II.3[12].

Nangala (nt.) [Ved. lāṅgala; nangala by dissimilation through subsequent nasal, cp. Milinda>Menandros. Etym. unknown, prob. dialectical (already in RV IV. 57[4]), because unconnected with other Aryan words for plough. Cp. Balūčī nangār] a plough S I.115; III.155; A III.64; Sn 77 (yuga° yoke & plough); Sn p. 13; J I.57; Th 2, 441 (=sīra ThA 270); SnA 146; VvA 63, 65; PvA 133 (dun° hard to plough); DhA I.223 (aya°); III.67 (id.).

-īsā the beam of a plough S I.104 (of an elephant's trunk); **-kaṭṭhakaraṇa** ploughing S V.146=J II.59; **-phāla** [mod. Ind. phār] ploughshare (to be understood as Dvandva) DhA I.395.

Nangalin (adj.-n.) having or using a plough, ploughman, in **mukha°** "using the mouth as plough" Th 1, 101 (maulvergnügt, Neumann) (Mrs. Rh. D. harsh of speech).

Nanguṭṭha (nt.) [dial. for *nangūlya>*nanguḷhya?]=nangula A II.245; J I.194 (of a bull); II.19 (of an elephant); III.16 (sūci°), 480 (panther); IV.256 (of a deer); DhA I.275 (of a fish); II.64.

Nangula (nt.) [Sk. lāṅgūla to langa & lagati (q. v.), cp. Gr. λαγγάζω, Lat. langueo] a tail Th 1, 113=601 (go°).

Nacira (adj.) [Sk. nacira=na+cira] not of long duration, short Sn 694; gen. **nacirass' eva** after a short time, shortly Sn p. 16; J IV.2, 392; Miln 250.

Nacca (nt.) [Ved. nṛtya=Anglo-Ind. nautch, etym. uncertain, cp. naccati & naṭati] (pantomimic) dancing; usually comb[d] with singing (gīta, q. v.) & instrumental music (vādita). — **nacca**: A I.261; D III.183; J I.61, 207; DA I.77; PvA 231. — **nacca-gīta**: J I.61; Pv IV.7[2]; DhA III.129; VvA 131, 135. — **nacca-gīta-vādita** (+visūkadassana): Vin I.83; D I.5, 6; KhA 36; cp. Vv 81[10] (naccagīte suvādite).

Naccaka [Sk. *nṛtyaka, distinguished from but ultimately identical with naṭaka, q. v.] a dancer, (pantomimic) actor Miln 191, 331, 359 (naṭa°). — f. **naccakī** Vin II.12.

Naccati [Ved. nṛtyati **nṛt**, cp. nacca & naṭati] to dance, play Vin II.10; J I.292; Vv 50[1] (=naṭati VvA 210); 64[21]. — pp. **naccento** D I.135; fut. **naccissati** Vin II.12; aor. **nacci** J III.127; inf. **naccituṇ** J I.207. — Caus. **naccāpeti** to make play Vism 305 (so read for nacch°).

Naccana (nt.) [Ved. *nṛtyana, cp. naṭana] dance, dancing VvA 282, 315.

Najjuha [Sk. dātyūha] a kind of cock or hen J VI.528, 538.

Naṭa [Sk. naṭa dial. ṭ, cp. Prk. naḍa, of **nṛt**, see naccati] a dancer, player, mimic, actor Vin IV.285; S IV.306 sq.; DhA IV.60 (°dhītā), 65 (°karaka), 224 (°kiḷā); Miln 359 (°naccaka); Sdhp 380. — Cp. naṭaka & nāṭaka.

Naṭaka [Sk. naṭaka]=naṭa Vin IV.285; Miln 331; PvA 3. — f. **naṭikā** DA I.239.

Naṭati [Sk. naṭati, of **nṛt**, with dial. ṭ, cp. naccati] to dance, play VvA 210 (=naccati).

Naṭṭha [Sk. naṣṭha, pp. of nassati (naśyati), q. v.] perished, destroyed; lost A II.249; J I.74; 267.

Naṭṭhana (nt.) [Der. fr. naṭṭha] destruction Miln 180, 237.

Naṭṭhāyika [cp. Sk. naṣṭhārtha, i. e. naṣṭha+artha] bankrupt Miln 131, 201.

Nata [Sk. nata, pp. of namati, q. v.] bent (on) S I.186 (a°); Sn 1143; Nd[2] 327.

Nati (f.) [Sk. nati of **nam**] bending, bent, inclination S II.67; IV.59; M I.115.

Natta (nt.) [Sk. nakta, see nakkhatta] night, acc. **nattaṃ** by night, in **nattam-ahaṃ** by day & by night Sn 1070 (v. l. BB and Nd² rattamahaṃ).

Nattar [Sk. naptṛ, analogy-formation after mātṛ etc. from Ved. napāt; cp. Lat. nepos; Ags. nefa = E. nephew; Ohg. nevo] grandson J 1.60 (nattu, gen.), 88; Ud 91, 92; PvA 17 (nattu-dhītā great-grand-daughter), 25 (nattā nom.).

Natthika (adj.-n.) [Sk. nāstika] one who professes the motto of "natthi," a sceptic, nihilist S 1.96; usually in cpds.

-diṭṭhi scepticism, nihilistic view, heresy Sn 243 (= micchādiṭṭhi Com.); VvA 342; PvA 244; **-vāda** one who professes a nihilistic doctrine S III.73; M 1.403; A II.31; PvA 215 (+ micchādiṭṭhika).

Natthitā (f.) [Sk. nāstitā, fr. n' atthi] nihilism S II.17; J V.110.

Natthibhāva [n' atthi-bhāva] non-existence DhA III.324.

Natthu [cp. Sk. nas f. & nasta, see etym. under nāsā] 1. the nose J V.166 (= nāsā Com.). — 2. = °kamma, medical treatment through the nose Vin III.83 (deti).

-kamma nose-treatment, consisting in the application of hot oil (DA 1.98: telaṃ yojetvā n-karaṇaṃ) D 1.12; Vin 1.204; M 1.511; DhA 1.12; **-karaṇī** a pocket-handkerchief Vin 1.204.

Nadati [Ved. nadati, **nad** of unknown etym.] to roar, cry, make a noise (nadaṃ nadati freq.) Sn 552 (sīha), 684 (id.), 1015; J 1.59, 150; II.110; aor. **nadi** J III.55 & **anādisuṃ** J IV.349. Caus. **nadāpeti** to make roar J II.244. See also nadī & nāda, & cp. onadati.

Nadana (nt.) [cp. Sk. nadanu] roaring J 1.19 (sīhanāda° the sound of a lion's roar).

Nadita (nt.) [cp. Sk. nādita, pp. of caus. nadayati] roar, noise J II.110.

Nadī (f.) [Ved. nadī, from nadati = "the roaring," cp. also nandati] a river; often characterised as mahā° in opp. to kun° rivulet; pl. nadiyo also collect. "the waters." — D 1.244 (Aciravatī nadī); S II.32, 118, 135; V.390; A 1.33, 136, 243 (mahā°); II.55, 140 (mahā°); III.52; IV.101 (m°), 137; Sn 425, 433, 568, 720; Dh 251; J 1.296; II.102; III.51; III.91 (Kebukā); V.269 (Vetaraṇī°); VI.518 (Ketumatī); Pv IV.3⁵⁴; Vism 468 (sīghasotā); PvA 256 (m°); Sdhp 21, 194, 574. — gen. sg. nadiyā J 1.278; It 113; instr. nadiyā J 1.278; PvA 46; pl. nom. **nadiyo** Miln 114 (na tā n. dhuva-salilā), **najjo** PvA 29 (mahā°); & **najjāyo** J VI.278; gen nadīnaṃ Vin 1.246 = Sn 569 (n. sāgaro mukhaṃ). — **kunnadī** a small river S 1.109; II.32, 118; V.47, 63; A II.140; IV.100; V.114 sq. — On n. in similes see *J.P.T.S.* 1906, 100.

-kuñja a river glen DA 1.209; **-kūla** the bank of a river cp. III.7¹; **-tīra** = °kūla J 1.278; **-dugga** a difficult ford in a river S II.198; **-vidugga** = °dugga A 1.35; III.128.

Naddha [Sk. naddha pp. of **nah**, see nayhati] tied, bound, fastened, put on J 1.175 (rathavarattaṃ); Bu 1.31 (camma°, of a drum); Mhvs VII.16 (°pañcāyudha); Miln 117 (yuga°); DhsA 131. Cp. onaddha, vi°, san°.

Nanandar (f.) [Sk. nanāndṛ & nanāndā, to nanā "mother"] husband's sister J V.269 (= sāmikassa bhaginī p. 275).

Nanikāma (adj.) [na + nikāma = anikāma] disagreeable, unpleasant Dh 309 (°seyyā an uncomfortable bed).

Nanu (indecl.) [Ved. nanu] 1. part. of affirmation (cp. na¹): surely, certainly Pv II.6⁷ (so to be read for nanda? v. l. BB nuna); Manor. Pūr. on A V.194 (Andersen P. R. 91). — 2. part. of interrogation (= Lat. nonne) "is it not" (cp. na²): J 1.151; III.393; DhA 1.33.

Nantaka (nt.) [a contamination of namataka (Kern, *Toev.* p. 169), maybe Sk. naktaka "cover for nakedness" (Trenckner, *Notes* 81¹), unless it be non-Aryan] a shred, rag, worn-out cloth, usually expl^d by jiṇṇapilotika (J III.22) or khaṇḍabhūtā pilotikā (PvA 185) or pilotika only (VvA 311). — S V.342; A III.187; IV.376 (°vāsin as v. l.; text has nantikavāsin); Vv 80⁷ (anantaka); Pv III.2¹⁴; J III.22 (°vāsin clad in rags).

Nanda at Pv II.6⁷ used either as interj. (= nanu, q. v.) or as voc. in the sense of "dear"; the first expl^n to be preferred & n. probably to be read as nanu (v. l. nuna) or **handa** (in which case nanu would be gloss).

Nandaka (adj.) [Sk. nandikā] giving pleasure, pleasing, full of joy; f. **nandikā** J IV.396 (+ khiḍḍā), either as adj. or f. abstr. pleasure, rejoicing (= abhindandanā Com.).

Nandati [Ved. nandati, **nand** = **nad** (cp. vind > vid etc.) orig. to utter sounds of joy] to be glad, to rejoice, find delight in, be proud of (c. instr.) S 1.110; A IV.94 sq.; Sn 33; Dh 18. — Caus. **nandeti** to please, to do a favour J IV.107 (nandaya = tosehi Com.); PvA 139 (= toseti). — ppr. nandayanto J VI.588. — Cp. ānandati.

Nandanā (f.) [Sk. nandanā] rejoicing, delight, pleasure S 1.6 = Sn 33.

Nandi¹ & (freq.) **Nandī** (f.) [Sk. nandi, but cp. BSk. nandī Divy 37] 1. joy, enjoyment, pleasure, delight in (c. loc.) S 1.16, 39, 54; II.101 sq. (āhāre); III.14 (= upādāna); IV.36 sq.; A II.10 (kāma°, bhava°, diṭṭhi°), III.246; IV.423 sq. (dhamma°); Sn 1055 (+ nivesana); Nd² 330 (= taṇhā); Pug 57; Dhs 1059≈(in def. of taṇhā); Vbh 145, 356, 361; DhsA 363; ThA 65, 167. — For nandī at Miln 289 read tandī. — 2. a musical instrument: joy-drum [Sk. nandī] Vin III.108 (= vijayabheri). Cp. ā°.

-(y)āvatta "turning auspiciously" (i. e. turning to the right: see dakkhiṇāvatta), auspicious, good Nett 2, 4, 7, 113 (always attr. of naya); **-ûpasecana** (rāgasalla) sprinkled over with joy, having joy as its sauce Nett 116, 117; cp. maṃsûpasecana (odana) J III.144 = VI.24; **-kkhaya** the destruction of (finding) delight S III.51; **-(ŋ)jaha** giving up or abandoning joy Sn 1101 (+ okañjaha & kappañjaha); Nd² 331; **-bhava** existence of joy, being full of joy, in °*parikkhīṇa* one in whom joy is extinct (i. e. an Arahant), expl^d however by Com. as one who has rid himself of the craving for rebirth (tīsu bhavesu parikkhīnataṇha DhA IV.192 = SnA 469) S 1.2, 53; Sn 175, 637 = Dh 413; **-mukhī** (adj.-f.) "joy-faced," showing a merry face, Ep. of the night (esp. the eve of the uposatha) Vin 1.288 (ratti); II.236 (id.); **-rāga** pleasure & lust, passionate delight S II.227; III.51; IV.142, 174, 180; M 1.145; Dhs 1059≈, 1136; esp. as attr. of taṇhā in phrase n-r-sahagata-taṇhā (cp. M Vastu III.332: nandīrāgasahagatā tṛṣṇā) Vin 1.10; S III.158; V.425 sq.; Ps III.137; Nett 72; **-saṃyojana** the fetter of finding delight in anything Sn 1109, 1115; Nd² 332; **-samudaya** the rise or origin of delight M III.267.

Nandi² = nandhi.

Nandin (adj.) [Sk. nandin] finding or giving delight, delighting in, pleasurable, gladdening S II.53 (vedanā); A II.59, 61; It 112.

Nandha see yuga°.

Nandhati [for nayhati, der. fr. naddha after analogy of baddha > bandhati] meaning not so much "to bind" as "to cover": see apiḷandhati, upaṇandhati, onandhati, pariyonandhati.

Nandhi (f.) (usually spelt nandi) [Sk. naddhrī to naddha, pp. of **nah** to bind] a strap, thong J 1.175 (rathassa cammañ ca nandiñ ca); Sn 622 = Dh 398 (+ varatta); SnA 400; DhA 1.44, IV.160.

Napuṇsaka (adj.) [Ved. napuṇsaka = na + puṇs "not-male"] of no sex; lit. Vism 548, 553; ThA 260; Vbh 417; in gram. of the neuter gender Kacc. 50; PvA 266 (is reading correct?)

Nabha (nt.) & **Nabhas** (in oblique cases) [Sk. nabhas; Gr. *νέφος* & *νεφέλη*, Lat. nebula, Oir. nēl, Ags. nifol (darkness), Ohg. nebul. See also abbha] mist, vapour, clouds, sky A 1.242; II.50 (nabhā), III.240; Sn 687 (nabhasi-gama, of the moon); Vv 32^3, 35^2 (= ākāsa VvA 161), 53^4 (id. 236), 63^{27} (id. 268); PvA 65; Mhvs VII.9 (nabhasā instr.).

Nabbho = nābhiyo, nom. pl. of nābhi (q. v.).

Namataka (nt.) [word & etym. doubtful; cp. nantaka & Bdhgh. Vin II.317: matakan (sic) ti satthaka-vedhanakaṇ (= veṭhanakaṇ) pilotikakhaṇḍaṇ] a piece of cloth Vin II.115 (satthaka), 123, 267 (°ṇ dhāreti).

Namati [Ved. namati, Idg. ***nem** to bend; also to share out, cp. Gr. *νέμω*, Goth. niman = Ger. nehmen. See cognates in Walde loc. cit. under nemus] to bend, bend down (trs. & instr.) direct, apply S 1.137 (cittaṇ); Sn 806; J 1.61 (aor. nami, cittaṇ). — Caus. **nameti** (*not* nāmeti, Fsb. to Sn 1143 nāmenti, which is to be corrected to n' âpenti) to bend, to wield Dh 80 = 145 (namayati). As **nāmeti** at J VI.349. pp. **namita** (q. v.).

Namana (nt.) [a philosophical term constructed by Bdhgh. from nāma, cp. ruppana—rūpa] naming, giving a name KhA 78; DhsA 52 (see nāma[2]); Vism 528.

Namanā (f.) [abstr. to namati, cp. Sk. namana nt.] bent, application, industry Vbh 352.

Namassati [Ved. namasyati, Denom. fr. namo] to pay honour to, to venerate, honour, do homage to (often with pañjalika & añjaliṇ katvā) Sn 236, 485, 598, 1058, 1063; Nd[2] 334; J III.83; Pv II.12[20]; KhA 196; pot. namasseyya It 110; Dh 392, 1st pl. namassemu Sn 995; ppr. namassaṇ Sn 344, 934; namassanto SnA 565, & (usually) namassamāna Sn 192, 1142; Nd[1] 400; J II.73; VvA 7. — aor. **namassiṇsu** Sn 287. — ger. **namassitvā** J I.1. — grd. (as adj.) **namassaniya** (venerable), Miln 278.

Namassana (nt.) (?) veneration J I.1.

Namassiyā (namassā) (f.) [Sk. namasyā] worship, veneration Miln 140.

Namita [pp. nameti] bent on, disposed to (-°), able or capable of J III.392 (pabbajjāya-namita-citta); Miln 308 (phalabhāra°).

Namo (nt.) & **Nama** (nt.) [Ved. namas, cp. Av. nomo prayer; Gr. *νέμος*, Lat. nemus (see namati)] homage, veneration, esp. used as an exclamation of adoration at the beginning of a book (namo tassa Bhagavato Arahato Sammāsambuddhassa) Sn 540, 544; PvA 1, 67.

Namuci (Np.) a name of Māra.

Naya (adj.-n.) [from nayati, to lead, see neti] "leading"; usually m: way (fig.), method, plan, manner; inference; sense, meaning (in grammar); behaviour, conduct A II.193 = Nd[2] 151 (°hetu through inference); Nett 2 (method), 4 (id.), 7, 113; Miln 316 (nayena = naya-hetu); KhA 74; VvA 112 (sense, context, sentence); PvA 1 (ways or conduct), 117 (meaning), 126 (id.), 136, 280. — **nayaṇ neti** to draw a conclusion, apply an inference, judge, behave S II.58 = Vbh 329; J IV.241 (anayaṇ nayati dummedho: draws a wrong conclusion); PvA 227 (+ anumināti). — With °**ādi**° N. has the function of continuing or completing the context = "and similarly," e. g. °ādinaya-pavatta dealing with this & the following VvA 2; . . . ti ādinā nayena thus & similarly, & so forth J 1.81; PvA 30. — Instr. **nayena** (-°) as adv. in the way of, as, according(ly): āgata° according to what has been shown or said in . . . J 1.59; VvA 3; PvA 280; purima° as before J 1.59; IV.140; vutta° as said (above) (cp. vutta-niyāmena) PvA 13, 29, 36, 71, 92 etc. — **sunaya** a sound judgment J IV.241; **dunnaya** a wrong principle, method or judgment, or as adj.: wrongly inferred, hard to be understood, unintelligible A III.178 = Nett 21; J IV.241.

Nayati see neti.

Nayana (nt.) [Sk. nayana, to nayati = the leader cp. also netra = P. netta] the eye Th 2, 381; Vv 35^3; Dhs 597; Vbh 71 sq.; Miln 365; ThA 255; VvA 161 (= cakkhu); PvA 40 (nettāni nayanāni), 152; Sdhp 448, 621.

Nayhati [Ved. nahyati, Idg. ***nedh** as in Lat. nodus & Ved. nahu] to tie, bind; only in comp. with prep. as upanayhati (cp. upāhanā sandal), pilandhati etc. — pp. **naddha** (q. v.). See also nandhi, nāha; onayhati, unnahanā, piḷayhati.

Nayhana (nt.) [Sk. nahana] tying, binding; bond, fetter DhA IV.161.

Nara [Ved. nara, cp. nṛtu; Idg. ***ner** to be strong or valiant = Gr. *ἀνήρ*, *ἀγ-ηνωρ* (valiant), *ἔρρω* (**νρώψ*); Lat. neriosus (muscular), Nero (Sabinian, cp. Oscan ner = Lat. vir); Oir. nert] man (in poetry esp. a brave, strong, heroic man), pl. either "men" or "people" (the latter e. g. at Sn 776, 1082; Pv I.11[12]). — A I.130; II.5; III.53; Sn 39, 96, 116, 329, 591, 676, 865 etc.; Dh 47, 48, 262, 309, 341; J III.295; Nd[1] 12 = Nd[2] 335 (definition); VvA 42 (popular etymology: narati netī ti naro puriso, i. e. a "leading" man); PvA 116 = Dh 125.

-ādhama vilest of men Sn 246; **-āsabha** "man bull," i. e. lord of men Sn 684, 696; **-inda** "man lord," i. e. king Sn 836; J I.151; **-uttama** best of men (Ep. of the Buddha) S I.23; D III.147; Sn 1021; **-deva** god-man or man-god (pl.) gods, also Ep. of the B. "king of men" S I.5; Pv IV.3[52]; **-nārī** (pl.) men & women, appl. to male & female angelic servants (of the Yakkhas) Vv 32^4, 33^7, 53^8; Pv II.11[2]; **-vīra** a hero (?), a skilled man (?) Th 1, 736 (naravīrakata "by human skill & wit" Mrs. Rh. D.). **-sīha** lion of man J I.89.

Naraka [Sk. naraka; etym. doubtful, problematic whether to Gr. *νέρτερος* (= inferus), Ags. nord = north as region of the underworld] 1. a pit D I.234; Th 1, 869; J IV.268 (°āvāṭa PvA 225). — 2. a name for Niraya, i. e. purgatory; a place of torment for the deceased (see niraya & cp. list of narakas at Divy 67) S I.209; Sn 706; PvA 52; Sdhp 492 (saṇsāraghora°), 612.

-angāra the ashes of purgatory Sdhp 32.

Narada (nt.) [Sk. nalada, Gr. *νάρδος*, of Semitic origin, cp. Hebr. nīrd] nard, ointment J VI.537.

Naḷa & **Naḷa** [Ved. naḍa & Sk. naḷa, with dial. ḍ (ḷ) for *narda, cp. Gr. *νάρδηξ*] a species of reed; reed in general Vin IV.35; A II.73; Dh 337; Nd[2] 680[II]; J I.223; IV.141, 396 (n. va chinno); Pv I.11[6] (id.); DhA III.156; IV.43. See also nāḷa, nāḷī & nāḷikā.

-āgāra a house built of reeds S I.156; IV.185 (+ tiṇāgāra); A I.101 (+ tiṇāgāra); Nd[2] 40[II] (id.), Miln 245; cp. AvŚ Index II.228 (naḍāgāra); **-aggi** a fire of reeds J VI.100 (°vaṇṇaṇ pabbataṇ); **-kalāpī** a bundle of r. S II.114; **-kāra** a worker in reeds, basket-maker; D I.51 (+ pesakāra & kumbhakāra); J V.291; ThA 28; PvA 175 (+ vilīvakāra); DhA I.177; **-daṇḍaka** a shaft of r. J I.170; **-maya** made of r. Vin II.115; **-vana** a thicket of reeds J IV.140; Miln 342; **-sannibha** reed-coloured J VI.537 (Com.: naḷa-puppha-vaṇṇa rukkha-sunakha); **-setu** a bridge of reeds Sn 4.

Naḷapin a water-animal J VI.537.

Nalāṭa (nt.) [Ved. lalāṭa = rarāṭa; on n > l cp. nangala] the forehead S I.118; J III.393; IV.417 (nalāṭena maccuṇ ādāya: by his forelock); Vism 185; DhA I.253.

-anta the side of the forehead J VI.331; -maṇḍala the round of the f. D I.106; Sn p. 108.

Nalāṭikā (f.) [Sk. lalāṭikā] "belonging to the forehead," a frown Vin II.10 (nalāṭikaṃ deti to give a frown).

Nalinī (f.) [Sk. nalinī] a pond J IV.90; Vism 84, 17.

Nava[1] (num.) [Ved. navan, Idg. *neun̥, cp. Lat. novem (*noven), Gr. ἐννέα, Goth. niun, Oir. nōin, E. nine. Connection with nava[2] likely because in counting by tetrads (octo=8 is a dual!) a *new* series begins with No. 9] number nine. gen.-dat. navannaṃ (Sn p. 87); instr.-abl. navahi (VvA 76), loc. navasu.

Meaning and Application: The primitive-Aryan importance of the "mystic" nine is not found in Buddhism and can only be traced in Pali in folkloristic undercurrents (as fairy tales) & stereotype traditions in which 9 appears as a number implying a higher trinity=3[2]. 1. navabhūmaka pāsāda (a palace 9 stories high more freq. satta°, 7) J I.58; nava-hiraññakoṭīhi (w. 9 koṭis of gold) VvA 188; nava yojana DhA II.65. — 2. navaṅga-buddhasāsana "the 9 fold teaching of Buddha," i. e. the 9 divisions of the Buddh. Scriptures according to their form or style, viz. suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātakaṃ abbhutadhammaṃ vedallaṃ M I.133; A II.103, 178; III.86 sq., 177 sq.; Pug 43; Miln 344; Dpvs IV.15; PvA 2. Cp. chaḷaṅga.—nava sattāvāsā "9 abodes of beings" Kh IV. (in exemplifying No. 9), viz. (see D III.263=KhA 86, 87 cp. also A IV.39 sq.) (1) manussā, devā, vinipātikā; (2) Brahmakāyikā devā; (3) Ābhassarā; (4) Subhakiṇhā; (5) Asaññasattā; (6) Ākāsanañcâyatana-upagā; (7) Viññāṇanañcâyatana°; (8) Ākiñcaññāyatana°; (9) Nevasaññâsaññâyatana°. — nava sotā (Sn 197) or nava dvārā (VvA 76; v. l. mukhā) 9 openings of the body, viz. (SnA 248) 2 eyes, ears, nostrils, mouth, anus & urethra (cp. *S.B.E.* 39, 180; 40, 259 sq.). — nava vitakkā 9 thoughts Nd[2] 269 (q. v.). — 3. a trace of the week of 9 days is to be found in the expression "navuti-vassasatasahass-āyukā" giving the age of a divinity as 9 million years (=a divine week) VvA 345. — Cp. navuti.

Nava[2] (adj.) [Ved. nava, Idg. *neun̥ (cp. nava[1])=Lat. novus, Gr. νέος (*νέϝος), Lith. navas; Goth. niujis etc.=E. new; also Sk. **navya**=Gr. νεῖος, Lat. Novius. May be related to na[3]] 1. new, fresh; unsoiled, clean; of late, lately acquired or practised (opp. pubba & purāṇa). Often syn. with taruṇa. Sn 28, 235 (opp. purāṇaṃ), 944 (id.), 913 (opp. pubba); Pv I.9[2] (of clothes=costly); J IV.201 (opp. purāṇa); Miln 132 (salila fresh water). — 2. young, unexperienced, newly initiated; a novice Vin I.47 (navā bhikkhū the younger bhs., opp. therā); S I.9 (+acira-pabbajita); II.218; Sn p. 93 (Gotamo navo pabbajjāya "a novice in the Wanderer's life"); DhA I.92 (bhikkhu).

-kamma building new, making repairs, "doing up," mending Vin II.119, 159; III.81; J I.92; IV.378; Nd[2] 385; **-kammika** an expert in making repairs or in building, a builder (cp. vaḍḍhaki) Vin II.15; IV.211; **-ghata** fresh ghee J II.433 (v. l. °sappi).

Navaka (adj.-n.) [Sk. navaka] young; a young man, a newly ordained bhikkhu (opp. thera), novice (cp. Divy 404) J I.33 (sangha°); PvA 76 (id.). — Freq. in compar. **navakatara** a younger one, or the youngest (opp. theratara) D II.154; J I.218; Miln 24.

Navanīta (nt.) & **nonīta** [cp. Ved. nâvanīta] fresh butter Vin I.244 (cp. gorasa); D I.201; M III.141; Pv III.5[6] (nonīta); Pug 69, 70; Miln 41, Dhs 646, 740; DhA I.417; PvA 199.

Navama (num. ord.) [Sk. navama=Oir. nōmad; cp. Lat. nonus; Gr. ἔνατος, Goth. niunda with diff. superl. suffixes] the ninth Sn 109; f. °ī VvA 72.

Naviya (adj.) [Sk. navya, either grd. of navate to praise; or=nava, q. v.] praiseworthy Miln 389.

Navuti (num.) [Ved. navati] number ninety VvA 345 & in comp[n] **eka°** 91 D II.2 (i. e. 92 minus 1; in expr. ekanavuto kappo, v. l. ekanavuti kappe); **dvā°** 92 (see dvi A II. & B III.); PvA 19, 21; **aṭṭhā°** 98; Sn 311 (diseases sprung fr. orig. 3).

Navutiya (adj.) worth ninety J V.485. Cp. nāvutika.

Nassati (v. intr.) [Ved. naś; naśyati & naśati, cp. Gr. νέκυς, νεκρός (corpse), νέκταρ ("overcoming death"=nec+tr, cp. tarati); Lat. neco, noceo, noxius] to perish, to be lost or destroyed, to disappear, come to an end Sn 666 (na hi nassati kassaci kammaṃ); It 90; J I.81, 116, 150; pret. **nassaṃ** (prohib.) Sn 1120, pl. anassāma M I.177; aor. **nassi** A III.54 (mā nassi prohib.); J IV.137 (cakkhūni °iṃsu: the eyes failed); fut. **nassissati** J I.5; cond. **nassissa** J II.112. — Caus. **nāseti** (q. v.). See also pa°.

Nassana (nt.) [cp. Sk. naśana] disappearance, loss, destruction A III.54 (°dhamma adj. doomed to perish).

Nahāta [Sk. snāta, see nahāyati] one who has bathed Vin II.221; J I.266; DhA IV.232 (°kilesatā washed off moral stain).

Nahātaka [Ved. snātaka, cp. nahāta & nahāyati] "one who has bathed," a brahmin who has finished the studies M I.280; A IV.144; Dh 422 (expl. at DhA IV.232 with ref. to perfection in the Buddha's teaching: catusaccabuddhatāya buddha); cp. Sn 521 (one who has washed away all sin), 646.

Nahāna (nt.) [Sk. snāna] bathing, a bath Vin I.47, 51=II.224; I.196 (dhuva° constant bathing), 197; S I.183; V.390 (fig.); J I.265; PvA 50; Vism 27.

-kāla bathing time PvA 46; **-koṭṭhaka** bath-room DhA III.88; **-garuka** fond of bathing Vin I.196; **-cuṇṇa** bath powder (cp. nahāniya°) DhA I.398; **-tittha** a shallow place for bathing DhA I.3; III.79.

Nahāniya (adj.) belonging to a bath, bath-; in °**cuṇṇa** bath-powder PvA 46.

Nahāpaka [Sk. snāpaka, fr. Caus. nahāpeti; cp. nahāpita] a barber, bath attendant D I.74; A III.25; DA I.157 (=ye nahāpenti); PvA 127 (=kappaka).

Nahāpana (nt.) bathing, washing (trs.) D I.7, 12; A I.62, 132; II.70; IV.54; It 111 (ucchādana+); VvA 305 (udakadāna+).

Nahāpita [Sk. only snāpaka (see nahāpaka); new formation fr. Caus. nahāpeti as n. ag. with a- theme instead of ar-, cp. sallakatta for sallakattar] a barber, who has also the business of preparing & giving baths (cp. Ger. "bader") a bath-attendant (see kappaka). Barbers ranked as a low class socially, and rebirth in a barber's family was considered unfortunate. Vin I.249 (°pubba who had formerly been a barber); D I.225; J I.137; II.5; III.451; IV.138 (eight kahāpaṇas as a barber's fee); DA I.157 (=kappaka); VvA 207 (°sālā a barber's shop).

Nahāpeti [Sk. snāpayati, Caus. of nahāpeti] to wash, to give a bath, bathe J I.166; PvA 49; VvA 68, 305.

Nahāmin (adj.-n.) [=nahāpaka; Kern, *Toev.* asks: should it be nahāpin?] a barber, a low-class individual Pv III.1[14] (=kappaka-jātika PvA 176).

Nahāyati (rarely **nhāyati**) [Ved. snāti & snāyati, **snā**=Gr. νήχω (to swim), ναρός, Νηρεύς (Nereid), νῆσος (island); Lat. nare (to swim); cp. also Sk. snauti, Gr. νάω, νέω; Goth. sniwan] to bathe (trs. & intr.), to wash, to perform an ablution (esp. at the end of religious studentship or after the lapse of a lustrative period) Vin II.280;

J 1.265; VI.336; PvA 93. ppr. **nahāyanto** (PvA 83) & **nahāyamāna** (Vin II.105); inf. **nahāyituṃ** (Vin I.47; PvA 144); ger. **nahāyitvā** (J I.50; VI.367; PvA 42) & **nahātvā** (J I.265; III.277; DhA. III.88; PvA 23, 62) (after mourning), 82; grd. **nahāyitabba** (Vin II.220; 280).

Nahāru & **Nhāru** [Sk. snāyu, Idg. ***snē*** to sew, cp. Gr. *νέω*, *νήθω*, *νῆμα* (thread); Ohg. nājan; also Gr. *νεῦρον* (=Lat. nervus); Ags. sinu (=sinew); Ohg. senawa; Goth. neþla=Ags. nǽdl (=needle); Oir. snātha (thread); Ohg. snuor (cord)=Ags. snōd] sinew, tendon, muscle. In the anatomy of the body n. occupies the place between **maṃsa** (flesh, soft flesh) & **aṭṭhi** (bone), as is seen from ster. sequence chavi, camma, maṃsa, nahāru, aṭṭhi, aṭṭhi-miñja (e. g. at Vin I. 5; J III.84). See also def^{n} in detail at SnA 246 sq. & KhA 47. — Vin I.25 (nh°); M I.429 (used for bow strings); A I.50; III.324; IV.47 sq. (°daddula), 129; Kh III.; Sn 194 (aṭṭhi°) Nd^{2} 97 (nh°); DhA III.118; ThA 257 (nh°); PvA 68 (aṭṭhi-camma°), 80 (camma-maṃsa°); Sdhp 46, 103.

Nahuta (nt.) [Sk. nayuta (m. pl.) of unknown etym. Is it the same as navuti? The corresponding v>y>h is frequent, as to meaning cp. nava 3] a vast number, a myriad Sn 677; J I.25, 83; Pv IV.1^{7}; DhA I.88; PvA 22, 265.

Nāga [Ved. nāga; etym. of 1. perhaps fr. *snagh=Ags. snaca (snake) & snaegl (snail); of 2 uncertain, perhaps a Non-Aryan word distorted by popular analogy to nāga^{1}] 1. a serpent or Nāga demon, playing a prominent part in Buddh. fairy-tales, gifted with miraculous powers & great strength. They often act as fairies & are classed with other divinities (see devatā), with whom they are sometimes friendly, sometimes at enmity (as with the Garuḷas) D I.54; S III.240 sq.; V.47, 63; Bu. I.30 (dīghāyukā mahiddhikā); Miln 23. Often with supaṇṇā (Garuḷas); J I.64; DhA II.4; PvA 272. Descriptions e. g. at DhA III.231, 242 sq.; see also cpds. — 2. an elephant, esp. a strong, stately animal (thus in comb^{n} hatthi-nāga characterising "a Nāga elephant") & freq. as symbol of strength & endurance ("heroic"). Thus Ep. of the Buddha & of Arahants. Popular etymologies of n. are based on the excellency of this animal (āguṃ na karoti=he is faultless, etc.): see Nd^{1} 201=Nd^{2} 337; Th 1, 593; PvA 57. — (a) the animal D I.49; S I.16; II.217, 222; III.85; V.351; A II.116; III.156 sq.; Sn 543; Vv 5^{5} (=hatthināga VvA 37); Pv I.11^{3}. mahā° A IV.107, 110. — (b) fig.=hero or saint: S II.277; III.83; M I.151, 245; Dh 320; Sn 29, 53, 166, 421, 518. Of the Buddha: Sn 522, 845, 1058, 1101; Miln 346 (Buddha°). — 3. The Nāga-tree (now called "iron-wood tree," the P. meaning "fairy tree"), noted for its hard wood & great masses of red flowers (=Sk. nāgakesara, mesua ferrea Lin.): see cpds. °rukkha, °puppha, °latā.

-āpalokita "elephant-look" (turning the whole body), a mark of the Buddhas M I.337; cp. BSk. nāgâvalokita Divy 208; **-danta** an ivory peg or pin, also used as a hook on a wall Vin II.117 (°ka Vin II.114, 152); J VI.382; **-nāṭaka** snakes as actors DhA IV.130; **-nāsūru** (f.) (woman) having thighs like an elephant's trunk J V.297; **-puppha** iron-wood flower Miln 283; **-bala** the strength of an elephant J I.265.; II.158; **-bhavana** the world of snakes Nd^{1} 448; J III.275; DhA IV.14; **-māṇavaka** a young serpent J III.276; f. °**ikā** ib. 275; DhA III.232; **-rājā** king of the Nāgas, i. e. serpents J II.111; III.275; Sn 379 (Erāvaṇa, see detail SnA 368); DhA I.359; III.231, 242 sq. (Ahicchatta); IV.129 sq. (Paṇṇaka); **-rukkha** the iron-wood tree J I.35 (cp. M Vastu II.249); **-latā**=rukkha J I.80 (the Buddha's toothpick made of its wood), 232; DhA II.211 (°dantakaṭṭha toothpick); **-vatta** habits of serpents Nd^{1} 92, also adj. °**ika** ibid. 89; **-vana** elephant-grove Dh 324; DhA IV.15; **-vanika** el. hunter M I.175; III.132; **-hata** one who strikes the el. (viz. the Buddha) Vin II.195.

Nāgara [Sk. nāgara, see nagara] a citizen J I.150; IV.404; V.385; Dāvs II.85; VvA 31; PvA 19; DhA I.41.

Nāgarika (adj.) [Sk. nāgarika] citizen-like, urbane, polite DA I.282.

Nāṭaka [Sk. nāṭaka; see naccati] 1. (m.) a dancer, actor, player J I.206; V.373; DhA III.88; IV.59, 130; **nāṭakitthi** a dancing-girl, nautch-girl DhA III.166; VvA 131. — 2. (nt.) a play, pantomime J I.59; V.279, also used coll. = dancing-woman J I.59 (?) II.395.

Nātha [Ved. nātha, **nāth**, to which Goth. niþan (to support), Ohg. ginâda (grace)] protector, refuge, help A V.23, 89; Dh 160 (attā hi attano n.), 380; Sn 1131 (Nd^{2} has nāga); DhA IV.117; PvA 1. **lokanātha** Saviour of the world (Ep. of the Buddha) Sn 995; PvA 42. — **anātha** helpless, unprotected, poor J I.6 (**nāthānāthā** rich & poor); PvA 3 (°sālāp oor house) 65. Cp. **nādhati**.

Nāda [Sk. nāda, see nadati] loud sound, roaring, roar J I.19 (sīha°), 50 (koñca°), 150 (mahā°). Cp. pa°.

Nādi (f.)=nāda, loud sound, thundering (fig.) Vv 64^{10}.

Nādhati [Sk. nādhate=nāthate (see nātha), only in nadhamāna, cp. RV X.65, 5: nādhas] to have need of, to be in want of (c. gen.) J V.90 (Com. expl^{s} by upatappati milāyati; thinking perhaps of **nalo va chinno**).

Nānatta (nt. m.) [Sk. nānātva; abstr. fr. nānā] diversity, variety, manifoldness, multiformity, distraction; all sorts of (opp. ekatta, cp. M I.364: "the multiformity of sensuous impressions," M.A.). Enum^{n} of diversity as nānattā, viz. dhātu° phassa° vedanā° saññā° sankappa° chanda° pariḷāha° pariyesanā° lābha° D III.289; S II.140 sq., cp. IV.113 sq., 284 sq.; Ps I.87. — A IV.385; Ps I.63 sq., 88 sq.; S II.115 (vedanā°); Ps I.91 (samāpatti° & vihāra°); J II.265. In composition, substituted sometimes for **nāna**. Cp. *Dialogues* I.14, *n.* 2.

-kathā desultory talk, gossip D I.8; (=niratthaka-kathā DA I.90); S V.420; **-kāya** (adj.) having a variety of bodies or bodily states (comb^{d} with or opp. to ekatta°, nānatta-saññin, & ekatta-saññin), appl. to manussā, devā, vinipātikā (cp. nava sattâvāsā) A IV.39 sq.=Nd^{2} 570^{2}; D III.253, 263, 282; **-saññā** consciousness of diversity (Rh. D.: "idea of multiformity," *Dial.* II.119; Mrs. Rh. D. "consciousness of the manifold") M I.3; S IV.113 sq.; D III.224, 262 sq., 282; A I.41, 267; II.184; III.306; Ps II.172; Dhs 265 (cp. trsl. p. 72); Vbh 342, 369; **-saññin** having a varying consciousness (cp. °kāya), D I.31 (cp. DA I.119) 183; III.263.

Nānattatā (f.) [2nd abstr. to nānā]=nānatta, diversity (of states of mind). Seven sorts at Vbh 425: ārammaṇa° manasikāra° chanda° paṇidha° adhimokkha° abhinīhāra° paññā°.

Nānā (adv.) [Ved. nānā, a redupl. nā (emphatic particle, see na^{1}) "so and so," i. e. various, of all kinds] variously, differently. 1. (abs.) A I.138 (on different sides, viz. right<left); Sn 878 (=na ekaṃ SnA 554; =vividhaṃ aññoññaṃ puthu na ekaṃ Nd^{1} 285), 884 sq. — 2. more frequently in cpds., as first part of adj. or n. where it may be trsl^{d} as "different, divers, all kinds of" etc. Before a double cons. the final ā is shortened: nānagga (for nānā+agga), nānappakāra etc. see below.

-agga (-rasa) all the choicest delicacies J I.266 (°bhojana, of food); VI.366; PvA 155 (°dibbabhojana); **-ādhimuttikatā** diversity of dispositions DA I.44; Nett 98; **-āvudhā** (pl.) various weapons J I.150; **-karaṇa** difference, diversity Vin I.339 (sangha°); M II.128; cp. Divy 222; **-gotta** of all kinds of descent Pv II.9^{18}; **-citta** of varying mind J I.295 (itthiyo); **-jana** all kinds

of folk Sn 110[2]; Nd[1] 308 (puthu°); **-titthiya** of var. sects D III.16 sq.; **-pakkāra** various, manifold J 1.52 (sakuṇā), 127, 278 (phalāni); DA I. 148 (āvudhā); PvA 50, 123, 135; **-ratta** multi-coloured Sn 287; J VI.230; **-rasā** (pl.) all kinds of dainties Pv II.9[11]; **-vāda** difference of opinion D 1.236; **-vidha** divers, various, motley PvA 53, 96, 113, and passim; **-saṃvāsaka** living in a different part, or living apart Vin 1.134 sq. (opp. samāna°), 321; II.162.

Nābhi & **Nābhī** (f.) [Vedic nābhi, nābhī; Av. nabā; Gr. ὀμφαλός (navel); Lat. umbo & umbilicus; Oir. imbliu (navel); Ags. nafu; Ohg. naba (nave), Ger. nabel = E. nave & navel] 1. the navel A III.240; J 1.238; DA 1.254 (where it is said that the Vessā (Vaiśyas) have sprung from the navel of Brahmā). — 2. the nave of a wheel Vv 64[4] (pl. nabhyo & nabbho SS = nābhiyo VvA 276); J 1.64; IV.277; Miln 115.

Nāma (nt.) [Vedic nāman, cp. Gr. ὄνομα (ἀν-ώνυμος without name); Lat. nomen; Goth. namō; Ags. noma, Ohg. namo] name. — 1. *Literal.* nom. nāmaṃ S 1.39; Sn 808; J II.131; Miln 27; acc. nāmaṃ PvA 145 (likhi: he wrote her name). — nāmaṃ karoti to give a name Sn 344; Nd[2] 466 (n' etaṃ nāmaṃ mātarā kataṃ on "Bhagavā"); J 1.203, 262 (w. double acc.). — nāmaṃ gaṇhāti to call by name, to enumerate J IV.402; PvA 18 (v. l. BB nāmato g.). Definitions at Vin IV.6 (two kinds: hīna° & ukkaṭṭha°) and at Vism 528 (= namanalakkhaṇa). — 2. *Specified.* nāma as metaphysical term is opposed to **rūpa**, & comprises the 4 immaterial factors of an individual (arūpino khandhā, viz. vedanā saññā sankhāra viññāṇa; see khandha II. B[a]). These as the noëtic principle comb[d] with the material principle make up the individual as it is distinguished by "name & body" from other individuals. Thus nāmarūpa = individuality, individual being. These two are inseparable (aññamaññūpanissitā ete dhammā, ekato va uppajjanti Miln 49). S 1.35 (yattha n. ca rūpañ ca asesaṃ uparujjhati taṃ te dhammaṃ idh' aññāya acchiduṃ bhavabandhanaṃ); Sn 1036, 1100; Nd[1] 435 = Nd[2] 339 (nāma = cattāro arūpino khandhā); DhA IV.100 (on Dh 367): vedanādīnaṃ catunnaṃ rūpakkhandhassa cā ti pañcannaṃ khandhānaṃ vasena pavattaṃ nāmarūpaṃ; DhsA 52: nāmarūpa-duke nāmakaraṇaṭṭhena nāmaṭṭhena namanaṭṭhena ca nāmaṃ ruppanaṭṭhena rūpaṃ. Cp. D 1.223; II.32, 34, 56, 62; S 1.12 (taṇhā n-rūpe), 23 (n-rūpasmiṃ asajjamāna); II.3, 4, 66 (n-rūpassa avakkanti), 101 sq. (id.); M 1.53; A 1.83, 176; III.400; IV.385 (°ārammaṇa); V.51, 56; Sn 355, 537, 756, 909; Dh 367; It 35; Ps 1.193; II.72, 112 sq.; Vbh 294; Nett 15 sq., 28, 69; Miln 46. Nāma + rūpa form an elementary pair D III.212; Kh IV. Also in the Paṭicca-samuppāda (q. v.), where it is said to be caused (conditioned) by viññāṇa & to cause saḷāyatana (the 6 senses), D II.34; Vin 1.1 sq.; S II.6 sq.; Sn 872 (nāmañ ca rūpañca paṭicca phassā; see in detail expl[d] at Nd[1] 276). Synonymous with nāmarūpa is **nāmakāya**: Sn 1074; Nd[2] 338; Ps 1.183; Nett 27, 41, 69, 77. — In this connection to be mentioned are var. definitions of nāma as the principle or distinguishing mark ("label") of the individual, given by Com[s], e. g. Nd[1] 109, 127; KhA 78; with which cp. Bdhgh's speculation concerning the connotation of nāma mentioned by Mrs. Rh. D. at *Dhs. trsl.* p. 341. — 3. *Use of Cases.* Instr. **nāmena** by name PvA 1 (Petavatthū ti n.); Mhvs VII.32 (Sirīsavatthu n.). — acc. **nāma** (the older form, cp. Sk. nāma) by name S 1.33, 235 (Anoma°); Sn 153, 177; J 1.59 (ko nām' esa "who by name is this one" = what is his name), 149 (nāmena Nigrodhamigarājā n.), 203 (kiṃsaddo nāma esa); II.4; III.187; VI.364 (kā nāma tvaṃ). See also evaṃnāma, kinnāma; & cp. the foll. — 4. **nāma** (acc.) as *adv.* is used as emphatic particle = just, indeed, for sure, certainly J 1.222; II.133, 160, 326; III.90; PvA 6, 13, 63 etc. Therefore freq. in exclamation & exhortation ("please," certainly) J VI.367; DhA III.171; PvA 29 (n. detha *do* give); in comb[n] with interr. pron. = now, then J 1.221 (kiṃ n.), 266 (kathaṃ n.); III.55 (kiṃ); Kh IV. (ekaṃ n. kiṃ); with neg. = not at all, certainly not J 1.222; II.352; III.126 etc. — Often further emphasised or emphasising other part.; e. g. pi (= api) nāma really, just so Vin 1.16 (seyyathā p. n.); Sn p. 15 (id.); VvA 22 (read nāma kāro); PvA 76; app' (= api) **eva** n. thus indeed, forsooth Vin 1.16; It 89 = M 1.460; J 1.168; Pv II.2[6] (= **api nāma** PvA 80); **eva nāma** in truth PvA 2; **nāma tāva** certainly DhA 1.392, etc.

-kamma giving a name, naming, denomination Dhs 1306; Bdhd 83; **-karaṇa** name-giving, "christening" DhA II.87; **-gahaṇa** receiving a name, "being christened" J 1.262 (°divasa) **-gotta** ancestry, lineage S 1.43 (°ṃ na jīrati); Sn 648, Nd[2] 385 (mātāpettikaṃ n.); **-dheyya** assigning a name, name-giving J III.305; IV.449; V.496; Dhs 1306. **-pada** see pada. **-matta** a mere name Miln 25.

Nāmaka (adj.) [fr. nāma] 1. (-°) by name S II.282 (Thera°); PvA 67, 96 (kaṇha°). — 2. consisting of a mere name, i. e. mere talk, nonsense, ridiculous D 1.240.

Nāmeti at Sn 1143 (Fsb.) is to be read as nāpenti. Otherwise see under namati.

Nāyaka [BSk. nāyaka (cp. anāyaka without guide AvŚ 1.210); fr. neti; cp. naya] a leader, guide, lord, mostly as Ep. of the Buddha (loka° "Lord of the World") Sn 991 (loka°); Mhvs VII.1 (id.); Sdhp 491 (tilokassa); bala-nāyakā gang leaders J 1.103.

Nārāca [Sk. nārāca; perhaps for *nāḍāca & conn. with nālīka, a kind of arrow, to nāḷa] an iron weapon, an arrow or javelin M 1.429; J III.322; Miln 105, 244, 418. **-valaya** an iron ring or collar (?) Mhvs VII.20 (Com. "vaṭṭita-assanārāca-pasa" = a noose formed by bending the ends of the n. into a circle).

Nārī (f.) [Sk. nārī to nara man, orig. "the one belonging to the man"] woman, wife, female Sn 301, 836; Dh 284; J 1.60; III.395; IV.396 (°gaṇa); Vv 6[1], 44[16]; Pv I.9[1] (= itthi PvA 44). pl. nariyo (Sn 299, 304, 703), & nāriyo (Sn 703 v. l. BB; Pv II.9[52]). Comb[d] with **nara** as naranārī, male & female (angels), e. g. Vv 53[8]; Pv II.11[2] (see nara).

Nāla & **Nāḷa** (nt.) [Sk. nāla, see nala] a hollow stalk, esp. that of the water lily A IV.169; J 1.392 (°pana v. l. °vana); VvA 43. See also nāḷikā & nāḷī.

Nālaṃ (adv.) [= na alaṃ] not enough, insufficient It 37; J 1.190; DA 1.167.

Nāḷikā (f.) [Sk. nāḍikā & nālikā] a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity Vin II.116 (sūci°, cp. sūcighara, needle-case); D 1.7 (= bhesajja° DA 1.89); A 1.210; J 1.123 (taṇḍula° a nāḷi full of rice); VI.366 (aḍḍha-n-matta); Nd[2] 229. Cp. pa°.

-odana a nāḷi measure of boiled rice S 1.82; DhA IV.17; **-gabbha** an (inner) room of tubular shape Vin II.152.

Nāḷikera [Sk. nārikera, nārikela, nalikera, nālikela; dialect, of uncertain etym.] the coconut tree Vv 44[13]; J IV.159; V.384; DA 1.83; VvA 162.

Nāḷikerika (adj.) belonging to the coconut tree J V.417.

Nāḷī (f.) & (in cpds.) **nāḷi** [Sk. nāḍī, see nala] a hollow stalk, tube, pipe; also a measure of capacity Vin 1.249; A III.49; J 1.98 (suvaṇṇa°), 124 (taṇḍula°), 419; III.220 (kaṇḍa° a quiver); IV.67; DhA II.193 (tela°), 257. Cp. pa°.

-paṭṭa a covering for the head, a cap J VI.370, 444 (text °vaṭṭa); **-matta** as much as a tube holds A II.199; PvA 283; DhA II.70; J 1.419 (of aja-laṇḍikā).

Nāvā (f.) [Ved. nāuḥ & nāvā, Gr. ναῦς, Lat. navis] a boat, ship Vin III.49 (q. v. for definition & description);

S 1.106 (eka-rukkhikā); III.155 = V.51 = A IV.127 (sā-muddikā "a liner"); A II.200; III.368; Sn 321, 770, 771 Dh 369 (metaphor of the human body); J I.239; II.112; III.126; 188; IV.2, 21, 138; V.75 (with "500" passengers), 433; VI.160 (= nāvyā canal? or read nāḷaṇ?); Vv 6[1] (= pota VvA 42, with pop. etym. "satte neti ti nāvā ti vuccati"); Pv III.3[5] (= doṇi PvA 189); Miln 261 (100 cubits long); Dāvs IV.42; PvA 47, 53; Sdhp 321. In simile Vism 690.

-**titthā** a ferry J III.230; -**sañcaraṇa** (a place for) the traffic of boats, a port Miln 359.

Nāvāyika [Sk. nāvāja = Gr. *ναυηγός*, cp. Lat. navigo] a mariner, sailor, skipper Miln 365.

Nāvika [Sk. nāvika] 1. a sailor, mariner J II.103; IV.142; Miln 359; Dāvs IV.43 (captain). — 2. a ferryman J II.111; III.230 (Avariya-pitā.).

Nāvutika (adj.) [fr. navuti] 90 years old J III.395 (°ā itthi); SnA 172.

Nāsa [Sk. nāśa, see nassati] destruction, ruin, death J I.5, 256; Sdhp 58, 319. Usually vi°, also adj. vināsaka. Cp. panassati.

Nāsana (nt.) [Sk. nāśana] destruction, abandoning, expulsion, in °**antika** (adj.) a bhikkhu who is under the penalty of expulsion Vin I.255.

Nāsā (f.) [Vedic nāsā (du.); Lat. nāris, Ohg. nasa, Ags. nasu] 1. the nose, Sn 198, 608. — 2. the trunk (of an elephant) J V.297 (nāga°-uru); Sdhp 153.

-**puṭa** "nose-cup"; the outside of the nose, the nostril J VI.74; Vism 195 (nāsa°), 264 (nāsa°, but KhA 67 nāsā°), 283 (nāsa°). -**vāta** wind, i. e. breath from the nostrils J III.276.

Nāsika (adj.) [cp. Sk. nāsikya] belonging to the nose, nasal, in °**sota** the nostril or nose (orig. "sense of smell") D I.106; Sn p. 108.

Nāsitaka (adj.) [see nāsa & nāseti] one who is ejected Vin IV.140 (of a bhikkhu).

Nāseti [Sk. nāśayati, Caus. of nassati, q. v.] 1. to destroy, spoil, ruin; to kill J I.59; II.105, 150; III.279, 418. — 2. to atone for a fault (with abl.) Vin I.85, 86, 173 etc. — Cp. vi°.

Nāha (nt.) [cp. nayhati, naddha] armour J I.358 (sabba°-sannaddha). Cp. onāha.

Ni° [Sk. ni- & nih-, insep. prefixes; (a) **ni** down = Av. ni, cp. Gr. *νειός* lowland, *νείατος* the lowest, hindmost; Lat. nīdus (*ni-zdos: place to sit down = nest); Ags. nēol, niðer = E. nether; Goth. nidar = Ohg. nidar; also Sk. nīca, nīpa etc. — (b) **niḥ** out, prob. fr. *seni & to Lat. sine without]. Nearly all (ultimately prob. all) words under this heading are cpds. with the pref. ni. — A. *Forms*. 1. Pāli ni° combines the two prefixes **ni** & **nis** (nir). They are outwardly to be distinguished inasmuch as **ni** is usually followed by a single consonant (except in forms where double cons. is usually restored in composition, like ni-kkhipati = ni + **kṣip**; nissita = ni + **śri**. Sometimes the double cons. is merely graphic or due to analogy, esp. in words where ni- is contrasted with **ud-** ("up"), as nikkujja > ukkujja, niggilati > uggilati, ninnamati > unnamati). On the other hand a comp[n] with **nis** is subject to the rules of assimilation, viz. either *doubling* of cons. (nibbhoga = nir-bhoga) where **vv** is represented by **bb** (nibbiṇṇa fr. nir-vindati), or lengthening of ni to **nī** (nīyādeti as well as niyy°; nīharati = **nir** + **har**), or *single* cons. in the special cases of **r** & **v** (niroga besides nīroga for nirroga, cp. duratta > **dū**rakkha; niveṭheti = nibbeṭheti, nivāreti = *nivvāreti = nīvāreti). Before a vowel the sandhi-cons. **r** is restored: **nir-aya, nir-upadhi** etc. — 2. Both **ni** & **nis** are base-prefixes only, & of stable, well-defined character, i. e. never enter comb[ns] with other prefixes as first (modifying) components in verb-function (like **saṇ**, **vi** etc.), although **nis** occurs in such comb[n] in noun-cpds. negating the *whole* term: nir-upadhi, nis-saṃsaya etc. — 3. **ni** is freq. emphasised by **saṇ** as saṇṇi° (tud, dhā, pat, sad); **nis** most freq. by **abhi** as abhinis° (nam, pad, vatt, har).

B. *Meanings*. 1. **ni** (with secondary derivations like nīca "low") is a verb-pref. only, i. e. it characterises action with respect to its direction, which is that of (a) a *downward* motion (opp. abhi & ud); (b) often implying the aim (= down into, on to, cp. Lat. sub in subire, or pref. ad°); or (c) the reverting of an upward motion = back (identical with b); e. g. (a) ni-dhā (put down), °kkhip (throw d.), °guh (hide d.), °ci (heap up), °pad (fall d.), °sad (sit d.); (b) ni-ratta (*at*-tached to), °mant (speak to); °yuj (ap-point), °ved (ad-dress), °sev (be devoted to) etc.; (c) ni-vatt (turn back). — 2. **nis** (a) as verb-pref. it denotes the directional "out" with further development to "away from, opposite, without," pointing out the finishing, completion or vanishing of an action & through the latter idea often assuming the meaning of the reverse, disappearance or contrary of an action = "un" (Lat. dis-), e. g. nikkhamati (to go out from) opp. pavisati (to enter into), °ccharati (nis to **car** to go forth), °ddhamati (throw out), °pajjati (result from), °bbattati (**vatt** spring out from), nīharati (take out), nirodhati (break up, destroy). — (b) as noun-pref. it denotes "being without" or "not having" = E. *-less*, e. g. niccola without clothes, °ttaṇha (without thirst), °ppurisa (without a man), °pphala (without fruit); niccala motion-less, °kkaruṇa (heartless), °ddosa (fault°), °maṃsa (flesh°), °saṃsaya (doubt°) nirattha (useless), °bbhaya (fear°). — Bdhgh evidently takes ni- in meaning of nis only, when defining: ni-saddo abhāvaṇ dīpeti Vism 495.

Nikacca see nikati.

Nikaṭṭha (adj.) [cp. Sk. nikṛṣṭa, ni + kasati] brought down, debased, low. As one kind of puggala (n-kāya + n-citta) A II.137. loc. **nikaṭṭhe** (adv.) near J III.438 = ThA 105 (v. 33) (= santike J III.438).

Nikaṇṇika (adj.) under (4) ears, secret, cp. catukkaṇṇa J III.124; nt. adv. secretly Vin IV.270, 271.

Nikata (adj.) [Sk. nikṛta, ni + karoti "done down"] deceived, cheated M I.511 (+ vañcita paladdha); S IV.307 (+ vañcita paluddha).

Nikati (f.) [Sk. nikṛti, see prec.] fraud, deceit, cheating D I.5 (= DA I.80 paṭirūpakena vañcanaṇ); III.176; Sn 242 (= nirāsaṇ-karaṇaṇ SnA 286); J I.223; Pv III.9[5] (+ vañcana); Pug 19, 23, 58; VvA 114; PvA 211 (paṭirūpadassanena paresaṇ vikāro). — instr. **nikatiyā** (metri causa) J I.223, **nikatyā** J II.183, **nikacca** S I.24. Cp. nekatika.

Nikanta (adj.) [Sk. nikṛtta & nikṛntita (cp. Divy 537, 539), ni + kantati[2]] cut, (ab-)razed M I.364 (of a fleshless bone).

Nikantati [Sk. ni-kṛntati, see kantati[2]] to cut down, to cut up, cut off PvA 210 (piṭṭhi-maṃsāni the flesh of the back, v. l. SS for **ukkant**°); Pgdp 29.

Nikanti (f.) [Sk. nikānti, ni + kamati] desire, longing for, wish Th 1, 20; Ps II.72, 101, 136; Vism 239, 580; DhsA 369; DhA IV.64; Dāvs III.40.

Nikara [Sk. nikara, ni + karoti] a multitude (jātipuppha°).

Nikaraṇā (f. or is it °aṇ?) = nikati (fraud) syn. of māyā).

Nikaroti [Sk. nikaroti, ni + karoti] to bring down, humiliate to deceive, cheat Sn 138 (nikubbetha Pot. = vañceyya KhA 247). pp. nikata (q. v.).

Nikasa [Sk. nikasa, ni + kasati] a whetstone Dāvs III.87 (°opala).

Nikasāva (adj.) [Sk. niṣkaṣāya nis + kasāva see kasāya 2d] free from impurity Vin I.3; opp. anikkasāva (q. v.) Dh 9≈.

Nikāma [Vedic nikāma, ni + kāma] desire, pleasure, longing: only in cpds.; see nanikāma.

-kāra read by Kern (*Toev.* 174) at Th 1, 1271 for na kāmakāra but unjustified (see SnA on Sn 351); **-lābhin** gaining pleasure S II.278; M I.354; III.110; A II.23, 36; Pug 11, 12; Vbh 332.

Nikāmanā (f.) = nikanti, Dhs 1059.

Nikāmeti [Sk. ni-kāmayati, ni + kāmeti] to crave, desire, strive after, ppr nikāmayaṃ S I.122, & nikāmayamāna Vin II.108. Cp. nikanta & nikanti.

Nikāya [Sk. nikāya, ni + kāya] collection (" body ") assemblage, class, group; 1. *generally* (always -°): **eka°** one class of beings DhsA 66; **tiracchāna°** the animal kingdom S III.152; **deva°** the assembly of the gods, the gods D II.261 (60); M I.102; S VI.180; A III.249; IV.461; PvA 136; **satta°** the world of beings, the animate creation, a class of living beings S II.2, 42, 44; M I.49 (tesaṃ tesaṃ sattānaṃ tamhi tamhi s.—nikāye of all beings in each class); Vbh 137; PvA 134. — 2. *especially* the coll. of Buddhist Suttas, as the 5 sections of the Suttanta Piṭaka, viz. Dīgha°, Majjhima°, Saṃyutta°, Aṅguttara° (referred to as D.M.S.A. in Dictionary-quotations), Khuddaka°; enum^{d} PvA 2; Anvs p. 35; DhA II.95 (dhammāsanaṃ āruyha pañcahi nikāyehi atthañ ca kāraṇañ ca ākaḍḍhitvā). The *five* Nikāyas are enum^{d} also at Vism 711; *one* is referred to at SnA 195 (pariyāpuṇāti master by heart). See further details under piṭaka. Cp. nekāyika.

Nikāra [Sk. nikāra in diff. meaning, ni + kāra] service, humility J III.120 (nikāra-pakāra, prob. to be read nipaccākāra, q. v.).

Nikāsa (n.-adj.) [ni + **kaś**] appearance; adj. of appearance, like J V.87 (-°), corresp. to °avakāsa.

Nikāsin (adj.) [cp. Sk. nikāśin; fr. ni + kāsati] " shining," resembling, like J III.320 (aggi-nikāsinā suriyena).

Nikiṇṇa (adj.) [Sk. *nikīrṇa, pp. ni + kirati, cp. kiraṇa] " strewn down into," hidden away, sheltered J III.529.

Nikīḷita (adj.) [Sk. *nikrīḍita, pp. of nikrīḍayati, ni + kīḷati] engrossed in play J VI.31.

Nikīḷitāvin (adj.) [fr. ni-kīḷati] playful, playing or dallying with (c. loc.), finding enjoyment in S I.9 (a° kāmesu); IV.110 (id.).

Nikujja see nikkujja, q. v. also for **nikujjita** which is more correctly spelt **k** than **kk** (cp. Trenckner, Preface to Majjhima Nikāya & see ni° A 1).

Nikujjati [ni + kujjati, see kujja & cp. nikkujja] to be bent by [illegible] on, i. e. to attach importance to, to lay weight on nām' e[illegible] (as vv. ll. to be preferred to text reading nikkujj°, name), 14[illegible]ja); DA I.160 (nikk°).

also evaṇṇā **nikuñja**, ni + kuñja] a hollow down, a glen, (acc.) as *adv.* vs IV.32.

for sure, cer[illegible]

PvA 6, 13, 6[illegible]**kūjati** " to sing on "] 1. to chirp, warble, exhortation (270 (nikūjaṃ); ThA 211 (nikūji). — 2. to III.171; PvA [illegible], rustle J III.323. — pp. nikūjita. — Cp.

Nikūjita [see nikūjati] sung forth, warbled out Th 2, 261.

Nikūṭa [ni + kūṭa to kūṭa^{2}] a corner, top, climax J I.278 (arahatta°, where usually arahaṭṭena kūṭaṃ etc.); DA I.307 (id.).

Niketa [Sk. niketa settlement, ni + cināti] 1. house, abode Dh 91 (=ālaya DhA II.170). — 2. (fig.) company, association. (In this sense it seems to be interpreted as belonging to ketu " sign, characteristic, mark," and niketa-sārin would have to be taken as " following the banner or flag of . . .," i. e. belonging or attached to, i. e. a follower of, one who is devoted to.) **a°** not living in company, having no house Sn 207; Miln 244 (+ nirālaya).

-vāsin (a°) not living in a house, not associating with anybody Miln 201; **-sayana** = °vāsin Miln 361; **-sārin** (a°) " wandering homeless " or " not living in company," i. e. not associating with, not a follower of . . . S III.9 sq. = Nd^{1} 198; Sn 844 = S III.9; SnA 255 = S III.10; Sn 970 (= Nd^{1} 494 q. v.).

Niketavant (adj.) [to niketa] parting company with Miln 288 (kamma°).

Niketin (adj.) having an abode, being housed, living in Sn 422 (kosalesu); J III.432 (duma-sākhā-niketinī f.).

Nikkankha (adj.) [Sk. niḥśaṅka, nis + kankha, adj. of kankhā, cp. kankhin] not afraid, fearless, not doubting, confident, sure J I.58. Cp. nissaṃsaya.

Nikkankhā (f.) [Sk. niḥśaṅkā, nis + kankhā] fearlessness, state of confidence, trust (cp. nibbicikicchā) S V.221.

Nikkaḍḍhati [Sk. niṣkarṣati, nis + kasati, cp. kaḍḍhati] to throw out Vin IV.274 (Caus. nikkaḍḍhāpeti ibid.); J I.116; II.440; SnA 192. pp. **nikkaḍḍhita.**

Nikkaḍḍhanā (f.) throwing out, ejection J III.22 -(a^{d}); V.234. (=niddhamanā).

Nikkaḍḍhita (adj.) [Sk. *niṣkarṣita see nikkaḍḍhati] thrown out J II.103 (gehā); PvA 179 (read ḍḍh for ḍḍ).

Nikkaṇṭaka (adj.) [Sk. niṣkaṇṭaka, nis + kaṇṭaka] free from thorns or enemies Miln 250; cp. akaṇṭaka.

Nikkaddama (adj.) [nis + kaddama] unstained, not dirty, free from impunity DA I.226.

Nikkama (n.-adj.) [Sk. niṣkrama; nis + kama] exertion, strength, endurance. The orig. meaning of " going forth " is quite obliterated by the fig. meaning (cp. nikkhamati & nekkhamma) A I.4; III.214; Vv 18^{7} (= viriya VvA 96); Dhs 13, 22, 219, 571; Vism 132; Miln 244 (+ ārambha). — (adj.) strong in (-°), enduring, exerting oneself S I.194 (tibba°); V.66, 104 sq.; Sn 68 (daḷha°, cp. Nd^{2} under padhānavā), 542 (sacca°).

Nikkamati [Sk. niṣkramati, nis + kamati, see also nikkhamati & nekkhamma] to go out, to go forth; in fig. meaning: to leave behind lust, evil & the world, to get rid of " kāma " (craving), to show right exertion & strength Miln 245 (+ arabhati) + S I.156 (kkh).

Nikkaya [cp. Sk. niṣkraya, nis + kaya cp. nikkiṇāti] " buying off," redemption J VI.577.

Nikkaruṇa (adj.) [nis + karuṇa, adj. of karuṇā] without compassion, heartless Sn 244 (=sattānaṃ anatthakāma); Sdhp 508.

Nikkaruṇatā (f.) = following Vism 314.

Nikkaruṇā (f.) [Sk. niṣkaruṇatā; nis + karuṇā] heartlessness PvA 55.

Nikkasāva see **nikasāva.**

Nikkāma (adj.) [Sk. niṣkāma, nis+kāma] without craving or lust, desireless Sn 1131 (=akāmakāmin Nd² 340; pahīnakāma SnA 605 with v. l.: nikkāma). Cp. next.

Nikkāmin (adj.) [nis+kāmin] = nikkāma Sn 228 (=katanikkhamana KhA 184).

Nikkāraṇā (abl. = adv.) [Sk. niṣkāraṇā, nis+kāraṇaṇ] without reason, without cause or purpose Sn 75 (= akāraṇā ahetu Nd² 341).

Nikkāsa is Bdhgh's reading for **ikkāsa** (q. v.) Vin II.151, with C. on p. 321.

Nikkiṇati [Sk. niṣkriṇāti, nis+kiṇāti] to buy back, to redeem J VI.576, 585; Miln 284.

Nikkiṇṇa (adj.) [Sk. niṣkīrṇa, nis+kiṇṇa, see kiraṇa] spread out, spread before, ready (for eating) J VI.182 (=ṭhapita Com.).

Nikkilesa [nis+kilesa] freedom fr. moral blemish Nd¹ 340 = Nd² under pucchā Nd² 185; as adj. pure, unstained DhA IV.192 = SnA 469 (=anāvila).

Nikkujja (adj.) [ni+kubja, better spelling is nikujja, see nikkujjati] bent down, i. e. head forward, lying on one's face; upset, thrown over A I.130; S V.48; Pv IV.7⁷ (k); Pug 31. Opp. ukkujja.

Nikkujjati [for nikujjati (q. v.) through analogy with opp. ukkujjati. Etym. perhaps to kujja humpback, Sk. kubja, but better with Kern, *Toev.* I. p. 175 – Sk nyubjati, influenced by kubja with regard to k.] to turn upside down, to upset Vin II.113; A IV.344 (pattaṇ). – pp. **nikkujjita**.

Nikkujjita (adj.) [pp. of nikkujjati; often (rightly) spelt nikujjita, q. v.] lying face downward, overturned, upset, fallen over, stumbled Vin I.10; D I.85, 110; 147, M I.24 (k.); A I.173; III.238; Th 2, 28, 30 (k.); J III.277; SnA 155 (=adhomukha-ṭhapita); DA I.228.

Nikkuha (adj.) [nis+kuha] without deceit, not false A II.26 = It 113; Sn 56; Nd² 342.

Nikkodha (adj.) [nis+kodha] without anger, free from anger J IV.22.

Nikkha (m. & nt.) [Vedic niṣka; cp. Oir. nasc (ring), Ohg. nusca (bracelet)] 1. a golden ornament for neck or breast, a ring J II.444; VI.577. — 2. (already Vedic) a golden coin or a weight of gold (cp. a "pound sterling"), equal to 15 suvaṇṇas (VvA 104 = suvaṇṇassa pañcadasa-dharaṇaṇ nikkhan ti vadanti) S II.234 (suvaṇṇa° & singi°); J I.84 (id.); A IV.120 (suvaṇṇa°); Vv 20⁸ – 43⁸ (v. l. SS nekkha) J VI.180; Miln 284. suvaṇṇanikkha-sataṇ (100 gold pieces) J I.376; IV.97; V.58; °sahassaṇ (1000) J V.67; DhA I.393. — See also nekkha.

Nikkhanta (adj.) [pp. of nis+kamati, see nikkhamati] gone out, departed from (c. abl.), gone away; also med. going out, giving up, fig. leaving behind, resigning, renouncing (fusing in meaning with kanta¹ of kāmyati = desireless) S I.185 (agārasmā anagāriyaṇ); Sn 991 (Kapilavatthumhā n. lokanāyako); J I.149; II.153; IV.364 (°bhikkhā, in sense of nikkhāmita°, v. l. nikkhitta°, perhaps preferable, expl^d p. 366 nibaddha° = designed for, given to); SnA 605 (fig.; as v. l. for nikkāma); DhA II.39; PvA 61 (bahi); Nd² under nissita; Nd² 107 (free, unobstructed).

Nikkhama (adj.) [cp. Sk. niṣkrama] going out from PvA 80 (nāsikāya n.-mala). **dun°** at ThA 72 is to be read **dunnikkhaya**, as indicated by vv. ll. See the latter.

Nikkhamati [Sk. niṣkramati, nis+kamati] to go forth from, to come out of (c. abl.), to get out, issue forth, depart, fig. to leave the household life behind (**agārā** n.), to retire from the world (cp. **abhinikkhamati** etc.), or to give up evil desire. — (a) lit., often with **bahi** outside, out; opp. pavisati to enter into: A v. 195). D II.14 (**mātu kucchismā**); J I.5ᵉ (**mātukucchito**). Impers. **nikkhama** Pv I.10³; ppr. **nikkhamanto** J I.52; II.153; III.26 (**mukhato**); PvA 90; aor. **nikkhami** J II.154; III.188; fut. °**issati** J II.15ᵍ; ger. **nikkhamma** J I.51, 61 (fig.) & **nikkhamitvā** J I.16, 138 (fig.), 265; III.26; IV.449 (n. pabbajissāmi); PvA 14, 19 (fig.) 67 (gāmato), 74 (id.); inf. **nikkhamituṇ** J I.61 (fig.); II.104; Pv I.10² (bahi n.); grd. **nikkhamitabba** Vin I.47. — (b) fig. (see also nikkamati, & cp. nekkhamma & BSk. niṣkramati in same meaning, e. g. Divy 68 etc.) S I.156 (ārabhati +) – Miln 245 (where **nikkamati**); J I.51 (agārā), 61 (mahābhinikkhamanaṇ "the great renunciation"), PvA 19 (id.). — pp. **nikkhanta**; caus. **nikkhameti** (q. v.).

Nikkhamana [BSk. niṣkramaṇa, to nikkhamati] going out, departing J II.153; VvA 71 (opp. pavesana); fig. renunciation KhA 184 (kata° as adj. = nikkāmin). See also abhi°.

Nikkhameti & **Nikkhāmeti** [Caus. of nikkhamati] to make go out or away, to bring out or forth S II.128; J I.264, II.112. – pp. **nikkhāmita** J III.99 (+ nicchuddha, thrown out, in expl^n of nibbīpita; v. l. BB. nikaḍhāpita).

Nikkhaya (adj.) [Sk. *niḥkṣaya, nis+khaya] liable to destruction, able to be destroyed, in **dun°** hard to destroy J IV.449 (=dun-nikkaḍḍhiya Com.); also to be read (v. l.) at Th I, 72 for dunnikkhama. Cp. nikhīṇa.

Nikkhitta (adj.) [Sk. nikṣipta, see nikkhipati] laid down, lying; put down into, set in, arranged; in cpds. (°-) having laid down – freed of, rid of D II.14 (maṇi-ratanaṇ vatthe n. set into); It 13 (sagge: put into heaven); J I.53, 266; Pv III.6⁸; Miln 343 (**agga°** put down as the highest, i. e. of the highest praise; cp. BSk. agra-nikṣipta Lal. V. 167); PvA 148 (dhana n. = collected, v. l. SS. nikkita). **nikkhitta-daṇḍa** (adj.) not using a weapon (cp. daṇḍa) S I.141 etc.; **nikkhitta-dhura** unyoked, freed of the yoke A I.71; III.108; cp. DhsA 145; – **su°** well set, well arranged A II.147 sq. (°assa pada-vyañjanassa attho sunnayo hoti); opp. **dun°** A I.59; Nett 21.

Nikkhittaka (adj.-n.) [fr. nikkhitta] one to whose charge something has been committed Dpvs IV.5 (**agga°** thera: original depositary of the Faith).

Nikkhipati [Sk. nikṣipati, ni+khipati] 1. to lay down (carefully), to put down, to lay (an egg) Vin II.114; It 13, 14 (Pot. nikkhipeyya); Pug 34; J I.49 (aṇḍakaṇ). — 2. to lay aside, to put away Vin I.46 (patta-cīvaraṇ); A I.206 (daṇḍaṇ to discard the weapon; see daṇḍa); Mhvs 14, 10 (dhanu-saraṇ). — 3. to eliminate, get rid of, give up Pv II.6¹⁵ (dehaṇ to get rid of the body); DhsA 344 (vitthāra-desanaṇ). — 4. to give in charge, to deposit, entrust, save Pug 26; VvA 33 (sahassathavikaṇ). — aor. **nikkhipi** D II.161 (Bhagavato sarīraṇ) J II.104, 111, 416; fut. °**issati** D II.157 (samussayaṇ); ger. °**itvā** M III.156 (cittaṇ); J II.416; VI.366; grd. °**itabba** Vin I.46. — pp. **nikkhitta** (q. v.). — Caus. **nikkhipāpeti** to cause to be laid down, to order to be put down etc. PvA 215 (gosīsaṭṭhiṇ). Cp. abhi°.

Nikkhepa [Sk. nikṣepa, see nikkhipati] putting down, laying down; casting off, discarding, elimination; giving up, renunciation; abstract or summary treatment DhsA 6, 344 (see under mātikā); in grammar: **pada°** the setting of the verse; i. e. rules of composition (Miln 381). Vin I.16 (pādukānaṇ = footprint, mark, impression); J III.243 (dhura° giving up one's office or charge), I.236 (sarīra °ṇ kāresi had the body laid out); Dpvs XVII.109 (id.). Vism 618 (=cuti); DhA II.98 (sarīra°); DA I.50 (sutta°); DhsA 344; Miln 91.

Nikkhepana (nt.) = nikkhepa S III.26 (bhāra° getting rid of the load, opp. bhārâdānaṇ); Miln 356 (– comparison); Vism 236 (deha°).

Nikhanati & **Nikhaṇati** [Sk. nikhanati, ni+khanai] to dig into, to bury, to erect, to cover up Vin II.116; III.78 (akkhiṇ = cover the eye, as a sign); J V.434 = DhA IV.197 (id.); D II.127 (ṇ); J I.264; SnA 519 (ṇ, to bury). — pp. **nikhāta.**

Nikhāta [pp. of nikhaṇati] 1. dug, dug out (of a hole), buried (of a body) SnA 519. — 2. dug in, erected (of a post) Sn 28; DhA II.181 (nagara-dvāre n. indakhīla). See also a°.

Nikhādana (nt.) [Sk. *nikhādana, ni+khādati, cp. khādana] "eating down," a sharp instrument, a spade or (acc. to Morris, *J.P.T.S.* 1884, 83) a chisel Vin III.149; IV.211; J II.405 (so read for khādana); IV.344; V.45.

Nikhila (adj.) [Sk. nikhila cp. khila] all, entire, whole Dāvs V.40 (°loka v. l. sakala°).

Nikhiṇa (adj.) [nis+khiṇa] having or being lost J VI.499 (°patta without wings, deprived of its wings).

Niga in gavaya-gokaṇṇa-nig-âdīnaṇ DhsA 331 is misprint for **miga.**

Nigacchati [Sk. nigacchati, ni+gacchati] to go down to, to "undergo," incur, enter, come to; to suffer esp. with **dukkhaṇ** & similar expressions of affliction or punishment S IV.70 (dukkhaṇ); M I.337 sq. (id.); A I.251 (bandhanaṇ); Dh 69 (dukkhaṇ = vindati, paṭilabhati DhA II.50), 137; Nd² 199⁴ (maraṇaṇ + maraṇamattam pi dukkhaṇ) Pv IV.7⁷ (pret. nigacchiṭṭha = pāpuṇi PvA 266).

Niganṭha [BSk. nirgrantha (Divy 143, 262 etc.) "freed from all ties," nis+ganṭhi. This is the customary (correct ?) etym. Prk. niggantha, cp. Weber, *Bhagavatī* p. 165] a member of the Jain order (see M I.370-375, 380 & cp. jaṭila) Vin I.233 (Nātaputta, the head of that Order, cp. D I.57; also Sīho senāpati n-sāvako); S I.78, 82 (°bhikkhā); A I.205 sq. (°uposatha), cp. 220; II.196 (°sāvaka); III.276, 383; V.150 (dasahi asaddhammehi samannāgata); Sn 381; Ud 65 (jaṭilā, n., acelā, ekasātā, paribbājakā); J II.262 (object to eating flesh); DA I.162; DhA I.440; III.489; VvA 29 (n. nāma samaṇajāti). — f. **niganṭhī** D I.54 (niganṭhi-gabbha).

Nigati (f.) [ni+gati, q. v.] destiny, condition, behaviour J VI.238. See also niyati & cp. niggatika.

Nigama [Sk. nigama, fr. nigacchati = a meeting-place or market, cp. E. moot-hall = market hall] a small town, market town (opp. janapada); often comb^d with gāma (see gāma 2) Vin I.110 (°sīma), 188 (°kathā), 197 (Setakaṇṇika°); D I.7 (°kathā), 101 (°sāmanta), 193, 237; M I.429, 488; Pv II.13¹⁸; J VI.330; PvA 111 (Asitañjana°, v. l. BB nagara). Cp. negama.

Nigamana (nt.) [Sk. nigamana] quotation, explanation, illustration Vism 427 (°vacana quotation); PvA 255 (perhaps we should read niyamana); conclusion, e. g. Paṭṭh.A 366; VbhA 523.

Nigaḷa [Sk. nigaḍa, ni+gaḷa, cp. gala³] an (iron) chain for the feet J I.394; II.153; VI.64 (here as "bracelet").

Nigāḷhika (better v. l. **nigāḷhita**) [Sk. nigāḍhita; ni+gāḍhita, see gāḷha²] sunk down into, immersed in Th 1, 558 (gūthakūpe).

Nigūḷha [Sk. nigūḍha, but BSk. nirgūḍha (Divy 256); ni+gūḷha] hidden (down), concealed; (n.) a secret J I.461; Dāvs III.39.

Nigūhati [Sk. nigūhati, ni+gūhati] to cover up, conceal, hide J I.286; III.392; IV.203; Pv III.4³ (≈parigūhāmi, v. l. SS guyhāmi). pp. **nigūḷha** (q. v.).

Nigūhana (nt.) [Sk. nigūhana, see nigūhati] covering, concealing, hiding VvA 71.

Niggacchati [Sk. nirgacchati, nis+gacchati] to go out or away, disappear; to proceed from, only in pp. **niggata** (q. v.); at J VI.504 as ni°.

Niggaṇṭhi (adj.) [Sk. nirgranthi, nis+gaṇṭhi, cp. also niganṭha] free from knots (said of a sword) Miln 105. See also nighaṇḍu.

Niggaṇhāti [Sk. nigṛhṇāti, ni+gaṇhāti] 1. to hold back, restrain Dh 326; J IV.97; Miln 184; Vism 133. — Opp. paggaṇhāti. — 2. to rebuke, censure (c. instr.) A III.187; J III.222; Miln 9 (musāvādena); DhA I.29. — ger. **niggayha,** pp. **niggahīta** (q. v.). Cp. abhi°.

Niggata (adj.) [Sk. nirgata, see niggacchati] 1. going out, proceeding from (abl.): dahato niggatā nadī (a river issuing from a lake) PvA 152. — 2. (= nigata ? or = nis+gata "of ill fate") destined, fateful; miserable, unfortunate PvA 223 (°kamma = punishment in expl^n of niyassa kamma, v. l. SS. nigaha for niggata; see also niya & niyata); Sdhp 165 (of niraya = miserable), cp. niggatika & niggamana.

Niggatika [Sk. *nirgatika, **nis**+gati-ka] having a bad "gati" or fate, ill-fated, bad, unfortunate, miserable J III.538 (v. l. BB as gloss, nikkāruṇika); IV.48 (v. l. BB nikatika).

Niggama (n.) in logic, deduction, conclusion. *Pts. of Controversy* p. 1.

Niggamana [Sk. *nirgamana, of niggacchati] 1. going away DA I.94. — 2. result, fate, consequence, outcome Sdhp 172, 173 (dun°). — 3. (log.) conclusion Kvu 4.

Niggayha-vādin (adj.) [see niggaṇhāti] one who speaks rebukingly, censuring, reproving, resenting Dh 76 (see expl^n in detail at DhA II.107 & cp. M III.118).

Niggayhati [Sk. nigṛhyate, ni+gayhati, Pass. of niggaṇhāti] to be seized by (?), to be blamed for DhA I.295 (cittaṇ dukkhena n., in expl^n of dunniggaha).

Niggaha [Sk. nigraha, ni+gaha²; see niggaṇhāti] 1. restraint, control, rebuke, censure, blame Vin II.196; A I.98, 174; V.70; J V.116 (opp. paggaha); VI.371 (id.); Miln 28, 45, 224. — **dun°** hard to control (citta) Dh 35 (cp. expl. at DhA I.295). — 2. (log.) refutation Kvu 3.

Niggahaṇa (adj.) [Sk. *nirgahaṇa, cp. nirgṛha homeless; nis+gahaṇa] without acquisitions, i. e. poor J II.367 (v. l. BB. as gloss nirāhāra).

Niggahaṇatā (f.) [abstr. fr. ni+**gṛh,** cp. next] restraint Vism 134 (cittassa). Opp. pagg°.

Niggahīta (adj.) [Sk. nigṛhīta, but cp. Divy 401: nigṛhīta; ni+gahita] restrained, checked, rebuked, reproved S III.12; A I.175 (aniggahīto dhammo); J VI.493.

Niggāhaka (adj.-n.) [ni+gāhaka, see niggaṇhāti] one who rebukes, oppresses, oppressor Sn 118 (= bādhaka SnA 178, with v. l. ghātaka); J IV.362 (= balisādhaka Com.).

Niggilati (niggalati) [Sk. nigirati, ni+gilati] to swallow down (opp. uggilati to spit out, throw up) J IV.392 (sic as v. l.; text niggalati).

Nigguṇa (adj.) [Sk. nirguṇa, nis+guṇa] devoid of good qualities, bad Miln 180.

Nigguṇḍi (f.) [Sk. nirguṇḍī, of obscure etym.] a shrub (Vitex Negundo) Miln 223 (°phala); Vism 257 (°pupha).

Niggumba (adj.) [Sk. *nirgulma, nis+gumba] free from bushes, clear J I.187; Miln 3.

Nigghātana (nt.) [Sk. nirghātana, nis+ghātana, but cp. nighāta] destruction, killing, rooting out Sn 1085 (taṇhā°; SnA 576 = vināsana); Nd² 343 (v. l. nighātana).

Nigghosa [Sk. nirghoṣa, nis+ghosa] 1. "shouting out," sound; fame, renown; speech, utterance, proclamation; word of reproach, blame S 1.190; A iv.88 (appa° noiseless, lit. of little or no noise); Sn 719, 818 (=nindāvacana SnA 537), 1061 J 1.64;; vi.83; Vv 5[5]; Nd[1] 150; Nd[2] 344; Dhs 621; VvA 140 (madhura°); 334 (in quotation appa-sadda, appa°); Sdhp 245. — 2. (adj.) noiseless, quiet, still Sn 959 (=appasadda appanigghosa Nd[1] 467).

Nigrodha [Sk. nyagrodha; Non-Aryan ?] the banyan or Indian fig-tree, Ficus Indica, usually as cpd. °**rukkha** Vin iv.35; D ii.4; Sn 272; J iii.188 (r.) DhA ii.14 (r.); PvA 5 (r.) 112, 244; Sdhp 270; **-pakka** the fruit of the fig-tree Vism 409. **-parimaṇḍala** the round or circumference of the banyan D ii.18; iii.144, 162.

Nigha[1] (nīgha) (adj.-n.) is invented by Com. & scholiasts to explain the comb[n] **anigha** (anīgha sporadic, e. g. S v.57). But this should be divided **an-īgha** instead of **a-nīgha**. — (m.) rage, trembling, confusion, only in formula rāgo n. doso n. moho n. explaining the adj. anīgha. Thus at S iv.292=Nd[2] 45; S v.57. — (adj.) **anigha** not trembling, undisturbed, calm [see etym. under īgha=Sk. **ṛgh** of ṛghāyati to tremble, rage, rave] S i.54; iv.291; J v.343. Otherwise always comb[d] with **nirāsa**: S i.12=23, 141; Sn 1048, 1060, 1078. Expl[d] correctly at SnA 590 by rāgādi-īgha-virahita. Spelling **anīgha** J iii.443 (Com. niddukkha); Pv iv.1[34] (+nirāsa; expl[d] by niddukkha PvA 230). anīgha also at It 97 (+chinnasaṃsaya); Ud 76; Dh 295 (v. l. aniggha; expl[d] by niddukkha DhA iii.454).

Nigha[2] (nt.) [prob. ni+gha=Sk. °gha of hanati (see also P. °gha), to kill; unless abstracted from anigha as in prec. nigha[1]] killing, destruction Th 2, 491 (=maraṇasampāpana ThA 288).

Nighaṃsa [Sk. nigharṣa] rubbing, chafing DhsA 263, 308.

Nighaṃsati [Sk. nigharṣati, ni+ghaṃsati[1]] 1. to rub, rub against, graze, chafe Vin ii.133; Vism 120; DhA i.396. — 2. to polish up, clean J ii.418; iii.75.

Nighaṃsana (nt.) [Sk. nigharṣana]=nighaṃsa Miln 215.

Nighaṇḍu [Sk. nighaṇṭu, dial. for nirgrantha from grathnāti (see gaṇṭhi & ghaṭṭana), orig. disentanglement, unravelling, i. e. explanation; cp. niggaṇṭhi, which is a variant of the same word. — BSk. nighaṇṭa (Divy 619; AvŚ ii.19), Prk. nighaṇṭu] an explained word or a word expl[n], vocabulary, gloss, usually in ster. formula marking the accomplishments of a learned Brahmin "**sanighaṇḍu-keṭubhānaṃ . . . padako**" (see detail under keṭubha) D i.88; A i.163, 166; iii.223; Sn p. 105; Miln 10. Bdhgh's expl[n] is quoted by Trenckner, *Notes* p. 65.

Nighāta [Sk. nighāta, ni+ghāta] striking down, suppressing, destroying, killing M i.430; Nett 189. Cp. nighāti.

Nighāti [ni+ghāti] "slaying or being slain," defeat, loss (opp. ugghāti) Sn 828. Cp. nighāta.

Nicaya [Sk. nicaya, ni+caya, cp. nicita] heaping up, accumulation; wealth, provisions S i.93, 97; Vin v.172 (°sannidhi). See also necayika.

Nicita (adj.) [Sk. nicita, ni+cita, of nicināti] heaped up, full, thick, massed, dense Th 2, 480 (of hair); PvA 221 (ussanna uparûpari nicita, of Niraya).

Nicula [Sk. nicula] a plant (Barringtonia acutangula) VvA 134.

Nicca (adj.) [Vedic nitya, adj.-formation fr. ni, meaning "downward"=onward, on and on; according to Grassmann (*Wtb. z. Rig Veda*) originally "inwardly, homely"] constant, continuous, permanent D iii.31; S i.142; ii.109, 198; iv.24 sq., 45, 63; A ii.33, 52; v.210; Ps ii.80; Vbh 335, 426. In chain of synonyms: nicca dhuva sassata avipariṇāmadhamma D i.21; S iii.144, 147; see below anicca. — nt. adv. **niccaṃ** perpetually, constantly, always (syn. sadā) M i.326; iii.271; Sn 69, 220, 336; Dh 23, 109, 206, 293; J i.290; iii.26, 190; Nd[2] 345 (=dhuvakālaṃ); PvA 32, 55, 134. — Far more freq. as **anicca** (adj.; aniccaṃ nt. n.) unstable, impermanent, inconstant; (nt.) evanescence, inconstancy, impermanence. — The emphatic assertion of impermanence (continuous change of condition) is a prominent axiom of the Dhamma, & the realization of the evanescent character of all things mental or material is one of the primary conditions of attaining right knowledge (: anicca-saññaṃ manasikaroti to ponder over the idea of impermanence S ii.47; iii.155; v.132; Ps ii.48 sq., 100; PvA 62 etc. — kāye anicc' ânupassin realizing the impermanence of the body (together with vayânupassin & nirodha°) S iv.211; v.324, 345; Ps ii.37, 45 sq., 241 sq. See anupassanā). In this import anicca occurs in many combinations of similar terms, all characterising change, its consequences & its meaning, esp. in the famous triad "**aniccaṃ dukkhaṃ anattā**" (see dukkha ii.2), e. g. S iii.41, 67, 180; iv.28 (sabbaṃ), 85 sq., 106 sq.; 133 sq. Thus anicca addhuva appāyuka cavanadhamma D i.21. anicca+dukkha S ii.53 (yad aniccaṃ taṃ dukkhaṃ); iv.28, 31, v.345; A iv.52 (anicce dukkhasaññā); M i.500 (+roga etc.); Nd[2] 214 (id. cp. roga). anicca dukkha vipariṇāmadhamma (of kāmā) D i.36. aniccasaññī anattasaññī A iv.353; etc. — Opposed to this ever-fluctuating impermanence is Nibbāna (q. v.), which is therefore marked with the attributes of constancy & stableness (cp. dhuva, sassata amata, vipariṇāma). — See further for ref. S ii.244 sq. (saḷāyatanaṃ a.), 248 (dhātuyo); iii.102 (rūpa etc.); iv.131, 151; A ii.33, 52; v.187 sq., 343 sq.; Sn 805; Ps i.191; ii.28 sq., 80, 106; Vbh 12 (rūpa etc.), 70 (dvādasâyatanāni), 319 (viññāṇā), 324 (khandhā), 373; PvA 60 (=ittara).

-kālaṃ (adv.) constantly Nd[2] 345; **-dāna** a perpetual gift D i.144 (cp. DA i.302); **-bhatta** a continuous food-supply (for the bhikkhus) J i.178; VvA 92; PvA 54; **-bhattika** one who enjoys a continuous supply of food (as charity) Vin ii.78; iii.237 (-dhuva-bhattika); iv.271; **-saññā** (& adj. **saññin**) the consciousness or idea of permanence (adj. having etc.) A ii.52; iii.79, 334; iv.13, 145 sq.; Nett 27; **-sīla** the uninterrupted observance of good conduct VvA 72; PvA 256.

Niccatā (f.) [abstr. to nicca] continuity, permanence, only as **a°** changeableness, impermanence S i.61, 204; iii.43; iv.142 sq., 216, 325.

Niccatta (nt.)=niccatā Vism 509.

Niccamma [Sk. niścarman, nis+camma] without skin, excoriated, in °**ṃ karoti** to flog skinless, to beat the skin off J iii.281. **niccamma-gāvī** "a skinless cow," used in a well-known simile at S ii.99, referred to at Vism 341 & 463.

Niccala (adj.) [Sk. niścala, nis+cala] motionless J iv.2; PvA 95.

Niccittaka (adj.) [Sk. niścitta, nis+citta (ka)] thoughtless J ii.298.

Niccola (adj.) [nis-cola] without dress, naked PvA 32 (=nagga).

Nicchanda (adj.) [nis+chanda] without desire or excitement J i.7.

Nicchaya [Sk. niścaya, nis+caya of cināti] discrimination, conviction, certainty; resolution, determination J i.441 (°mitta a firm friend); DhsA 133 (adhimokkha=its

paccupaṭṭhāna); SnA 60 (daḷha° adj. of firm resolution). See vi°.

Niccharaṇa (nt.) [fr. niccharati] emanation, sending out, expansion, efflux Vism 303.

Niccharati [Sk. niścarati, nis+carati] to go out or forth from, to rise, sound forth, come out It 75 (devasadda); Vv 38[2]; J 1.53, 176; DhA 1.389; VvA 12, 37 (saddā). — Caus. **nicchāreti** to make come out from, to let go forth, get rid of, emit, utter, give out D 1.53 (anattamanavācam a° not utter a word of discontent); J III.127; V.416 (madhurassaraṇ); Pug 33; Miln 259 (garahaṇ); Dāvs 1.28 (vācaṇ).

Nicchāta [Sk. *niḥpsāta, nis+chāta] having no hunger, being without cravings, stilled, satisfied. Ep. of an Arahant always in comb[n] with **nibbuta** or **parinibbuta**: S III.26 (taṇhaṇ abbuyha); IV.204 (vedanānaṇ khayā); M 1.341; 412, A IV.410; V.65 (sītibhūta); Sn 707 (anicca), 735, 758; It 48 (esanānaṇ khayā); Th 2, 132 (abbūḷhasalla). — Expl[d] at Ps II.243 by nekkhammena kāmacchandato n.; arahattamaggena sabbakilesehi n. muccati.

Nicchādeti see nicchodeti.

Nicchāreti Caus. of niccharati, q.

Nicchita (adj.) [Sk. niścita, nis+cita, see nicchināti] determined, convinced Mhvs 7, 19.

Nicchināti [Sk. niścinoti, nis+cināti] to discriminate, consider, investigate, ascertain; pot. **niccheyya** Sn 785 (expl[d] by nicchinitvā vinicchinitvā etc. Nd[1] 76); Dh 256 (gloss K vinicchaye). — pp. **nicchita**.

Nicchuddha (adj.) [Sk. niḥkṣubdha, nis+chuddha, see nicchubhati] thrown out J III.99 (=nibbāpita, nikkhāmita); Miln 130.

Nicchubhati [Sk. *niḥkṣubhati, nis+khubhati or chubhati, cp. chuddha & khobha, also nicchodeti & upacchubhati and see Trenckner, Miln pp. 423, 424] to throw out J III.512 (=nīharati Com.; v. l. nicchurāti); Miln 187. — pp. nicchuddha q. v.

Nicchubhana (nt.) [see nicchubhati] throwing out, ejection, being an outcaste Miln 357.

Nicchodeti (& v. l. **nicchādeti**) [shows a confusion of two roots, which are both of Prk. origin, viz. **chaḍḍ** & **choṭ**, the former = P. chaḍḍeti, the latter = Sk. kṣodayati or BSk. chorayati, Apabhraṇśa chollai; with which cp. P. chuddha] to shake or throw about, only in phrase **odhunāti nidhunāti nicchodeti** at S III.155 = M 1.230 = 374 = A III.365, where S has correct reading (v. l. °choṭeti); M has °chādeti (v. l. °chodeti); A has °chedeti (v. l. °choreti, °chāreti; gloss nippoṭeti). The C. on A III.365 has: **nicchedetī** ti bāhāya vā rukkhe vā paharati. — nicchedeti (**chid**) is pardonable because of Prk. chollai "to cut." Cp. also nicchubhati with v. l. BB nicchurāti. For sound change P. ch > Sk. **kṣ** cp. P. chamā > kṣāra, chārikā > kṣāra, churikā > kṣurikā etc.

Nija (adj.) [Sk. nija, wth dial. j. for nitya = P. nicca] own Dāvs II.68. Cp. niya.

Nijana (nt.) [fr. **nij**] washing, cleansing Vism 342 (v. l. nijj°).

Nijigiṇsati [Sk. nijigīṣati, ni+jigiṇsati] to desire ardently, to covet DA 1.92 (= maggeti pariyesati).

Nijigiṇsanatā (f.) [fr. last] covetousness Vism 23 sq. (defined), 29 (id. = magganā), referring to Vbh 353, where T has jigiṇsanatā, with v. l. nijigīsanatā.

Nijigiṇsitar (n. adj.) [n. ag. fr. prec.] one who desires ardently, covetous, rapacious D 1.8 (lābhaṇ) A III.111 (id.).

Nijjaṭa (adj.) [Sk. *nirjaṭa, nis+jaṭa, adj. to jaṭā] disentangled J 1.187; Miln 3.

Nijjara (adj.) [Sk. nirjara in diff. meaning, P. nis functioning as emphatic pref.; nis+jara] causing to decay, destroying, annihilating; f. °ā decay, destruction, death S IV.339; A 1.221; II.198; V.215 sq. (dasa-n-vatthūni); Ps 1.5 (id.).

Nijjareti [Sk. nir-jārayati; nis+jarati[1]] to destroy, annihilate, cause to cease or exist M 1.93; Th 2, 431 (nijjaressāmi = jīrāpassāmi vināpessāmi ThA 269).

Nijjāleti [nis+jāleti] to make an end to a blaze, to extinguish, to put out J VI.495 (aggiṇ).

Nijjiṇṇa (adj.) [Sk. nirjīrṇa, nis+jiṇṇa] destroyed, overcome, exhausted, finished, dead D 1.96; M II.217 = A 1.221 (vedanākkhayā sabbaṇ dukkhaṇ n. bhavissati); M 1.93; A V.215 sq.; Nett 51.

Nijjita (adj.) [Sk. nirjita, nis+jita] unvanquished Miln 192 (°kammasūrā), 332 (°vijita-saṅgāma); Sdhp 360.

Nijjīvata (adj.) [Sk. nirjīvita, nis+jīva[1]] lifeless, soulless DhsA 38; Miln 413.

Nijjhatta (adj.) [pp. of nijjhāpeti, *Sk. nidhyapta or nidhyāpita] satisfied, pacified, appeased J VI.414 (=khamāpita Com.); Vv 63[19] (=nijjhāpita VvA 265); Miln 209. See also paṭi°.

Nijjhatti (f.) [abstr. to nijjhatta, cp. BSk. nidhyapti, formation like P. ñatti > Sk. jñapti] conviction, understanding, realization; favourable disposition, satisfaction M 1.320; A IV.223; Ps II.171, 176; Miln 210.

Nijjhāna[1] (nt.) [*Sk. nidhyāna, ni+jhāna[1]] understanding, insight, perception, comprehension; favour, indulgence (=nijjhāpana), pleasure, delight J VI.207. Often as °ṇ **khamati**: to be pleased with, to find pleasure in: S III.225, 228; M 1.133, 480; Vv 84[17]. Thus also diṭṭhinijjhāna-kkhanti delighting in speculation A 1.189 sq.; II.191. Cp. upa°.

Nijjhāna[2] (nt.) [nis+jhāna[2]] conflagration, in anto° = nijjhāyana PvA 18 (cittasantāpa+ in expl[n] of soka).

Nijjhāpana (nt.) [Sk. *nidhyāpana, ni+jhāpana, Caus. to jhāpeti] favourable disposition, kindness, indulgence J IV.495 (°ṇ karoti = khamāpeti Com.; text reads nijjhapana).

Nijjhāpaya (adj.) [Sk. *ni-dhyāpya, to nijjhāpeti] to be discriminated or understood, in **dun**° hard to . . . Miln 141 (pañha).

Nijjhāpeti [Sk. nidhāyayati, ni+jhāpeti, Caus. to jhāyati[1]; cp. Sk. nididhyāsate] to make favourably disposed, to win somebody's affection, or favour, to gain over Vin II.96; M 1.321; J IV.108; 414, 495; VI.516; Miln 264; VvA 265 (nijjhāpita = nijjhatta).

Nijjhāma (adj. n.) [Sk. niḥkṣāma, cp. niḥksīṇa, nis+jhāma of jhāyati[2] = Sk. kṣāyati] burning away, wasting away, consuming or consumed A 1.295; Nett 77, 95 paṭipadā.

-taṇha (adj.) of consuming thirst, very thirsty J I.44; **-taṇhika** = °taṇha denoting a class of Petas (q. v.) Miln 294, 303, 357.

Nijjhāyati[1] [Sk. nidhyāyati, ni+jhāyati[1]] to meditate, reflect, think S III.140 sq. (+passati, cp. jānāti), 157; M 1.334 (jhāyati n. apajjhāyati); III.14 (id.). Cp. upa°

Nijjhāyati[2] [ni+jhāyati[2]] to be consumed (by sorrow), to fret Nd[1] 433.

Nijjhāyana (nt.) [Sk. *niḥkṣāyana, nis+jhāyana of jhāyati[2]] burning away, consumption; fig. remorse, mortification in anto° J 1.168 (cp. nijjhāna[2]).

Niṭṭha (adj.) [Sk. niṣṭha, ni+°tha; cp. niṭṭhā[1]] dependent on, resting on, intent upon S III.13 (accanta°); Nd[1] 263 (rūpa°).

Niṭṭhā[1] (f.) [Sk. niṣṭhā; ni+ṭhā, abstr. of adj.-suff. °ṭha] basis, foundation, familiarity with Sn 864 (expl. SnA 551 by samiddhi, but see Nd[1] 263).

Niṭṭhā[2] (f.) [Vedic niṣṭhā (niḥṣṭhā), nis+ṭhā from °ṭha] end, conclusion; perfection, height, summit; object, aim Vin I.255; S II.186; A I.279 (object); Ps I.161. **niṭṭhaṃ gacchati** to come to an end; fig. to reach perfection, be completed in the faith M I.176; J I.201; Miln 310; freq. in pp. **niṭṭhaṃ gata** (niṭṭhangata) one who has attained perfection (—pabbajitānaṃ arahattaṃ patta) DhA IV.70; S III.99 (a°); A II.175; III.450; V.119 sq.; Dh 351; Ps I.81, 161.

Niṭṭhāti [Sk. niṣṭiṣṭhati, nis+tiṭṭhati, the older *sthāti restored in compn] to be at an end, to be finished J I.220; IV.391; DhA I.393. — pp. niṭṭhita, Caus. **niṭṭhāpeti** (q. v.).

Niṭṭhāna (nt.) [abstr. of niṭṭhāti] being finished, carrying out, execution, performance D I.141; ThA 19 (—avasāya). Cp. san°.

Niṭṭhāpita (& **niṭṭhapita**) [pp. of niṭṭhāpeti] accomplished, performed, carried out J I.86, 172 (°ṭha°), 201

Niṭṭhāpeti [Caus. to niṭṭhāti] to carry out, perform; prepare, make ready, accomplish J I.86, 290; VI.366; DhA III.172. — pp. **niṭṭhāpita** Cp. pari°.

Niṭṭhita (adj.) [Sk. niṣṭhita (niḥṣṭhita), nis+ṭhita, cp. niṭṭhāti] brought or come to an end, finished, accomplished; (made) ready, prepared (i. e. the preparations being finished) Vin I.35; D I.109 (bhattaṃ: the meal is ready); II.127 (id.); J I.255 (id.); J II.48; III.537 (finished); VvA 188; PvA 81; & often at conclusion of books & chapters. aniṭṭhita not completed DhA III.172. — **su°** well finished, nicely got up, accomplished Sn 48, 240. Cp. pari°.

Niṭṭhubhati (& **nuṭṭhubhati** Vin I.271; J I.459; also **niṭṭhuhati**) [Sk. niṣṭhubhati, but in meaning = Sk. niṣṭhīvati, nis+*ṭhīv, **stubh** taking the function of **ṣṭhīv**, since **stubh** itself is represented by thavati & thometi] to spit out, to expectorate Vin I.271 (nuṭṭhuhitvā); II.132 (id.); J II.105, 117 (nuṭṭh°); VI.367; DhA II.36 (niṭṭhuhitvā). pp. **nuṭṭhubhita** Sdhp 121. — Cp. oṭṭhubhati.

Niṭṭhubhana (nt.) [Sk. niṣṭhīvana, see niṭṭhubhati & cp. Prk. niṭṭhuhana] spitting out, spittle J I.47; PvA 80 (=kheḷa, v. l. SS niṭṭhuvana, BB niṭhūna).

Niṭṭhurin (adj.) [Sk. niṣṭhura or niṣṭhūra, ni+thūra = thūla; cp. Prk. niṭṭhura] rough, hard, cruel, merciless Sn 952 (a°; this reading is mentioned as v. l. by Bdhgh at SnA 569, & the reading **anuddharī** given; vv. ll. SS anuṭṭhurī, BB anuṭṭharī, expl[d] as anissukī. Nd[1] 440 however has aniṭṭhurī with expl[n] of nitthuriya as under issā at Vbh 357).

Niṭṭhuriya (nt.) [cp. Sk. niṣṭhuratva] hardness, harshness, roughness Nd[1] 440; Nd[2] 484 (in exegesis of makkha) = Vbh 357.

Niḍḍāyati [Sk. nirdāti, nis+dāyati, cp. Sk. nirdātar weeder] to cut out, to weed D I.231 (niddāyit°); It 56 (as v. l. niddāta for niṇhāta, q. v.); J I.215. Caus. **niḍḍāpeti** to cause to weed, to have weeds dug up Vin II.180.

Niḍḍha (nt.) [Vedic nīḍa resting-place ni+**sad** "sitting down"] nest, place, seat Dh 148 (v. l. niḷa).

Niṇhāta (adj.) [Sk. *niḥsnāta, nis+nahāta] cleansed, purified It 56 (°pāpaka = sinless; with several vv. ll. amongst which niddāta of niḍḍāyati = cleansed of weeds) = Nd[1] 58 (ninhāta°) = Nd[2] 514 (ninhāta, v.l. SS ninnahāta).

Nitamba [Sk. nitamba; etym. unknown] the ridge of a mountain or a glen, gully DA I.209.

Nitammati [Sk. nitāmyati, ni+**tam** as in tama] to become dark, to be exhausted, faint; to be in misery or anxiety J IV.284 (Com.: atikilamati).

Niṭāḷeti [Sk. nitāḍayati, ni+tāḷeti] to knock down, to strike J IV.347.

Nittaṇha (adj.) [BSk. niṣṭṛṣṇa (Divy 210 etc.), nis+taṇhā] free from thirst or desire, desireless PvA 230 (= nirāsa). f. abstr. **nitthaṇhatā** Nett 38.

Nittaddana (better: **nitthaddhana**) (nt.) [Sk. *niṣṭambhana, abstr. fr. ni+thaddha making rigid] paralysing D I.11 (jivhā° = mantena jivhāya thaddhakaraṇa DA I.96; v. l. (gloss) nibandhana).

Nittāreti see nittharati.

Nittiṇa (adj.) [Sk. niṣṭṛṇa, nis+tiṇa] free from grass J III.23.

Nittiṇṇa (pp.) [Sk. nistīrṇa, nis+tiṇṇa] got out of, having crossed or overcome D II.275 (-ogha; v. l. BB nitiṇṇa); Nd[1] 159 (as v. l.; text has nitiṇṇa); Nd[2] 278 (t.). Cp. nittharati.

Nittudana (nt.) [nis+tudana, abstr. fr. tudati; cp. Sk. nistodā] pricking, piercing A I.65 (text: nittuddana); III.403 sq.

Nitteja (adj.) [cp. Sk. nistejas only in meaning 1; nis+teja] 1. without energy Vism 596. — 2. "put out," abashed, put to shame, in °ṃ **karoti** to make blush or put to shame J II.94 (lajjāpeti+).

Nitthanati & **Nitthunati** [Sk. nisstanati "moan out," nis+thaneti & thunati[1]] to moan, groan: (a) °**thanati**: J I.463; II.362; IV.446; V.296; DA I.291. — (b) °**thunati** Vin II.222; J V.295, 389; Vism 311; VvA 224. Cp. nitthuna.

Nitthanana (nt.) [nis+thanana, abstr. to thaneti] groaning, moaning DA I.291 (v. l. BB. °ṭhuna). As **nitthunana** Vism 504.

Nittharaṇa[1] (nt.) [Sk. nistaraṇa, nis+taraṇa, cp. nittharati] getting across, ferrying over, traversing, overcoming S I.193 (oghassa); A II.200 (id.); It 111 (id.); M I.134; J I.48 (loka°); Dāvs II.29 (id.); Vism 32; Sdhp 334 (bhava°), 619 (tiloka°).

Nittharaṇa[2] (nt.) [Sk. nistaraṇa, ni+tharaṇa] "strewing or being strewn down," putting down, carrying, bearing S IV.177 (bhārassa, of a load, cp. nikkhepa); VvA 131 (so read for niddharaṇa, in kuṭumba-bhārassa nsamatthā — able to carry the burden of a household).

Nittharati [Sk. nistarati, nis+tarati[1]] to cross over, get out of, leave behind, get over D I.73 (kantāraṃ). pp. **nittiṇṇa** q. v. Caus. **nitthāreti** to bring through, help over Nd[2] 630 (nittāreti).

Nitthāra [Sk. nistāra; nis+tāra of tarati[1]] passing over, rescue, payment, acquittance, in °ṃ **vattati** to be acquitted, to get off scot-free M I.442 (v. l. netth°, which is the usual form). See **netthāra**.

Nitthuna [Sk. *nis-stanana & nistava to thunati] (a) (of thunati[1]) moan, groan DA I.291 (as v. l. BB for nitthanana) — (b) (of thunati[2]) blame, censure, curse PvA 76 (°ṃ karoti to revile or curse).

Nitthunati etc., see **nitthanati** etc.

Nidassana (nt.) [Sk. nidarśana, ni+dassana] " pointing at " evidence, example, comparison, apposition, attribute, characteristic; sign, term D 1.223 (a° with no attribute); III.217 (id.); S IV.370 (id.); A IV.305 sq. (nīla°, pīta° etc.); Sn 137; Vbh 13, 64, 70 sq. (sa°, a°); VvA 12, 13; PvA 26, 121 (pucchanākāra°) 226 (paccakkhabhūtaṇ n. " sign, token ").

Nidassati v. l. BB at Sn 785 for **nirassati** (q. v.) Nd[1] 76 has nid° in text, nir° as v. l. SS; SnA 522 reads nirassati.

Nidassita (pp.) [see nidasseti] pointed out, defined as, termed Pv I.5[12]; PvA 30.

Nidasseti [Sk. nidarśayati, ni+dasseti] to point out (" down "), explain, show, define VvA 12, 13 (°etabbavacana the word to be compared or defined, correl. to nidassana-vacana). — pp. **nidassita** (q. v.).

Nidahati [Sk. nidadhāti, ni+dahati[1]] to lay down or aside, deposit; accumulate, hoard, bury (a treasure) Vin I.46 (cīvaraṇ); Miln 271; ger. **nidahitvā** PvA 97 (dhanadhaññaṇ) & **nidhāya** Dh 142, 405; Sn 35 (daṇḍaṇ), 394, 629; Nd[2] 348; pres. also **nidheti** KhA 217, 219; fut. **nidhessati** PvA 132. Pass. **nidhīyati** KhA 217. Caus. **nidhāpeti** PvA 130 (bhoge). See also nidāhaka, nidhāna & nidhi; also upanidhāya.

Nidāgha [Sk. nidāgha, fr. nidahati, ni+dahati[2], see ḍahati] heat, summer-heat, summer, drought J I.221 (-samaya dry season); II.80; Vism 259 (°samaya, where KhA 58 reads sarada-samaya); PvA 174 (-kāla summer). fig. J IV.285; V.404; Dāvs II.60.

Nidāna (nt.) [Sk. nidāna, ni+*dāna of **dā**, dyati to bind, cp. Gr. δέσμα, δῆμα (fetter) & see dāma] (a) (n.) tying down to; ground (lit. or fig.), foundation, occasion; source, origin, cause; reason, reference, subject (" sujet ") M I.261; A I.134 sq.; 263 sq., 338; II.196; IV.128 sq.; Dhs 1059 (dukkha°, source of pain), 1136; Nett 3, 32; Miln 272 (of disease: pathology, ætiology), 344 (°paṭhanakusala, of lawyers); PvA 132, 253. — (b) (adj.-°) founded on, caused by, originating in, relating to S V.213 sq. (a° & sa°); A I.82 (id.); Sn 271 (ito°), 866 (kuto°), 1050 (upadhi°=hetuka, paccayā, kāraṇā Nd[2] 346); 872 (icchā°) etc.; VvA 117 (vimānāni Rājagaha° playing at or referring to R.). — (c) **nidānaṇ** (acc. as adv.) by means of, in consequence of, through, usually with tato° through this, yato° through which D I.52, 73; M I.112; Pv IV.1[61] (through whom=yaṇ nimittaṇ PvA 242); PvA 281; ito° by this Nd[2] 291[2].

Nidāhaka (adj.) [fr. nidahati] one who puts away, one who has the office of keeper or warder (of robes: cīvara°) Vin I.283.

Nidda (nt.) [nis+dara, see darī] a cave Nd[1] 23 (Ep. of kāya).

Niddanta [so read for niddanna, v. l. niddhā=niddā; cp. supinanta] =niddā J VI.294.

Niddaya (adj.) [Sk. nirdaya, nis+dayā (adj.)] merciless, pitiless, cruel Sdhp 143, 159.

Niddara (adj.) [nis+dara] free from fear, pain or anguish Dh 205=Sn 257 (expl[d] at DhA III.269 by rāgadarathānaṇ abhāvena n.; at SnA 299 by kilesapariḷāhābhāvena n.).

Niddasa see **niddesa.**

Niddā (f.) [Vedic nidrā, ni+**drā** in Sk. drāti, drāyate, Idg. ***dorē**; cp. Gr. (hom.) ἔδραθον, Lat. dormio] sleep A II.48, 50; III.251; Sn 926 (opp. jāgariyā), 942 (see expl[n] at Nd[1] 423); J I.61, 192; II.128. — **niddaṇ okkamati** to fall asleep Vin I.15 (niddā?); J III.538; IV.1; DhA 1.9; VvA 65; PvA 47; °ṇ **upagacchati** id. PvA 43, 105, 128.

-ārāma fond of sleep, slothful, sluggish It 72 (+kammārāma, bhassarata); **-ārāmatā** fondness of sleep, laziness, sluggishness A III.116, 293 sq., 309 sq.; IV.25 (+kamm°, bhass°); V.164; **-sīlin** of drowsy habits, slothful, sleepy Sn 96.

Niddāna (nt.) [Sk. *nirdāna, nis+dāna of dayati[2], Sk. dāti, cp. dātta] cutting off, mowing, destroying Sn 78 (=chedana lunana uppāṭaṇa SnA 148)=S I.172; *K.S.* I.319, cp. niḍḍāyati.

Niddāyati [Denom. fr. niddā] to sleep D I.231; J I.192, 266; II.103; V.68, 382; DhA III.175; SnA 169.

Niddāyitar [n. ag. fr. niddāyati] a sleepy person Dh 325.

Niddiṭṭha (pp.) [see niddisati] expressed, explained, designated Miln 3; DhsA 57; Vism 528; VvA 13.

Niddisati (& **niddissati**) [Sk. nir-diśati, nis+disati, cp. Lat. distinguo] to distinguish, point out, explain, designate, define, express, to mean It 122=Nd[2] 276[f]; Miln 123, 345; DhsA 57; DhA II.59; PvA 87, 217 (°itvā); aor. niddisi DhsA 57; SnA 61. — grd. **niddisitabba** DhsA 56; Nett 96. Pass. **niddissīyati** PvA 163. — pp. **niddiṭṭha** (q. v.).

Niddukkha (adj.) [nis+dukkha] without fault or evil J III.443 (in expl[n] of anīgha); PvA 230 (id.); (in expl[n] of mārisa) *K.S.* (S.A.) 1, 2, *n.* 1.

Niddesa [Sk. nirdeśa, fr. niddisati, cp. desa, desaka etc.] 1. description, attribute, distinction PvA 7 (ukkaṭṭha°); °**vatthu** object of distinction or praise D III.253=A IV.15 (where reading is **niddasa**, which also as v. l. at D III.253 & Ps I.5). — 2. descriptive exposition, analytic explanation by way of question & answer, interpretation, exegesis Vin V.114 (sa°); Nett 4, 8, 38 sq.; Vism 26; DhsA 54; VvA 78; PvA 71, 147. — 3. N. of an old commentary (ascribed to Sāriputta) on parts of the Sutta Nipāta (Aṭṭhaka-vagga, interpreted in the Mahā-Niddesa; Pārāyana-vagga and, as a sort of appendix, the Khaggavisāṇa-sutta, interpreted in the Culla-Niddesa); as one of the canonical texts included in the Khuddaka Nikāya; editions in *P.T.S.* Quoted often in the Visuddhimagga, e. g. p. 140, 208 sq. etc.

Niddosa[1] (adj.) [Sk. nirdoṣa, nis+dosa[1]] faultless, pure, undefiled Sn 476; DhsA 2; PvA 189 (=viraja); DhA I.41.

Niddosa[2] (adj.) [Sk. nirdveṣa, nis+dosa[2]] free from hatred J IV.10 (su°; Com. " adussanavasena," foll. upon sunikkodha).

Niddhana (adj.) [nis+dhana] without property, poor J V.447.

Niddhanta (adj.) [pp. of niddhamati, nis+dhanta, q. v.] blown off, removed, cleaned, purified A I.254 (jātarūpa " loitered," cp. niddhota); Sn 56 (°kasāva-moha; Com. vijahati); Dh 236 (°mala, malānaṇ nīhaṭatāya DhA III.336); Nd[2] 347 (=vanta & pahīna); J VI.218 (of hair; Com. expl[s] siniddharutā, v. l. BB siniddha-anta, thus meant for Sk. snigdhānta).

Niddhamati [in form=Sk. nirdhmāti, nis+dhamati, but in meaning the verb, as well as its derivations, are influenced by both meanings of niddhāvati (dhāvati[1] & [2]): see niddhāpeti, niddhamana, & niddhovati] to blow away, blow off; to clean, cleanse, purify; to throw out, eject, remove Sn 281=Miln 414 (kāraṇḍavaṇ); Sn 282 (°itvā pāpicche), 962 (malaṇ=pajahati (Nd[1] 478); Dh 239 (id.); Miln 43. — pp. **niddhanta**).

Niddhamana (nt.) [of niddhamati or=*nirdhāvana=°dhovana to dhāvati[2]] drainage, drain, canal Vin II.120 (udaka°; dhovituṇ immediately preceding); J I.175, 409, 425; III.415; IV.28; V.21 (udaka°); DhA II.37.

Niddhamanā (f.) [either to niddhamati or to niddhāpeti] throwing out, ejection, expulsion J v.233 (=nikkaḍḍhanā Com.).

Niddharaṇa (nt.) not with Hardy (Index VvA)=Sk. nirdhāraṇa (estimation), but to be read as **nittharaṇa** (see nittharaṇa[2]).

Niddhāpita (adj.) [pp. of niddhāpeti, q. v.] thrown out J III.99 (v. l. for nibbāpita).

Niddhāpeti [Sk. nirdhāvayati, nis+dhāveti (dhāpeti), Caus. of dhāvati[1]; may also stand for niddhamāpeti, Caus. fr. niddhamati, cp. contamination niddhāmase at J IV.48, unless misread for niddhāpaye, as v. l. BB bears out] to throw out, chase away, expel J IV.41 (niddhāpayiṃsu), 48 (? for niddhāmase). pp. **niddhāpita.**

Niddhāmase at J IV.48 should probably be read niddhāpaye (as v. l. BB), q. v.

Niddhunāti [Sk. nirdhunoti, nis+dhunāti] to shake off S III.155; A III.365 (odhunāti+; spelt nidhunāti); M I.229; Th 1, 416; PvA 256 (=odhunāti).

Niddhuniya (?) (nt.) [=Sk. nihnuvana fr. nihnute with diff. derivation] hypocrisy Pug 18 (=makkha); cp. *J.P.T.S.* 1884, 83.

Niddhūpana (adj.) [nir+dhūpana] unscented J VI.21 (udaka).

Niddhota (adj.) [nis+dhota; pp. of niddhovati] washed, cleansed, purified Dāvs v.63 (°rūpiya; cp. niddhanta).

Niddhovati [Sk. nirdhāvati, nis+dhovati, cp. niddhamati] to wash off, clean, purify A I.253 (jātarūpaṃ, immediately followed by niddhanta). pp. **niddhota.**

Nidhāna (nt.) [Vedic nidhāna, see nidahati] laying down, depositing, keeping; receptacle; accumulation (hidden) treasure J IV.280 (nidhi°); PvA 7 (udaka-dāna-nīharaṇa-n°), 97 (n-gata dhana=hoarded, accumulated), 132 (°ṃ nidhessāmi gather a treasure); DhsA 405 (°kkhama).

Nidhānavant (adj.) forming or having a receptacle, worth treasuring or saving D I.4 (=hadaye nidhātabba-yuttavāca DA I.76).

Nidhāpeti, Nidhāya & **Nidhīyati,** see nidahati.

Nidhi [Vedic nidhi, ni+**dhā,** see nidahati] 1. "setting down," receptacle; (hidden) treasure Sn 285 (brahma n.); Dh 76; Kh VIII.2 (see KhA 217 sq.: nidhīyatī ti nidhi, def. of n.), 9 (acorâharaṇo nidhi cp. "treasures in heaven, where thieves do not steal" Matt. 6, 20); Sdhp 528, 588. — 2. "putting on," a cloak J VI.79 (expl[d] as vākacīra-nivāsanaṃ=a bark dress). Cp. sannidhi.

-kumbhī a treasure-pot, a treasure hidden in a pot =a hidden treasure DhA II.107; IV.208; **-nidhāna** laying up treasures, burying a treasure J IV.280; **-mukha** an excellent treasure A V.346.

Nidhura see nīdhura.

Nidheti see nidahati.

Nindati [Sk. nindati, **nid** as in Gr. ὄνειδος (blame), Lith. naids (hatred), Goth. naitjan (to rail or blaspheme), Ohg. neizzan (to plague); cp. Goth. neiþ=Ohg. nīd (envy)] to blame, find fault with, censure A II.3; V.171, 174; Sn 658; J VI.63; Dh 227; inf. ninditun Dh 230; grd. nindanīya SnA 477. pp. nindita (q. v.); cp. also nindiya.

Nindana (nt.) [abstr. fr. nindati] blaming, reviling, finding DhA III.328.

Nindā (f.) [cp. Sk. nindā, to nindati] blame, reproach, fault-finding, fault, disgrace S III.73; A II.188; IV.157 sq.; M I.362; Sn 213 (+pasaṃsā blame & praise); Dh 81 (id.); Sn 826, 895, 928; Dh 143, 309; Nd[1] 165, 306, 384; DhA II.148. — In comp[n] **nindi°** see **anindi°.**

Nindita (adj.) [pp. of nindati] blamed, reproved, reviled; faulty, blameworthy Dh 228; Pv II.3[34] (a° blameless=agarahita pasaṃsa PvA 89); Sdhp 254, 361. — **anindita** J IV.106 (°angin).

Nindiya (adj.) [Sk. nindya, orig. grd. of nindati] blameable, faulty, blameworthy Sn 658 (=nindanīya SnA 477); Nett 132. pi nindiyā at PvA 23 is to be read as pīṇitindriyā.

Ninna (adj.-n.) [Vedic nimna, der. fr. **ni** down, prob. comb[d] with °na of **nam** to bend, thus meaning "bent down," cp. unna & panna] 1. (adj.) bent down (cp. ninnata), low-lying, deep, low, sunken J II.3 (magga); PvA 29 (bhūmibhāga), 132 (ṭhāṇa); esp. freq. as -°: bent on, inclining to, leading to, aiming at, flowing into etc. Often comb[d] with similar expressions in chain **taccarita tabbahula taggaruka tanninna tapporaṇa tappabbhāra tadādhimutta** (with variation nibbāna°, viveka° etc. for tad°): Nd[2] under tad; J II.15; Ps II.197; — Vin II.237 – A IV.198 (samuddo anupubba° etc.); A IV.224 (viveka°); V.175 (id.); M I.493 (Nibbāna°). Similarly: samudda° Gangā M I.493; nekkhamma° J I.45 (V.258); samādhi° Miln 38. — 2. (acc. as adv.) downward: ninnaṃ pavattati to flow downward M I.117; Pv I.5[7]; ninnagata running down Miln 259 (udaka); ninnaga Dāvs IV.28. — 3. (nt.) low land, low ground, plain (opp. thala elevation, plateau): usually with ref. to a raincloud flooding the low country Sn 30 (mahamegho °ṃ pūrayaṃto); SnA 42 (=pallala); It 66 (megho °ṃ pūreti); Pv II.9[45] (megho °ṃ paripūrayanto).

-unnata low lying & elevated Miln 349 (desabhāga).

Ninnata (adj.) [ni+nata] bent down, bent upon, in **ninnatattā** (fem. abstr.) aim, purpose (?) DhsA 39 (is the reading correct ?).

Ninnāda (& **Ninmāda** Miln, Dāvs) [Sk. **ninmāda,** ni+nāda] sounding forth, sound, tune, melody A II.117 (°sadda); J VI.43; VvA 161; Miln 148; Dāvs V.31.

Ninnādin (adj.) [fr. ninnāda] sounding (loud), resonant (of a beautiful voice) D II.211 (cp. aṭṭhanga brahmassara & bindu).

Ninnāmin (adj.) [fr. ni+**nam**] bending downwards, descending A IV.237.

Ninnāmeti [Caus. of ni+namati] to bend down, put out (the tongue) D I.106 (jivhaṃ=nīharati DA I.276); J I.163, 164; cp. Divy 7, 71 (nirṇāmayati).

Ninnīta (adj.) [pp. of ninneti] lead down, lead away; drained, purified, free from (°-) A I.254 (ninnīta-kasāva of gold: free fr. dross).

Ninnetar [n. ag. to ni-nayati=Sk. *ninayitṛ, cp. netar] one who leads down to, one who disposes of (c. gen.), bringer of, giver, usually in phrase atthassa n. (bringer of good: "Heilbringer") of the Buddha S IV.94; M I.111; A V.226 sq., 256 sq.; Ps II.194.

Ninneti [Sk. ninayati, ni+nayati] to lead down, lead away; drain, (udakaṃ), desiccate Vin II.180. — pp. **ninnīta,** q. v.

Ninhāta see niṇhāta.

Nipa at J V.6 read as **nīpa.**

Nipaka (adj.) [cp. BSk. nipaka chief, fr. Sk. nipa, chief, master] intelligent, clever, prudent, wise S I.13, 52, 187; M I.339; A I.165 (+jhāyin); III.24, 138; Sn 45≈Dh

328≈DhA 1.62; Sn 283, 962, 1038; Nd² 349 (–jatimā) =Nd¹ 478; Bu 1.49; Vbh 426; Miln 34, 342, 411; Vism 3 (defⁿ).

Nipakka at Vin 1.200 read **nippakka.**

Nipacc-ākāra [nipacca, ger. of nipatati+ākāra] obedience, humbleness, service S 1.178; v.233; A v.66; J 1.232, iv.133; VvA 22, 320; PvA 12.

Nipacca-vādin (adj.) [nipacca, ger. of nipāteti+vādin] speaking hurtfully Sn 217 (=dāyakaṃ nipātetvā appiyavacanāni vattā SnA 272).

Nipajjati [Sk. nipadyate, ni+pajjati] to lie down (to sleep) D 1.246; A iv.332; J 1.150; DhA 1.40; PvA 280; aor. **nipajji** J 1.279; ii.154; iii.83; VvA 75, 76; PvA 74, 75, 93; ger. **nipajja** J 1.7 (v.44: °ṭṭhānacankama). — Caus. **nipajjāpeti** to lay down, deposit J 1.50, 253, 267; iii.26, 188; DhA 1.50; VvA 76 (°etvā rakkhāpetha). Cp. abhi°.

Nipatati [Sk. nipatati, ni+patati] 1. (instr.) to fall down, fly down, descend, go out Vin ii.192 (Bhagavato pādesu sirasā n. bending his head at the feet of Bh.); PvA 60 (id.); J 1.278; v.407 (nippatissāmi=nikkhamissāmi Com.) Pv ii.8⁹ (v. l. BB parivisayītvā) nikkhamitva PvA 109 (cp. nippatati). — 2. (trs.) to bring together, to convene, in nipatāmase (pres. subj.) "shall we convene?" J iv.361. See also nipadāmase. – Cp. abhi°, san°.

Nipadāmase at J iii.120 is an old misreading & is to be corrected into **nipatāmase** (=let us gather, bring together=dedicate), unless it be read as **nipphadāmase** (=do, set forth, prepare, give), in spite of Com. explⁿ p. 121: nikārapakārā (=nipaccakārā?) upasaggā (upasajja?) dāmase (**dā**) ti attho; endorsed by Müller, *P.G.* p. 97 & Kern, *Toev.* p. 175. It cannot be ni+pa+dāmase, since **ni** is *never* used as secondary (modifying) verb-component (see ni° A 2), & Bdhgh's explⁿ is popular etym. Cp. nipatāmase at J iv.361 (see nipatati).

Nipanna (adj.) [pp. of nipajjati] lying down J 1.151, 279; ii.103; iii.276 (°kāle while he was asleep), iv.167; PvA 43, 75, 265 (spelt nippanna, opp. nikujja).

Nipannaka (adj.) =nipanna Ps ii.209; J 1.151.

Nipalāvita (pp.) (Com. reading for vipalāvita text) [Sk. viplāvita, see plavati] made to swim, immersed, thrown into water J 1.326.

Nipāka (adj.) [Sk. nipāka, ni+pāka (pacati)] full grown, fully developed, in full strength J vi.327 (of a tree).

Nipāta [Sk. nipāta, ni+pāta, of nipatati] 1. falling down Dh 121 (udabindu°); VvA 279 (diṭṭhi°, a glance); PvA 45 (asa°). — 2. descending M 1.453. — 3. a particle, the gram. term for adverbs, conjunctions & interjections J v.243 (assu); PvA 11 (mā), 26 (vo), 40 (taṃ), 50 (ca). — 4. a section of a book (see next). Cp. vi°, san°

Nipātaka (adj.) [to nipāta] divided into sections or chapters Dpvs iv.16.

Nipātana (nt.) [to nipatati] 1. falling upon DhA 1.295. — 2. going to bed VvA 71 (pacchā° opp. pubbuṭṭhāna). Cp. nipātin.

Nipātin (adj.) [to nipatati] 1. falling or flying down, chancing upon Dh 35, 36 (yatthakāma° cittaṃ=yattha yattha icchati tattha tatth' eva nipatati DhA 1.295). — 2. going to bed D 1.60 (pacchā° going to bed late). — Cp. abhi°.

Nipāteti [ni+Caus. of patati] to let fall, throw down into (c. loc.); bring to fall, injure; fig. cast upon, charge with D 1.91; M 1.453 (ayokaṭāhe); J iii.359; SnA 272; PvA 152 (bhūmiyaṃ). pp. **nipātita** corrupt, evil, wicked Vin ii.182 (caṇḍa+; text nippātita, v. l. nipphātita).

Nipuṇa (adj.) [Sk. nipuṇa, dial. for nipṛṇa, to pṛṇoti, **pṛ**] clever, skilful, accomplished; fine, subtle, abstruse D 1.26≈(n. gambhīra dhamma), 162 (paṇḍita+); M 1.487 (dhamma); S 1.33; iv.369; A iii.78; Sn 1126 (=gambhīra duddasa etc. Nd² 350); Vbh 426; Miln 233, 276; DA 1.117; VvA 73 (ariyasaccesu kusala+), 232; PvA 1, 16. Cp. abhinipuṇa.

Nippakāra (adj.) [nis+pakāra 2] of no flavour, tasteless, useless J 1.340.

Nippakka (adj.) [nis+pakka] boiled, infused Vin 1.200.

Nippajjati & **Nipphajjati** [Sk. niṣpadyate, nis+pajjati] to be produced, be accomplished, spring forth, ripen, result, happen DhA ii.4 (pph); PvA 19 (=upakappati), 71 (phalaṃ ijjhati n.), 120 (id.). pp. **nipphanna.** See also nipphādeti & nipphatti etc.; cp. also abhi°.

Nippaññā (adj.) [nis+paññā] unwise, foolish PvA 40, 41 (=dummati).

Nippatati & **Nipphatati** [nis+patati] to fall out; rush out, come forth, go out from (c. abl.) Vin ii.151 (nipphaṭati, v. l. nippaṭati); J v.467 (=nikkhamati Com.; or is it nipatati?). — ger. **nippacca** (cp. BSk. nirpatya AvŚ 1.209).

Nippatta (adj.) [nis+patta] 1. without wings, plucked (of a bird) Vin iv.259. — 2. without leaves J iii.496 (=patita-patta); SnA 117 (°puppha). — *Note* nippatta at Dhs 1035 is to be read as **nibbatta.**

Nippatti see **nipphatti.**

Nippadā (?) at S 1.225 read nipphadā (q. v.).

Nippadesa [Sk. *niṣpradesa, nis+padesa] only in instr. & abl. =separately DhsA 2, 30, 37, 297.

Nippanna see nipanna & nipphanna.

Nippapañca (adj.) [nis+papañca] free from diffuseness S iv.370; Dh 254 (Tathāgata); °**ārāma** not fond of delay M 1.65 (Neumann trsl. 1.119: "dem keine Sonderheit behagt"); A iii.431; iv.229 sq.; Miln 262.

Nippabha (adj.) [nis+prabhā] without splendour J ii.415; Miln 102.

Nippariyāya [nis+pariyāya] 1. without distinction or difference, absence of explanation or demonstration DhsA 317 (°ena not figuratively), 403 (°desanā); VvA 320. — 2. unchangeable, not to be turned Miln 113, 123, 212.

Nippalāpa (adj.) [nis+palāpa] free from prattle or talk, not talking A ii.183 (apalāpa+; v. l. °palāsa).

Nippalibodha (adj.) [nis+palibodha] without hindrances, unobstructed Miln 11.

Nippādeti see **nipphādeti.**

Nippāpa (adj.) [nis+pāpa] free from sin Sn 257=Dh 205.

Nippītika (adj.) [Sk. *niṣpaitṛka=fatherless or *niṣprītika?] a bastard J 1.133 (v. l. nippītika q. v.).

Nippipāsa (adj.) [nis+pipāsā] without thirst or desire Sn 56; Nd² 351.

Nippītika (adj.) [nis+pīti+ka] 1. free from (feelings of) enjoyment (characteristic of 3rd jhāna, q. v.) D 1.75; A 1.81. — 2. being unloved, a foster child etc. (?) see **nippitika.**

Nippīḷana (nt.) [nis+pīḷana] squeezing, pressing; a blow J III.160. Cp. abhinippīḷanā.

Nippīḷeti [nis+pīleti] to squeeze, press, clench, urge J I.63, 223. Pass. **nippīḷiyati**, only in ppr. **nippīḷiyamāna** being urged Vin II.303; VvA 138; PvA 31, 192. Cp. abhi°.

Nippurisa (adj.) [nis+purisa] 1. without men PvA 177. — 2. without men, executed by females (female devas) only (of turiyā – a female orchestra) Vin I.15; D II.21; J V.506. Cp. M Vastu III.165 (niṣpuruṣena nāṭakena) & AvŚ I.321 (niṣpuruṣena tūryeṇa; see also note in Index p. 229), whereas Divy 3 (see Index) has niṣparuṣa (soft), with v. l. niṣpuruṣa.

Nippesika [cp. Sk. niṣpeṣa clashing against, bounce, shock, niṣ+**piṣ**] one who performs jugglery, a juggler D I.8 (=nippeso sīlaṃ etesan ti DA.I.91); A III.111

Nippesikatā (f.) [abstr. fr. prec.] jugglery, trickery (cp. Kern, *Toev.* p. 176) Vbh 353 (expl^{d} at Vism 29); Miln 383.

Nippothana (nt.) [nis+pothana of **puth** to crush] crushing, beating, destroying SnA 390.

Nipphajjati see nippajjati.

Nipphajjana (nt.) (or °nā f. ?) [n. abstr. fr. nipp(h)ajjati] resulting, procedure, achievement, plot J IV.83.

Nipphatti (f.) [cp. Sk. niṣpatti] result, accomplishment, effect, end, completion, perfection J I.56, 335 (of dreams), 343, 456; IV.137 (sippe); VI.36; VvA 138 (sippa°); DhA II.6 (import, meaning, of a vision); DhsA 354; PvA 122, 282 (sippe); Nett 54. Cp. abhi°.

Nipphattika (adj.) [fr. nipphatti] having a result J III.166 (evaṃ° of such consequence).

Nipphanna (adj.) [pp. of nippajjati] accomplished, perfected, trained S I.215 (°sobhin, spelt nippanna); J IV.39 (°sippa master of the art, M.A.); DhA III.285 (sasse); DhsA 316; in phil. determined, conditioned Kvu XI.7; XXIII.5; Vism 450; *Pts. of Controversy*, 395. Cp. abhi°, pari°. See also *Cpd.* 156, 157.

Nipphala (adj.) [nis+phala] without fruit, barren in a° not without fruit, i. e. amply rewarded (dāyaka, the giver of good gifts) Pv I.4^{2}; 5^{5}, PvA 194; Sdhp 504.

Nipphalita (adj.) [Sk. niṣphārita, pp. of nipphaleti, nis+phaleti] broken out, split open J I.493 (lasī=nikkhantā Com.; v. l. nipphalita).

Nipphāṇitatta (nt.) [nis+phāṇita+tvaṃ] state of being free from sugar or molasses J III.409.

Nipphādaka (adj.) [fr. nipphādeti] producing, accomplishing DhsA 47; PvA 147 (sukha -°ṃ puññaṃ).

Nipphādana (nt.) [Sk. niṣpādana, to nipphādeti] accomplishment Miln 356; DA I.195.

Nipphādar [n. ag.=Sk. niṣpādayitṛ cp. nipphāditar] one who produces or gains S I.225 (atthassa; read nipphādā, nom. for nippadā).

Nipphādita [pp. of nipphādeti] (having) produced, producing (perhaps=nipphāditar) VvA 113.

Nipphāditar [n. ag. to nipphādeti, cp. nipphādar] one who produces or accomplishes PvA 8 (read "so nip phādita" for sā nipphādikā). Cp. **nipphādita** and **nipphādaka.**

Nipphādeti [Caus. of nippajjati] to bring forth, produce; accomplish, perform J I.185 (lābhasakkāraṃ); V.81; Miln 299; VvA 32, 72 (grd. nipphādetabba, n. of ablative case); Sdhp 319, 426. — pp. **nipphādita.** Cp. **abhinipphādeti.**

Nipphoṭana (nt.) [nis+pothanā] beating S IV.300 (v. l. ṭh.). Cp. nippothana.

Nipphoṭeti [nis+potheti] to beat down, smother, crush S I.101, 102.

Nibaddha (adj.) [ni+baddha] bound down to, i. e. (1) fixed, stable, sure J IV.134 (bhattavetana); Miln 398 (a°, unstable, °sayaṇa). At DA I.243 two kinds of **cārikā** (wanderings, pilgrimages) are distinguished, viz. **nibaddha**° definite, regular and **anibaddha**° indefinite, irregular pilgrimage. — (2) asked, pressed, urged J III.277. (3) **nibaddhaṃ** (nt. as adv.) constantly, always, continually J I.100, 150; III.325; V.95, 459; VI.101; PvA 267 (°vasanaka); DhA II.41, 52 sq.

Nibandha [Sk. nibandha, ni+bandha] binding, bond; attachment, continuance, continuity S II.17; VvA 259, 260 (perseverance). acc. **nibandhaṃ** (often misspelt for **nibaddhaṃ**) continually VvA 75. Cp. vi°.

Nibandhati [ni+bandhati] 1. to bind Miln 79. — 2. to mix, apply, prepare Vin II.151 (anibandhanīya unable to be applied, not binding); J I.201 (yāgubhattaṃ). — 3. to press, urge, importune J III.277.

Nibandhana (nt.) [ni+bandhana] tying, fastening; binding, bond; (adj.) tied to, fettered Sn 654 (kamma°); Miln 78, 80.

Nibodhati [ni+bodhati] to attend to, to look out for, to take J III.151 (=gaṇhati). — Caus. **nibodheti** to waken, at Th 3, 22 is probably to be read as **vibodheti.**

Nibbatta (pp.) [Sk. nirvṛtta, nis+vaṭṭa, pp. of nibbattati] existing, having existed, being reborn Vin I.215 (n. bījaṃ phalaṃ fruit with seed); J I.168; II.111; PvA 10 (niraye), 35 (petayoniyaṃ), 100 (pubbe n.-ṭhānato paṭṭhāya); Miln 268 (kamma°, hetu° & utu°). Cp. abhi°.

Nibbattaka (adj.) [cp. nibbatta] producing, yielding PvA 26 (phala °ṃ kusalakammaṃ), 120 (sukha° sukhāvahaṃ).

Nibbattati [nis+vattati] to come out from (cp. E. turn out), arise, become, be produced, result, come into being, be reborn, ex-ist (=nir-vatt) Dh 338; Pv I.1^{1} (nibbattate); ThA 259 (=jāyati); DhA III.173; PvA 8 (=uppajjati) 71 (id.); ger. **nibbattitvā** J II.158 (kapiyoniyaṃ); PvA 68, 78; aor. **nibbatti** J I.221; PvA 14 (Avīcimhi), 67 (petesu), 73 (amaccakule). — pp. **nibbatta** (q. v.). Caus. **nibbatteti** (q. v.). Cp. abhi°.

Nibbattana (nt.) [abstr. fr. nibbattati] growing, coming forth; (re)birth, existence, life J II.105; PvA 5 (devaloke n-araha deserving rebirth in the world of gods) 9, 67 etc.

Nibbattanaka (adj.) [fr. nibbattana] 1. arising, coming out, growing ThA 259 (akkhidalesu n. pīḷikā). — 2. one destined to be reborn, a candidate of rebirth J III.304 (sagge).

Nibbattāpana (nt.) [fr. nibbattāpeti, see nibbatteti] reproduction Miln 97.

Nibbatti (f.) [Sk. nirvṛtti, nis+vatti] constitution, product; rebirth J I.47; Nett 28, 79; Vism 199, 649; VvA 10. Cp. abhi°.

Nibbattita (adj.) [pp. of nibbatteti] done, produced, brought forth PvA 150 (a°kusalakamma=akata).

Nibbattin (adj.) [fr. nibbatti] arising, having rebirth, in neg. **anibbattin** not to be born again J VI.573.

Nibbatteti [nis+vatteti, Caus. of nibbattati] to produce, bring forth; practise, perform; to bring to light, find something lost (at Miln 218) Nd^{2}=jāneti (s. v.); J I.66, 140; III.396 (jhānâbhiññaṃ); PvA 76 (jhānāni),

30; Miln 200; Sdhp 470. — pp. **nibbattita** (q. v.); 2nd Caus. **nibbattāpeti** to cause rebirth DhA III.484; see also nibbattāpana. — Cp. abhi°.

Nibbanka (adj.) [nis+ vanka] not crooked, straight DhA I.288.

Nibbajjeti [nis+ vajjeti] to throw away, to do without, to avoid Th 1, 1105.

Nibbana (adj.) 1. [Sk. nirvana] without forest, woodless J II.358. — 2. [an abstr. fr. nibbāna, see nibbāna I.; cp. vana². Freq. nibbāna as v. l. instead of nibbana] without cravings Sn 1131 (nikkāmo nibbano); Dh 283 (nibbaṇā pl.) Vv 50¹⁴ (better reading nibbāna, in phrase "vanā nibbānaṃ āgataṃ," as found at A III.346; Th 1, 691, although the latter has nibbanaṃ in text), expl^d by "nittaṇhabhāvaṃ nibbānam eva upagataṃ" VvA 213.

Nibbanatha (adj.) [nis+ vanatha] free from lust or cravings S I.86, 180 (so 'haṃ vane nibbanatho visallo); Th 1, 526; Dh 344; Dāvs I.18.

Nibbasana (adj.) [nis+ vasana] no longer worn, cast off (of cloth) S II.202, 221.

Nibbahati [nis+ bahati] to stretch out J III.185 (asiṃ); to pull out J V.269 (jivhaṃ = jivhaṃ balisena n. 275). See also nibbāheti & nibbāhāpeti.

Nibbāti [see nibbuta etym.; influenced in meaning by Sk. nirvāti, nis+ vāti to blow, i. e. to *make* cool, see vāyati & nibbāpeti] (instr.) to cool off (lit. & fig.), to get cold, to become passionless Sn 235 (nibbanti dhīrā yathāyaṃ padīpo = vijjhāyanti; yathāyaṃ padīpo nibbuto evaṃ nibbanti KhA 194, 195), 915 (kathaṃ disvā nibbāti bhikkhu = rāgaṃ etc. nibbāpeti Nd¹ 344); J IV.391 (pāyāsaṃ). See also parinibbāti (e. g. Vbh 426).

Nibbāna (nt.). — I. *Etymology.* Although nir+ **vā** "to blow" (cp. BSk. nirvāṇa) is already in use in the Vedic period (see nibbāpeti), we do not find its distinctive application till later and more commonly in popular use, where **vā** is fused with **vṛ** in this sense, viz. in application to the extinguishing of fire, which is the prevailing *Buddhist* conception of the term. Only in the older texts do we find references to a simile of the *wind* and the flame; but by far the most common metaphor and that which governs the whole idea of **nibbāna** finds expression in the putting out of *fire* by *other* means of extinction than by blowing, which latter process rather tends to incite the fire than to extinguish it. The going out of the fire may be due to covering it up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. Thus to the *Pali* etymologist the main reference is to the root **vṛ** (to cover), and *not* to **vā** (to blow). This is still more clearly evident in the case of **nibbuta** (q. v. for further discussion). In verbal compn. nis+ **vā** (see vāyati) refers only to the (non-) emittance of an odour, which could never be used for a meaning of "being exhausted"; moreover, one has to bear in mind that native commentators themselves never thought of explaining nibbāna by anything like blowing (vāta), but always by nis+ vana (see nibbana). For Bdhgh's def^n of nibbāna see e. g. Vism 293. — The *meanings* of n. are: 1. the going out of a lamp or fire (popular meaning). — 2. health, the sense of bodily well-being (probably, at first, the passing away of feverishness, restlessness). — 3. The dying out in the heart of the threefold fire of **rāga, dosa** & **moha**: lust, ill-will & stupidity (Buddhistic meaning). — 4. the sense of spiritual well-being, of security, emancipation, victory and peace, salvation, bliss.

II. *Import and Range of the Term.* A. Nibbāna is purely and solely an *ethical* state, to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendental. The first and most important way to reach N. is by means of the eightfold Path, and all expressions which deal with the realisation of emancipation from lust, hatred and illusion apply to *practical* habits and not to speculative thought. N. is realised in one's *heart;* to measure it with a speculative measure is to apply a wrong standard. — A very apt and comprehensive discussion of nibbāna is found in F. Heiler, "Die buddhistische Versenkung" (München² 1922), pp. 36-42, where also the main literature on the subject is given. — N. is the untranslatable expression of the Unspeakable, of that for which in the Buddha's own saying there *is* no word, which cannot be grasped in terms of reasoning and cool logic, the Nameless, Undefinable (cp. the simile of extinction of the flame which may be said to pass from a visible state into a state which cannot be defined. Thus the Saint (Arahant) passes into that same state, for which there is "no measure" (i. e. no dimension): "atthangatassa na pamāṇaṃ atthi . . . yena naṃ vajju: taṃ tassa n' atthi" Sn 1076. The simile in v. 1074: "accī yathā vāta-vegena khitto atthaṃ paleti, na upeti sankhaṃ: evaṃ munī nāmakāyā vimutto atthaṃ paleti, na upeti sankhaṃ"). Yet, it *is* a *reality*, and its characteristic features may be described, may be grasped in terms of earthly language, in terms of space (as this is the only means at our disposal to describe abstract notions of time and mentality); e. g. accutaṃ ṭhānaṃ, pāraṃ, amataṃ padaṃ, amata (& nibbāna-) dhātu. — It is the speculative, scholastic view and the dogmatising trend of later times, beginning with the Abhidhamma period, which has more and more developed the simple, spontaneous idea into an exaggerated form either to the positive (i. e. seeing in N. a definite *state* or sphere of existence) or the negative side (i. e. seeing in it a condition of utter annihilation). Yet its sentimental value to the (exuberant optimism of the) early Buddhists (Rh. Davids, *Early Buddhism*, p. 73) is one of peace and rest, perfect passionlessness, and thus supreme happiness. As Heiler in the words of R. Otto (*Das Heilige* etc. 1917; quoted l. c. p. 41) describes it, "only by its concept Nirvāna is something negative, by its sentiment, however, a positive item in most pronounced form." — We may also quote Rh. Davids' words: "One might fill columns with the praises, many of them among the most beautiful passages in Pāli poetry and prose, lavished on this condition of mind, the state of the man made perfect according to the B. faith. Many are the pet names, the poetic epithets, bestowed upon it, each of them—for they are not synonyms—emphasising one or other phase of this many-sided conception—the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the B. texts is Arahantship, 'the state of him who is worthy'; and the one exclusively used in Europe is Nirvana, the 'dying out,' that is, the dying out in the heart of the fell fire of the three cardinal sins—sensuality, ill-will, and stupidity (Saṇyutta IV.251, 261)," (*Early Buddhism* pp. 72, 73.) And Heiler says (p. 42 l. c.): "Nirvāna is, although it might sound a paradox, in spite of all conceptional negativity nothing but 'eternal salvation,' after which the heart of the religious yearns on the whole earth."

The current simile is that of fire, the consuming fire of passion (rāg-aggi), of craving for rebirth, which has to be extinguished, if a man is to attain a condition of indifference towards everything worldly, and which in the end, in its own good time, may lead to freedom from

rebirth altogether, to certain and final extinction (parinibbāna). — Fire may be put out by water, or may go out of itself from lack of fuel. The ethical state called **Nibbāna** can only rise from within. It is therefore in the older texts compared to the fire going out, rather than to the fire being put out. The latter point of view, though the word nibbāna is not used, occurs in one or two passages in later books. See J 1.212; Miln 346, 410; SnA 28; Sdhp 584. For the older view see M 1.487 (**aggi anāhāro nibbuto**, a fire gone out through lack of fuel); Sn 1094 (**akiñcanaṃ anādānaṃ etaṃ dīpaṃ anāparaṃ Nibbānaṃ iti**); S 1.236 (**attadaṇḍesu nibbuto sādānesu anādāno**); S II.85 (**aggikkhandho purimassa upādānassa pariyādānā aññassa ca anupāhārā anāhāro nibbāyeyya**, as a fire would go out, bereft of food, because the former supply being finished no additional supply is forthcoming); sa-upādāno devānaṃ indo na parinibbāyati, the king of the gods does not escape rebirth so long as he has within him any grasping S IV.102; pāragū sabbadhammānaṃ anupādāya nibbuto A 1.162; pāragato jhāyī anup° nibbuto, a philosopher, freed, without any cause, source, of rebirth A IV.290 (etc., see nibbuta). **dāvaggi-nibbānaṃ** the going out of the jungle fire J 1.212; **aggi nibbāyeyya**, should the fire go out M 1.487; **aggikkhandho nibbuto hoti** the great fire has died out Miln 304; **nibbuto ginī** my fire is out Sn 19. The result of quenching the fire (going out) is coolness (sīta); and one who has attained the state of coolness is **sītibhūta**. **sītibhūto 'smi nibbuto** Vin 1.8; Pv 1.8[7]; **sītibhūto nirūpadhi**, cooled, with no more fuel (to produce heat) Vin II.156; A 1.138; **nicchāto nibbuto sītibhūto** (cp. nicchāta) A II.208; V.65. **anupādānā dīpacci viya nibbutā** gone out like the flame of a lamp without supply of fuel ThA 154 (Ap. 153). — **nibbanti dhīrā yath' âyaṃ padīpo** the Wise go out like the flame of this lamp Sn 235. This refers to the pulling out of the wick or to lack of oil, not to a *blowing* out; cp. vaṭṭiṃ paṭicca telapadīpo jāleyya S II.86; Th 2, 116 (**padīpass' eva nibbānaṃ vimokkho ahu cetaso**). The pulling out of the wick is expressed by **vaṭṭiṃ okassayāmi** (= dīpavaṭṭiṃ ākaḍḍhemi ThA 117) cp. on this passage Pischel, *Leben & Lehre des Buddha* 71; Mrs. Rh. Davids, *Buddhism* 176; Neumann, *Lieder* 298). **pajjotass' eva nibbānaṃ** like the going out of a lamp S 1.159≈.

B. Since rebirth is the result of wrong desire (kāma, kilesa, āsava, rāga etc.), the dying out of that desire leads to freedom & salvation from rebirth and its cause or substratum. Here references should be given to: (1) the *fuel* in ethical sense (cp. A 1: aggi); (2) the aims to be accomplished (for instance, coolness = *peace*); (3) the seat of its realisation (the *heart*); (4) the means of achievement (the Path); (5) the obstacles to be removed. — 1. *Fuel* = cause of rebirth & suffering: **āsāva** (intoxications). **khīṇāsavā jutimanto te loke parinibbutā** the wise who are rid of all intoxications are in this world the thoroughly free S V.29; **sāvakā āsavānaṃ khayā viharanti** A IV.83; **kodhaṃ pahatvāna parinibbiṃsu anāsavā** (are completely cooled) A IV.98; **āsavakhīṇo danto parinibbuto** Sn 370; **saggaṃ sugatino yanti parinibbanti anāsavā** those of happy fate go to heaven, but those not intoxicated die out Dh 126; **nibbānaṃ adhimuttānaṃ atthangacchanti āsavā** Dh 226; **āsavānaṃ khayā bhikkhu nicchāto parinibbuto** It 49; **vimutti-kusuma-sañchanno parinibbissati anāsavo** Th 1, 100. — **kāmā** (cravings) nikkāmo nibbano Nāgo Sn 1131. — **kilesa-(nibbāna)** vice (only in certain commentaries). **kilesa-nibbānass' âpi anupādā parinibbānass' âpi santike** DhA 1.286; **upādānaṃ abhāvena anupādiyitvā kilesa-nibbānena nibbutā** DhA IV.194. — **nibbidā** (disenchantment). **Nibbānaṃ ekanta-nibbidāya virāgāya etc. saṃvattati** S II.223; **nibbijjha sabbaso kāme sikkhe nibbānaṃ attano** Sn 940. — **rāga virāgo nirodho nibbānaṃ** S 1.136≈; **desento virajaṃ dhammaṃ nibbānaṃ akutobhayaṃ** S 1.192; **yo rāgakkhayo (dosa° . . . moha° . . .): idaṃ vuccati nibbānaṃ** S IV.251, & same of Amata S V.8; **chandarāga-vinodanaṃ nibbānapadaṃ accutaṃ** Sn 1086; **kusalo ca jahati pāpakaṃ rāga-dosamoha-kkhayā parinibbuto** Ud 85; ye 'dha pajahanti kāmarāgaṃ bhavarāgânusayañ ca pahāya parinibbānagatā Vv 53[24]. — **vana** sabba-saṃyojan' atītaṃ vanā **nibbānaṃ āgataṃ** A III.346; **nikkhantaṃ vānato ti nibbānaṃ** KhA 151; **taṇhā-sankhāta-vānâbhāvato nibbānaṃ** SnA 253.

2. *Aims*: **khema** (tranquillity). ātāpī bhikkhu **nibbānāya** bhabbo anuttarassa yogakkhemassa adhigamāya It 27; ajaraṃ amaraṃ khemaṃ pariyessāmi **nibbutiṃ** J 1.3; **acala** (immovable, not to be disturbed). patto acalaṭṭhānaṃ Vv 51[4]; **accuta** (stable) **patthayaṃ accutaṃ padaṃ** S III.143; chandarāga-vinodanaṃ nibbānapadaṃ accutaṃ Sn 1086. **nekkhamma** (renunciation, dispassionateness). vanā nibbānaṃ āgataṃ kāmehi nekkhammarataṃ A III.346. — **pāragū** (victor). pāragū sabbadhammānaṃ anupādāya nibbuto A 1.162 (cp. A IV.290 with tiṇṇo pāragato). — **santipada** (calm, composure). **santī ti nibbutiṃ ñatvā** Sn 933; santimaggaṃ eva brūhaya nibbānaṃ sugatena desitaṃ Dh 285; s. = acala VvA 219. — **samatha** (allayment, quietude). sabbasankhārasamatho nibbānaṃ S 1.136≈. — **sotthi** (welfare). saccena suvatthi hotu nibbānaṃ Sn 235.

3. *The Heart*: (a) **attā** (heart, self). abhinibbut-atto Sn 456; **thiṭatto** frequent, e. g. **parinibbuto ṭh°** Sn 359; **danto parinib° ṭh°** Sn 370. — (b) **citta** (heart). **aparidayhamāna-citto** SnA 347 (for abhinibbutatto Sn 343). — (c) **hadaya** (heart) **nibbānaṃ hadayasmiṃ opiya** S 1.199; **mātuhadayaṃ nibbāyate** J 1.61; **nibbāpehi me hadaya-pariḷāhaṃ** (quench the fever of my heart) Miln 318. — (d) **mano** (mind). **mano nibbāyi tāvade** J 1.27; **disvā mano me pasīdi** Vv 50[14].

4. *The Path*: **dhīra**. lokapariyāyaṃ aññāya **nibbutā dhīrā tiṇṇā** etc. S 1.24; **nibbanti dhīrā . . .** Sn 235 **sabbâbhibhū dhīro** sabbagantha-ppamocano It 122 — Recognition of **anicca** (transitoriness, see nicca). **anicca-saññī . . . bhikkhu pāpuṇāti diṭṭh' eva dhamme nibbānaṃ** A IV.353. — **paññā**. nibbānaṃ ev' ajjhagamuṃ sapaññā S 1.22; n' abhirato paññā S 1.38. — **paṇḍita** & **nipaka**. anupubbena n°ṃ adhigacchanti paṇḍitā A 1.162; nipakā asesaṃ parinibbanti It 93. — **vijjā**. **bhikkhu paṇihitena cittena avijjaṃ bhecchati vijjaṃ uppādessati n°ṃ sacchikarissati** the bhikkhu with devout heart will destroy ignorance, gain right cognition & realise Nibbāna A 1.8; **idh' aññāya parinibbāti anāsavo** A III.41; **sabb' āsave pariññāya parinibbanti** anāsavā Vbh 426.

5. *The Obstacles*: **gantha** (fetter). **nibbānaṃ adhigantabbaṃ** sabba-g°-pamocanaṃ S 1.210; It 104; similarly It 122 (see above). **gabbhaseyya** (rebirth). na te punam upenti gabbhaseyyaṃ, parinibbānagatā hi sītibhūtā Vv 53[24]. — **nīvaraṇa** (obstacles). **pañca n°. anibbāna-saṃvattanikā** S V.97. — **punabbhava** (rebirth). nibbāpehi mahārāgaṃ mā ḍayhittho punappunaṃ S 1.188; vibhavañ ca bhavañ ca vippahāya vusitavā **khīṇapunabbhavo** sa bhikkhu Sn 514; bhava-nirodha nibbānaṃ S II.117. — **sankhārā** (elements of life). **sabbasankhāra-samatho** nibbānaṃ S 1.136; N. = sabbasankhārā khayissanti A III.443. — **saṃyojanāni** (fetters). sabbas-âtītaṃ vanā Nibbānaṃ āgataṃ A III.346; s. pahāya n°ṃ sacchikarissati A III.423; **saṃyojanānaṃ parikkhayā antarā-parinibbāyī hoti** S V.69.

III. **Nibbāna**: its ethical importance and general characterisation. **1.** *Assurance* of N. (**nibbānass' eva santike**, near N., sure of N.): S 1.33 (yassa etādisaṃ yānaṃ . . . sa etena yānena n. e. s.: with the chariot of the Dhamma sure of reaching N.); IV.75; A II.39 (**abhabbo parihānāya** n. e. s. impossible to fail in the assurance of final release, of one "catuhi dhammehi samannāgato, viz. sīla, indriyaguttadvāratā, bhojana mattaññutā, jāgariyā"); III.331 (id. with appamāda garu: ever active & keen); II.40 = It 40 (id. with appa māda-rato); Sn 822. — **2.** *Steps and Means to N.*:

nibbāna-sacchikiriyā, attainment of N., is **maṅgalaṃ uttamaṃ** & to be achieved by means of **tapo, brahmacariyā** and **ariyasaccāna-dassanaṃ** Sn 267. — **brahmacariya** (a saintly life) is n.-parāyanā (leading to N.) S III.189, cp. V.218; also called n.-ogadhā (with similar states of mind, as nibbidā, virāgo, vimutti) ibid.; A II.26 = It 28, cp. It 29 (nibbān'-ogadha-gāminaṃ b°ṃ). The stages of sanctification are also discussed under the formula "**nibbidā virāgo vimutti . . . vimuttasmiṃ vimuttaṃ iti ñāṇaṃ hoti: khīṇā jāti** etc." (i. e. no more possibility of birth) S II.124 = IV.86. — **dhamma**: Buddha's teaching as the way to N.: "dhammavaraṃ adesayi n.-gāmiṃ paramaṃ hitāya" Sn 233; ahaṃ sāvakānaṃ dhammaṃ desemi sattānaṃ visuddhiyā . . . n°assa sacchikiriyāya A V.194, cp. 141; pubbe dh.-ṭhiti-ñāṇaṃ pacchā nibbāne ñāṇan ti S II.124. — **magga**: Those practices of a moral & good life embraced in the 8 fold Noble Path (ariyamagga). Sace atthi akammena koci kvaci na jīyati **nibbānassa hi so maggo** S I.217; **ekāyano ayaṃ maggo** sattānaṃ visuddhiyā . . . N°assa sacchikiriyāya D II.290; S V.167, 185; bhāvayitvā **sucimaggaṃ** n° -ogadha-gāminaṃ . . . Vbh 426; ādimhi sīlaṃ dasseyya, majjhe **maggaṃ vibhāvaye**, pariyosānamhi nibbānaṃ . . . DA I.176. — **N.-gamanaṃ maggaṃ**: tattha me nirato mano "my heart rejoices in the path to Nibbāna" S I.186; **N.-gāminī paṭipadā** A IV.83 (the path to salvation). Cp. §§ 4 & 7. — **8.** *The Search for N.* or the goal of earnest endeavour. **ārogya-paramā lābhā nibbānaṃ paramaṃ sukhaṃ**, aṭṭhangiko ca maggānaṃ khemaṃ amata-gāminaṃ "N. is a higher bliss than acquisition of perfect health, the eightfold Path (alone) of all leads to perfect peace, to ambrosia" M I.508, cp. Dh 204 ("the fullest gain is for health etc.; N. is the highest happiness" DhA III.267). Similarly: khantī paramaṃ tapo titikkhā, n°ṃ **paramaṃ vadanti buddhā** D II.49 = Dh 184; n°ṃ **paramaṃ sukhaṃ**: Dh 204 = Sn 257 = J III.195; id.: Dh 203; jhānaṃ upasampajja . . . okkamanāya n.°assa A IV.111 sq.; cp. 230 sq.; **kaṭuviyakato bhikkhu** . . . ārakā hoti N°ā A I.281; n°ṃ ajjhagamuṃ **sapaññā** S I.22; devalokañ ca te yanti . . . anupubbena n°ṃ **adhigacchanti paṇḍitā** A I.162; **n°ṃ abhikankhati** S I.198; **abhipassati** A I.147; tiṇṇakathankatho visallo **n.-âbhirato** Sn 86; bhikkhu bhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ . . . paṇītâdhimutto hoti **n.-âbhirato** ca A III.435; **n.-âbhirato** . . . sabbadukkhā pamuccati S I.38; **n.-ogadhaṃ** brahmacariyaṃ vussati **n.-parāyanaṃ n.-pariyosānaṃ** S III.189 = V.218; n°ṃ gavesanto carāmi (Bodhisat, J I.61). All means of conduct & all ideals of reason & intellect lead to one end only: Nibbāna. This is frequently expressed by var. similes in the phrase **n.-ninna, °poṇa, °pabbhāra**, e. g. S V.75 = 134 = 137 = 190; V.244; A V.75, 134, 190, 244 = 291; Vv 84[42]. Saddahāno arahataṃ dhammaṃ **n.-pattiyā sussūsā labhate paññaṃ appamatto** S I.214 = Sn 186, cp. S I.48; Gotamo **n.-paṭisaṃyuttāya dhammiyā kathāya** bhikkhū sandasseti S I.214 = 192 = 210; Ud 80; n°ṃ pariyesati A II.247; **n.-pariyosānā sabbe dhammā** A V.107; n.-poṇaṃ me mānasaṃ bhavissati, saṃyojanā pahānaṃ gacchanti A III.443; odhunitvā malaṃ sabbaṃ **patvā n.-sampadaṃ** muccati sabba-dukkhehi: sā hoti sabbasampadā A IV.239; nibbijjha sabbaso kāme sikkhe n°ṃ attano Sn 940, cp. 1061. — **4.** Some *Epithets* of Nibbāna: **akutobhayaṃ** A II.24 = It 12[2]; **accutaṃ** padaṃ (careyya āditta-sīso va patthayaṃ a. p.) S III.143; Sn 1086; pattā te **acalaṭṭhānaṃ** yattha gantvā na socare Vv 51[4]; **amataṃ** A II.247; M III.224 (Bhagavā atthassa ninnetā a °assa dātā); Miln 319; Vv 64[27] (apāpuranto a °assa dvāraṃ); VvA 85 (a-rasa); Vv 50[20] (amatogadha magga = nibb°-gāminī paṭipadā); **amosadhammaṃ** Sn 758; **khemaṃ** appaṭibhayaṃ S IV.175; S I.189 = Sn 454; Th 2, 350 (°ṭṭhāne vimuttā te patta te acalaṃ sukhaṃ); M I.508 (+ amatagāminaṃ); A II.247 (yogakkhemaṃ anuttaraṃ); same at A III.294; It 27; Dh 23. — **taṇhakkhaya** Vv 73[5]; **ṭhānaṃ duddasaṃ** S I.136 (= sabba-sankhāra-samatho); **dhuvaṃ** (q. v.); **niccaṃ** Kvu 121; **nekkhammaṃ** A I.147 (°ṃ daṭṭhu khemato . . . nibbānaṃ abhipassanto); Vv 84[42]. **sabba-gantha-pamocanaṃ** (deliverance from all ties) S I.210; II.278 (sabbadukkha°); It 222 = A II.24; **yathābhūtaṃ** vacanaṃ S IV.195; **yathāsukhaṃ** (the Auspicious) A IV.415 sq.; (chanda-) **rāga vinodanaṃ** Sn 1086; **rāgakkhayo** (dosa°, moha°) S V.8; **rāga-vinayo** (dosa°, moha°) ibid., **santi** (calm, peace) Vv 50[21] = Sn 204 (chandarāga-viratto bhikkhu paññāṇavā ajjhagā amataṃ santiṃ nibbānapadaṃ accutaṃ); VvA 219 (= acala); santimaggaṃ eva brūhaya n°ṃ Sugatena desitaṃ Dh 285 = Nett 36; **sandiṭṭhikaṃ** akālikaṃ etc.; A I.158; **samo** bhūmibhāgo ramaṇīyo S III.109; **sassataṃ** Kvu 34; **suvatthi** Sn 235. — **5.** N. is *realisable in this world*, i. e. in this life *if it is mature* (diṭṭhe va dhamme): S II.18 = 115 = III.163 = IV.141 (diṭṭha-dh-n-patta); M II.228; A IV.353 = 358, cp. 454. — **6.** *Definitions* with regard to the destruction of the causes or substrata of life (cp. above I.): taṇhāya vippahānena n°ṃ iti vuccati S I.39 = Sn 1109; as sabba-**sankhāra-samatho** (calming down of all vital elements) Vin I.5; S I.136; A II.118 = III.164; IV.423; V.8, 110, 320, 354; akiñcanaṃ **anādānaṃ** etaṃ dīpaṃ anāparaṃ n°ṃ iti nam brūmi jarāmaccu-parikkhayaṃ Sn 1094; **bhavanirodho** n°ṃ ti S II.117; A V.9; **rāga-kkhayo** (dosa°, moha°) S IV.251 = 261; **virāgo nirodho** n°ṃ in typical & very freq. exposition at Nd[2] - S I.136≈. See also vana & cp. the foll.: taṇhā-sankhāta-vānâbhāvato n°ṃ SnA 253; nikkhantaṃ vānato ti n°ṃ KhA 151; kilesa-n° ass' âpi anupādā parinibbānass' âpi santike yeva DhA I.286 (on Dh 32). — **7.** N. as perfect *wisdom* and what is conducive to such a state (**saṃvattati**). The foll. phrase is one of the oldest stereotype phrases in the Canon & very freq.; it is used of all the highest means & attainments of conduct & meditation & may be said to mark the goal of perfect understanding & a perfect philosophy of life. It is given in 2 variations, viz. in a simple form as "**upasamāya abhiññāya sambodhāya nibbānāya saṃvattati**," with ref. to majjhimā paṭipadā at Vin I.10 = S IV.331 = V.421; of satta bojjhangā at S V.80; and in a fuller form as "**ekanta-nibbidāya virāgāya nirodhāya upasamāya** etc. as above" at D I.189 (negative); II.251 (of brahmacariyaṃ), 285; III.130 (sukhallikânuyogā, neg.) 136 (avyākataṃ, neg.); S II.223 (brahmacariya); V.82 (satta bojjhangā), 179 (satipaṭṭhānā), 255 (iddhipādā), 361 (ariyamagga), 438 A III.83, 326 sq.; etc. — Cp. n-**saṃvattanika** S V.97 (upekhāsambojjhanga); Nd[2] 281 (neg. of tamo). — **8.** N. as the *opposite of rāga* (passion, lust). Freq. is the comb[n] of **virāga nirodha nibbāna**, almost used as three synonyms, thus at S II.18; Vin III.20 = III; A II.118 = III.164 = IV.423 = V.8 = Nd[2] under Nibbāna; A II.34 = It 88 (dhammānaṃ aggaṃ akkhāyati, madanimmadano pipāsa-vinayo ālaya-samugghāto vaṭṭûpacchedo taṇhakkhayo virāgo nirodha nibbānaṃ), cp. Vin III.20≈. Similarly S I.192 (Sugataṃ payirupāsati desentaṃ virajaṃ dhammaṃ nibbānaṃ akutobhayaṃ). — **9.** *Various Characterisations & Similes* (cp. above II. A 4 & 5). sukkâbhijātiko samāno akaṇhaṃ **asukkaṃ** n°ṃ abhijayati D III.251; A III.384 sq.; **aniccā sabbe** sankhārā dukkhā 'nattā ca sankhātā: nibbānañ c' eva paññatti anattā iti nicchayā Vin V.86. On **anicca & anattā** in rel. to N. see also S IV.133 sq.; A IV.353; dukkhato & sukhato n°ṃ samanupassati A III.442. On comparison with a lamp see e. g. S I.159 = D II.157 = Th 1, 905 (pajjotass' eva nibbānaṃ vimokkho cetaso ahū), A IV.3 (pajjotass' eva n. vimokkho hoti cetaso); Sn 235 (. . . te khīṇabījā avirūḷhichandā **nibbanti** dhīrā yathâyaṃ padīpo).

-abhirata fond of N. (cp. III. 3) S I.38; A III.435; Sn 86 (visalla+); **-ogadha** merging into N. (of brahmacariya) S III.189; V.218; A II.26 = It 28; Vbh 426, cp. amatogadha A V.107; **-gamana** (magga; cp. III. 2) leading to N. D II.223; S I.186, 217; A IV.83; (dhamma:)

S v.11; Sn 233; **-dhātu** the sphere or realm of N. always in phrase anupādisesāsaya n.-dhātuyā parinibbāyate Vin II.239; D III.135; It 38, 121; Ps I.101; cp. rāgavinayo n.-dhātuyā adhivacanaṃ S v.8. See parinibbāyin; **-ninna** (+°poṇa, °pabbhāra; cp. III. 3) converging into N. A III.443; Vv 84[42] & passim; **-paṭisaññuta** (dhammikathā; cp. III. 2) relating or referring to N. S I.114=192=210; Ud 80; **-patta** having attained N. (diṭṭha-dhamma°, see above III. 5) S II.18=114=III.163; **-patti** attainment of N. S I.48, 214=Sn 186; **-pada**=Nibbāna (see pada 3) Sn 204. **-pariyosāna** ending in N. having its final goal in N. S III.189; v.218; A v.107; **-saṃvattanika** conducive to N.; contributing toward the attainment of N. S v.97; Nd[2] 281 (a°); cp. above III. 7; **-sacchikiriyā** realisation of N. (identical with ñāṇa and constituting the highest ideal; cp. above III. 2) Sn 267. Cp. also D II.290; S v.167; A III.423; v.141; **-saññā** perception of N. A III.443; **-sampatti** successful attainment of N. Kh VIII.13; **-sampadā** the blessing of the attainment of N. A IV.239.

Nibbāpana (nt.) [abstr. fr. nibbāpeti] means of extinguishing, extinction, quenching S I.188 (cittaṃ pariḍayhati: nibbāpanaṃ brūhi=allayment of the glow); A IV.320 (celassa n°āya chandaṃ karoti: try to put out the burning cloth); Miln 302 (jhāyamāno n°ṃ alabhamāno), 318 (pariḷāha°).

Nibbāpita (adj.) [pp. of nibbāpeti] extinguished, put out, quenched J III.99 (=nicchuddha).

Nibbāpeti [Sk. ni(r)vārayati, Caus. of ni(r)varati, influenced in meaning by nirvāpayati. Caus. of nirvāti = make cool by blowing (e. g. RV x.16[13]). See nibbuta on etym.] 1. to extinguish, put out, quench S I.188 (mahārāgaṃ); It 93 (rāg-aggiṃ; & nibbāpetvā aggiṃ nipakā parinibbanti); cp. aggiṃ nijjāleti J VI.495; Pv I.8[5] (vārinā viya osiñcaṃ sabbaṃ daraṃ nibbāpaye); Miln 304 (aggikhandhaṃ mahāmegho abhippavassitvā n.), 318 (nibbāpehi me hadaya-pariḷāhaṃ), 410 (megho uṇhaṃ n.); DhA II.241 (fire); Sdhp 552 (bhavadukkh' aggiṃ). — 2. to cleanse, purify (cittaṃ, one's heart) Vism 305. — pp. **nibbāpita**. See also nibbāpana.

Nibbāyati [Sk. ni-(or nir-)vriyate, Pass. of ni(r)varati, influenced by nirvāyati intrs. to cease to blow; see on etym. & Pāli derivation nibbuta] 1. to be cooled or refreshed, to be covered up - to be extinguished, go out (of fire), to cease to exist, always used with ref. to fire or heat or (fig.) burning sensations (see nibbāna II. A end): **aggikkhandho** purimassa ca upādānassa puriyādānā aññassa ca anupāhārā anāhāro nibbāyeyya S II.85 (opp. jāleyya); do. of telaṃ & vaṭṭiṃ paṭicca **telappadīpo** n. S II.86=III.126=IV.213=V.319; sace te purato so **aggi** nibbāyeyya jāneyyāsi tvaṃ: ayaṃ . . . aggi nibbuto M I.487; A IV.70 (**papaṭikā** n.); aggi udake **tiṇukkā** viya n. J I.212; **mātuhadayaṃ** n. J I.61; **aggi** upādāna-sankhayā n. Miln 304. — aor. **nibbāyi** [Sk. niravāri] J I.27 (mano n.: was refreshed) 212 (aggi udake n.: was extinguished); VI.349 (cooled down). — 2. to go out (of light) Vism 430 (dīpā nibbāyiṃsu the lights went out); ThA 154 (dīpacci n. nirāsanā: went out). See also parinibbāyati & cp. nibbuta, nibbāpeti, nibbāpana.

Nibbāyin see pari°.

Nibbāhana (adj.-n.) [fr. nibbāheti] leading out, removing, saving; (nt.) removal, clearance, refuge, way out Miln 119, 198, 295, 309, 326 (°magga). [Miln. the only references!]

Nibbāhati [nis+vahati] to lead out, carry out, save from, remove Miln 188. — 2nd Caus. **nibbāhāpeti** to have brought out, to unload (a waggon) Vin II.159 (hiraññaṃ); III.43. See also nibbāhana & nibbuyhati.

Nibbikappa [nis+vikappa] distinction, distinguishing Vism 193.

Nibbikāra (adj.) [nis+vikāra] steady, unchanged, steadfast; persevering J I.66; PvA 178, 253 (+nicca); SnA 189, 497; Vism 311.

Nibbicikicchā (f.) [nis+vicikicchā] surety, reliance, trust S II.84; v.221 (=nikkankhā); VvA 85 (=ekaṃsikā).

Nibbijjhati [nis+vijjhati, **vyadh**] to pierce, transfix, wound S v.88 (+padāleti); Sdhp 153 (patodehi). ger. **nibbijjha** Sn 940 (=paṭivijjhitvā Nd[1] 420). — pp. **nibbiddha**. Cp. abhi°.

Nibbiṭṭha (pp.) [nis+viṭṭha, of nibbisati] gained, earned Vin IV.265; Sn 25; SnA 38.

Nibbiṇṇa (adj.) [Sk. nirviṇṇa, pp. of nibbindati] tired of, disgusted with (c. instr. or loc.), wearied of, dissatisfied with, "fed up" J I.347; VI.62; Th 2, 478 (=viratta ThA 286); DhA I.85 (°hadaya); VvA 207 (°rūpa); PvA 159 (tattha-vāsena n-mānaso tired of living there), 272 (°rūpa), 283 (°rūpa, tired of: purohite).

Nibbidā (f.) [Sk. nirvid, f. (also BSk. e. g. Lal. V. 300) & nirveda; to nibbindati] weariness, disgust with worldly life, tedium, aversion, indifference, disenchantment. N. is of the preliminary & conditional states for the attainment of Nibbāna (see nibbāna II B 1) & occurs frequently together with **virāga, vimutti** & **nibbāna** in the formula: etaṃ ekanta-nibbidāya virāgāya nirodhāya . . . sambodhāya nibbānāya saṃvattati "this leads to being thoroughly tired (of the world), to dispassionateness, to destruction (of egoism), to perfect wisdom, to Nibbāna," e. g. at D I.189; S v.82, 179, 255, 361; A III.83; IV.143; V.216. — In other connections: Vin I.15 (nibbidāya cittaṃ saṇṭhāsi); D III.130 sq.; S II.30; III.40; 179, 189; IV.86, 141 (read nibbidāya for nibbindāya?); A I.51, 64; III.19, 200, 325 sq.; IV.99, 336; V.2 sq., 311 sq.; J I.97; IV.471, 473; Sn 340; Ps I.195; II.43 sq.; Vbh 330; Nett 27, 29; Vism 650. Cp. abhi°.

Nibbiddha [pp. of nibbijjhati] 1. in phrase °**pingala** (with) disgustingly red (eyes) (perhaps nibbiṇṇa?) J V.42 (of a giant). — 2. with ref. to a road: broken up, i. e. much frequented, busy street J VI.276 (of vīthi, bazaar, in contrast with a-nibbiddha-rajjha carriage-road, which is not a thoroughfare. The reading patatthiyo at J VI.276, for which nibbiddha-vīthiyo is the C. expl[n], is to be corrected into pathaddhiyo).

Nibbindati [nis+vindati, **vid**[2]] to get wearied of (c. loc.), to have enough of, be satiated, turn away from, to be disgusted with. In two roots A. **vind**: prs. nibbindati etc. usually in comb[n] with **virajjati** & **vimuccati** (cp. nibbāna III. 2). Vin I.35; S II.94; IV.86, 140; A V.3; Dh 277 sq.; It 33; J I.267; Miln 235, 244; Sdhp 612. ppr. **nibbindaṃ** S IV.86; PvA 36 (nibbinda-mānasa); ger. **nibbindiya** J V.121 (°kārin). — B **vid**: Pot. **nibbide** (v. l. BB nibbije) J V.368 (=nibbindeyya Com.); ger. **nibbijjitvā** J I.82, & **nibbijja** Sn 448=S I.124 (nibbijjāpema=nibbijja pakkameyya SnA 393). — pp. **nibbiṇṇa**. See also **nibbidā**.

Nibbiriya (adj.) [nis+viriya] lacking in strength, indolent, slothful, weak J IV.131; PvA 175 (=alasa, kusīta].

Nibbivara (adj.) [nis+vivara] without holes or fissures, without omissions J V.429; VvA 275 (=atīva sangata).

Nibbisa [to nibbisati] earning, wages Th 1, 606=1003=Miln 45 (cp. Manu VI.45); SnA 38.

Nibbisanka (adj.) [nis+visanka, Sk. viśankā] fearless, not hesitating, undaunted SnA 61.

Nibbisati [nis+visati] to enter into; to earn, gain, find, enjoy, only in pp. **anibbisaṃ** not finding Th 2, 159 (=avindanto ThA 142); J I.76=Dh 153. — pp. **nibbiṭṭha**. See also **nibbisa**.

Nibbisaya (adj.) [nis+ visaya] having no residence, banished, driven from (-°) J II.401.

Nibbisevana (adj.) [nis+ visevana] not self-indulgent, self-denying, meek, tame, gentle J II.210 (dametvā nibbisevanaṃ katvā), 351; V.34, 381, 456; VI.255; DhA I.288 (cittaṃ ujuṃ akuṭilaṃ n. karoti), 295; VvA 284 (°bhava = jitindriya).

Nibbisesa (adj.) [nis+ visesa] showing no difference, without distinction, equal, similar J II.32; VI.355; Miln 249.

Nibbujjhati [ni+ yujjhati, **yudh.** Pāli form difficult to explain: niy° = nivy° = nivv° = nibb°] to wrestle, to fight with fists Vin III.180. — pp. **nibbuddha.**

Nibbuta (adj.) [Nibbuta represents Sk. nirvṛta (e. g. AvŚ I.48) as well as nivṛta, both pp. of **vṛ**, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself: (a) Idg. **u̯er** to cover, cover up (Lat. aperio = *apa-verio to cover up, Sk. varutram upper garment, "cover") and (b) ***u̯el** to resolve, roll, move (Lat. volvo = revolve; Gr. ἕλιξ, ἑλίσσω; Sk. vāṇa reed = Lat. ulva; Sk. ūrmi wave; P. valli creeper, valita wrinkled). ***u̯er** is represented in P. by e. g. vivarati to open, nivāreti to cover, obstruct, nīvaraṇa, nivāraṇa obstruction; ***u̯el** by āvuta, khandh-āvāra, parivāra, vyāvaṭa (busy with = moving about), samparivāreti. Thus we gain the two meanings comb^d and used promiscuously in the one word because of their semantic affinity: (a) ***nivṛta** covered up, extinguished, quenched, and (b) ***nirvṛta** without movement, with motion finished (cp. niṭṭhita), ceasing, exhaustion, both represented by P. **nibbuta.** — In derivations we have besides the root-form **vṛ** (= P. bbu°) that with guṇa **vṝ** (cp. Sk. vārayati, vrāyati) or **vrā** = P.* bbā° (with which also cp. paṭivāṇa = *prativāraṇa). The former is in nibbuti (ceasing, extinction, with meaning partly influenced by nibbuṭṭhi = Sk. nirvṛṣṭi pouring of water), the latter in instr. **nibbāti** and **nibbāyati** (to cease or to go out) and trs. **nibbāpeti** (Caus.: to make cease, to stop or cool) and further in **nibbāna** (nt. instr. abstr.) (the dying out)] (lit.) extinguished (of fire), cooled, quenched (fig.) desireless (often with nicchāta & sītibhūta), appeased, pleased, happy. — (a) (lit.) aggi anāhāro n. M I.487; Sn 19 (ginī n. = magga-salila-sekena n. SnA 28); J IV.391 (anibbute pāyāse); Miln 304 (aggikkhandha), 346 (mahāmeghena n°ṃ pathaviṃ); ThA 154 (anupādānā dīp' accī); KhA 194 (padīpo n.). — (b) (fig.) comb^d with **sītibhūta** (& nicchāta): Vin I.8; M I.341; A II.208 = D III.233 = Pug 56, 61; A IV.410; V.65; Sn 593, 707; Pv I.8^7. — In phrase **anupādāya nibbuta**: S II.279; A I.162; IV.290 = Dh 414 = Sn 638. — In other connections: attadaṇḍesu n. sādānesu anādāno S I.236 = Dh 406 = Sn 630; aññāya nibbutā dhīrā S I.24; tadanga-n. S III.43; ejânugo anejassa nibbutassa anibbuto It 91; vītataṇho n. Sn 1041; tiṇṇa-sokapariddavo n. Dh 196; rāg' aggimhi n. & n. mātā, pitā, nārī J I.60; n. veyyākaraṇena Miln 347; upādānānaṃ abhāvena . . . kilesa-nibbānena n. DhA IV.194. — See also **abhinibbuta** and **parinibbuta.**

Nibbuti (f.) [Sk. nirvṛtti, abstr. to nibbuta] allayment, refreshment, cooling, peace, happiness J I.3 (khemaṃ pariyessāmi n°ṃ); Sn 228 (nikkāmino n°ṃ bhuñjamānā), 917, 933 (santī ti n°ṃ ñatvā); Nd^1 399; Pv I.7^4 (n°ṃ n' âdhigacchāmi = quenching of hunger & thirst); KhA 185 (= paṭippassaddha-kilesa-daratha).

Nibbuddha [Sk. niyuddha, pp. of nibbujjhati] wrestling, fist-fight D I.6 (= mallayuddhaṃ DA I.85); DhsA 403.

Nibbuyhati [Sk. niruhyate, nis+ vuyhati, Pass. of vahati, cp. nibbāhati] to be led out to (c. acc.): susānaṃ Th 2, 468 (= upanīyati ThA 284); to be led out of = to be saved S I.1, cp. RV I.117, 14; VI.62, 6.

Nibbusitattā (nibbusitattan?) [Sk. *nir-vasit-ātman or *nirvasitatvaṃ (nt. abstr.), to nis-vasati, cp. nirvāsana = nibbisaya] a dislocated or disconcerted mind, unrest, uneasiness D I.17.

Nibbecikicchā = nibbicikicchā (certainty, doubtlessness) Nd^2 185 (opp. savicikicchā).

Nibbejaniya at S I.124 should probably be read as **nibbeṭhaniya** (rejecting, evading).

Nibbeṭhana (nt.) [Sk. nirveṣṭana, nis+ veṭhana] unwinding, fig. explanation Miln 28.

Nibbeṭhita [pp. of nibbeṭheti] explained, unravelled, made clear Miln 123 (su°).

Nibbeṭheti [Sk. nirveṣṭate, nis+ veṭheti, to twist round] 1. to unravel, untwist, unwind; to explain, make clear D I.54 (nibbeṭhiyamāna, v. l. BB nibbedh°); Pv IV.3^29 (°ento = niveṭhīyamāna PvA 253 v. l. BB nibbedh°); Miln 3; Sdhp 153. — 2. to deny, reject Vin II.79; D I.3 (= apanetabba Com.); S III.12 (v. l. BB °dh°). — 3. to give an evasive answer Vin III.162. — See also nibbejaniya. — pp. **nibbeṭhita,** q. v.

Nibbedha [nis+ vedha, to **vyadh**] penetration, insight; adj.: penetrating, piercing, scrutinising, sharp. Freq. in phrase **nibbedha-bhāgiya** (sharing the quality of penetration), with ref. to samādhi, saññā etc. [cp. BSk. nirvedha° Divy 50; but also nirbheda° AvŚ II.181, of kusalamūlāni; expl^d as lobhakkhandhassa (etc.) nibbijjhanāni at Nett 274] D III.251, 277; A III.427; Vbh 330; Nett 21, 48, 143 sq., 153 sq.; Vism 15, 88; DhsA 162. — Also in nibbedha-gāminī (paññā) It 35; & **dunnibbedha** (hard to penetrate, difficult to solve Miln 155, 233 (pañha); spelt **dunniveṭha** at Miln 90).

Nibbedhaka (adj.) [nis+ vedhaka, to **vyadh**] piercing, sharp, penetrating, discriminating; only in f. **nibbedhikā** (cp. āvedhikā), appl^d to **paññā** (wisdom) D III.237, 268; S V.197, 199; M I.356; A I.45; II.167; III.152; 410 sq., 416; V.15; Ps II.201; Nd^2 235, 3^a (+ tikkha-paññā), 415, 689; J II.9, 297; IV.267.

Nibbematika (adj.) [nis+ vimati+ ka] not disagreeing, of one accord, unanimous Vin II.65; DhA I.34.

Nibbhacceti [Sk. nirbhartsayati, nis+ bhaccheti] to threaten, revile, scorn J III.338.

Nibbhaya (adj.) [nis+ bhaya] free from fear or danger, fearless, unafraid J I.274; III.80; V.287; Vism 512.

Nibbhujati [Sk. ni- or nirbhujati, nis+ bhujati] to twist round, bend, wind, contort oneself Miln 253. Cp. vi°.

Nibbhoga (adj.) [Sk. nirbhoga, nis+ bhoga^1] deprived of enjoyment; deserted, being of no avail, useless J VI.556; Pv I.12. Cp. vi°.

Nibbhoga [ni+ bhoga^2] bending, contortion J II.264 (oṭṭha°).

Nibyaggha see **nivyaggha.**

Nibha (adj.) [Sk. nibha, to bhāti] shining; like, equal to, resembling (-°) J V.372; Vv 40^9; Pv IV.3^2; VvA 122 (vaṇṇa° = vaṇṇa); Nd^1 608.

Nibhatā (f.) [abstr. to nibha] likeness, appearance VvA 27.

Nibhā (f.) [to nibha] shine, lustre, splendour VvA 179 (nibhāti dippatī ti nibhā).

Nibhāti [ni+ bhāti] to shine VvA 179 (= dippati).

Nimajjhima (adj.) the middle one J V.371.

Nimantaka (adj.-n.) one who invites Miln 205.

Nimantaṇa (nt.) [to nimanteti] invitation Vin 1.58 = II.175; D 1.166; M 1.77; A 1.295; J 1.116 (ṇ), 412; Pug 55.

Nimantanika (adj.) inviting; (nt.) N. of a Suttanta M 1.331; quoted at Vism 393.

Nimantita [pp. of nimanteti] invited Sn p. 104; PvA 22 (bhattena to the meal), 86 (=āmantita), 141.

Nimanteti [Sk. nimantrayati, ni+manteti] to send a message, to call, summon, invite, coax (to = c. instr.) Sn 981 (nimantayi aor., āsanena asked him to sit down); J VI.365; Nd² 342; DhA III.171 (°ayiṇsu); DA 1.109; VvA 47 (pānīyena invite to a drink); PvA 75, 95. — pp. **nimantita**, q. v. — Cp. abhi°.

Nimitta (nt.) [cp. Sk. nimitta, to **mā**, although etym. uncertain] 1. sign, omen, portent, prognostication D 1.9 (study of omens = n. satthaṇ DA 1.92, q. v. for detailed expl^{n}); J 1.11 (caturo nimitte nâddasaṇ); Miln 79, 178. Esp. as **pubba°** signs preceding an event, portents, warnings, foreshadowings S V.154, 278, 442; It 76 (cp. Divy 193, of the waning of a god); J 1.48, 50 (32 signs before birth, some at DA 1.61), 59; Miln 298; Vism 577. — 2. outward appearance, mark, characteristic, attribute, phenomenon (opp. essence) D III.249; A 1.256; III.319, 375 sq.; IV.33, 418 sq.; J 1.420; Ps 1.60, 91 sq., 164, 170; II.39, 64; Vbh 193 sq. — Mental reflex, image (with ref. to jhāna) Vism 123, cp. DhsA 167. — Specified e. g. as foll.: oḷārika S V.259; pasādaniya S V.156; paccavekkhaṇa° D III.278; Vbh 334; bahiddhā-saṅkhārā° Ps 1.66 sq.; bāla° (opp. paṇḍita°) M III.163; A 1.102; mukha° (= face) D 1.80; S III.103; V.121; A V.92, 97 sq., 103; rūpa°, sadda° etc. S III.10; M 1.296; Ps 1.92, 112; samatha° D III.213; samādhi° etc. A 1.256 sq.; subha° (& asubha°) S V.64, 103 sq.; A 1.3 sq., 87, 200; V.134; Vism 178 sq. **nimittaṇ gaṇhāti** to make something the object of a thought, to catch up a theme for reflection Vin 1.183, cp. S V.150 sq. (°ṇ uggaṇhāti); M 1.119 (= five sorts of mental images); Nd² 659; DhsA 53 (= ākāra). See below n-gāhin & animitta. — **nimittaṇ parivajjeti** to discard the phenomenal S 1.188; Sn 341. — 3. mark, aim: in **nimittaṇ karoti** to pick out the aim, to mark out J V.436; Nd² 235, 1^{d}; Miln 418. — 4. sexual organ (cp. lakkhaṇa) Vin III.129 (n. & a°, as term of abuse); see also kāḷa & koṭacikā. — 5. ground, reason, condition, in **nimittena** (instr.) and **nimittaṇ** (acc.) as adv. = by means of, on account of DhA III.175 (instr.) PvA 8, 97 (jāti-nimittaṇ), 106 (kiṇ n°ṇ = kissa hetu), 242 (yaṇ n°ṇ = yato nidānaṇ). **gahita-nimittena** "by means of being caught" Vism 144 = DhsA 116 (read trsl^{n} 154 accordingly!). adj. **nimitta** (-°) caused by, referring to PvA 64 (maraṇa-nimittaṇ rodanaṇ). — **animitta** free from marks or attributes, not contaminated by outward signs or appearance, undefiled, unaffected, unconditioned (opp. sa°) S 1.188; IV.225 (phassa), 268, 360 (samādhi); M 1.296 (ceto-vimutti); A 1.82; III.292; IV.78; Vin III.129; Th 1, 92; D III.219, 249; Dh 92; Sn 342; Ps 1.60, 91; II.36, 59 sq. (vimokha), 65 sq., 99; Dhs 530 (read a° for appa°); Vism 236; DhsA 223 (absence of the 3 lakkhaṇas); Miln 333, 413; DhA II.172; ThA 50. See also *Cpd.* 199, 211^{5}. **sanimitta** S V.213 sq.; A 1.82.

-ânusārin following outward signs (= °gāhin) A III.292; Nett 25; **-kamma** prognostication, prophecy Vin V.172; Vbh 353; **-karaṇa** = gāhin S IV.297; **-gāhin** "taking signs," enticed or led away by outward signs, entranced with the general appearance, sensuously attracted D 1.70 (cp. *Dialogues* 1.80); III.225; S IV.104, 168; A II.16; III.99; V.348; Pug 20, 24, 58; Dhs 1345; Miln 367, 403. Cp. Vism 151, 209.

Niminâti [Sk. niminoti in diff. meaning, the P. meaning being influenced by **mā**; ni+minâti, **mi** to fix, measure cp. Sk. nimaya barter, change] to turn round, change; to barter, exchange for (c. instr.): pres. imper. **niminā** J V.343 (=parivattehi Com.); pres. 1st pl. **nimimhase** J II.369, pot. **nimineyya** J III.63; fut. **nimissati** J V.271, 453 (devatāhi nirayaṇ); aor. **nimmini** J III.63; ger. **niminitvā** Milo 279.

Nimisa [cp. Vedic nimiṣ f. & nimiṣa nt.] winking, shutting the eyes; **animisa** not winking Dāvs V.26. See also **nimesa.**

Nimisatā (f.) [abstr. to nimisati] winking J VI.336 (a°).

Nimisati [Sk. nimiṣati, ni+misati] to wink D II.20 (animisanto, not winking; v. l. BB aninm°; J III.96 (ummisati+). Cp. nimisatā.

Nimīlati (& **Nimmīlati**) [ni+mīlati] to shut, close (the eyes) J 1.279; DhA II.6 (akkhīni nimmīlituṇ nâsakkhi). Caus. **nim(m)īleti** id. M 1.120; DhA II.28 (paralokaṇ; opp. ummīleti); J 1.279; Vism 292 (akkhīni ni°).

Nimugga (adj.) [cp. Sk. nimagna, pp. of nimujjati] plunged, immersed in, sunk down or fallen into (-°) (c. loc.) Vin III.106 (gūthakūpe sasīsakaṇ n.); D 1.75; J 1.4, III.393 (gūthakalale), 415; Nd¹ 26; Pug 71; Miln 262; Sdhp 573.

Nimujjā (**nimmujjā**) [Sk. *nimajj-yā] diving, immersion, in cpd. ummujja-nimujja(ṇ karoti) D 1.78. See **ummujjā.**

Nimujjati [Sk. nimajjati, ni+mujjati] to sink down, plunge into (with loc.), dive in, be immersed A IV.11; Pug 74; J 1.66, 70; III.103, 393 (kāmakalale); IV.139; aor. nimujji J II.293; PvA 47 (udake). — Caus. **nimujjeti** (so read for nimujjati J V.268) & **nimujjāpeti** to cause to sink or dive, to drown J III.133; IV.142 (nāvaṇ). — pp. **nimugga** q. v.

Nimujjana (nt.) [Sk. nimajjana] diving, ducking; bathing PvA 47.

Nimesa [= nimisa, cp. Vedic nimesa] winking Miln 194.

Nimokkha = vimokkha S 1.2 (v. l. SS vi°, preferable).

Nimba [Sk. nimba, non-Aryan] the Nimb tree (Azadirachta Indica), bearing a bitter leaf, & noted for its hard wood Vin 1.152 (°kosa), 284 (id.), 201 (°kasāva); A 1.32; V.212; Vv 33^{36} (°muṭṭhi, a handful of N. leaves); J II.105, 106; DhA 1.52 (°kosa); DhsA 320 (°paṇṇa, the leaf of the N. as example of tittaka, bitter taste); VvA 142 (°palāsa); PvA 220 (°rukkhassa daṇḍena katasūla).

Nimmaṇsa (adj.) [nis+maṇsa] fleshless M 1.58, 364; PvA 68.

Nimmakkha (adj.) [nis+makkha, cp. Sk. nirmatsara without egotism, not false, not slandering Sn 56 (cp. Nd² 356 makkha = niṭṭhuriya; see also SnA 108: paraguṇa-vināsana-lakkhaṇo makkho).

Nimmakkhika (adj.) [Sk. nirmakṣika] free from flies J 1.262; DhA 1.59.

Nimmajjana (**Nimmiñjana** ?) [*mṛd-yana ? perhaps non-Aryan] a kind of (oil-)cake Vv 33^{38} (nimmajjani = tilapiṇṇāka VvA 147); Pv 1.10^{10} (°miñjana, v. l. BB °majjani); PvA 47 (doṇi°).

Nimmathana (nt.) [nis+mathana] crushing J III.252; Vism 234 (sattu°); DhA III.404; VvA 284.

Nimmatheti [nis+matheti] to crush out, suppress, destroy J 1.340. Cp. abhimatthati.

Nimmadana (nt.) [to nimmādeti] touching, touch, crushing, subduing A II.34 (mada-nimmadana, crushing out pride; may, however, be taken as nis+mada of **mad** = "de-priding," lit. disintoxication); Bu 1.81; Vism 293.

Nimmadaya (adj.) [Sk. nirmṛdya, grd. of nimmadeti] suppressible D II.243.

Nimmaddana (nt.) [nis+**mṛd**] touching, crushing Miln 270 (na vāto hattha-gahaṇaṃ vā nimmaddanaṃ vā upeti: the wind cannot be grasped).

Nimmanussa (nt.) [nis+manussa+ya] void of men, absence of men J III.148.

Nimmala (adj.) [nis+mala] free from impurity, stainless, clean, pure A IV.340; Dh 243; Nd² 586; Vism 58; Sdhp 250.

Nimmāta-pitika (adj.) [nis+māta-pitika] one who has neither mother nor father, an orphan DhA II.72.

Nimmātar [Sk. nirmātṛ, n. ag. of nimmināti] maker, builder, creator D I.18, 56 (in formula: brahmā . . . kattā nimmātā . . .).

Nimmādeti [either = Sk. nirmṛdayati (**mṛd**) or *nirmādayati to nirmada free from pride = nirmāna] to crush, subdue, humiliate; insult D I.92 (v. l. °maddeti; — DA I.257 nimmadati nimmāne karoti), 93, 96.

Nimmāna[1] (nt.) [Sk. nirmāṇa, see nimmināti] measuring; production, creation, work; issara-n-hetu caused by God M II.122; A I.173; Vbh 367. **N.-rati** devā a class of devas, e. g. at D I.218; It 94; Vism 225; DA I.114; ThA 169; VvA 149. Cp. (para-) nimmita.

Nimmāna[2] (adj.) [Sk. nirmāna, nis+māna] free from pride, humble DA I.257.

Nimmāniyati [Pass. to nimmāna, of nis+māna] to be abased, to be mocked Vin II.183.

Nimmita (adj.-pp.) [pp. of nimmināti] measured out, planned, laid out; created (by supernatural power, iddhi); measured, stately D I.18, 56 (iddhiyā pi DA I.167), 219 (Su° devaputta, Np.), ibid. (Paranimmita-vasavattī devā a class of devas, lit. "created by others," but also possessed of great power: VvA 79, 80); also one of the 5, or the 3 spheres (kāmûpapattiyo) in the kāmaloka, viz. paccupaṭṭhita-kāmā, nimmānarati° (or nimmita°), paranimmita°. It 94; Dhs 1280 (cp. kāma); D III.218; J I.59, 146 (kāyo n' eva deva° na brahma°), 232, Nd² 202ᴬ, also under pucchā; P II.1[19] (su°, well constructed, i. e. symmetrical); Vism 228 (Mārena nimmitaṃ Buddharūpaṃ); VvA 36 (= mitaṃ gacchati vāraṇo), 79; ThA 69, 70; Miln 1, 242. See also abhinimmita.

Nimmināti [cp. Sk. nirmamāti & nirmāti, nis+mināti, **mā**; cp. nimināti] to measure out, fashion, build, construct, form; make by miracle, create, compose; produce, lay out, plan, aor. **nimmini** J I.232; PvA 245; DhA IV.67; ger **nimminitvā** J I.32; VvA 80, & **nimmāya** Vv 16[3]. — pp. **nimmita** See also nimmātar and nimmāna. Cp. abhi°.

Nimmileti see nimīlati.

Nimmūla (adj.) [nis+mūla] without root, rootless J VI.177.

Nimmoka [Sk. nirmoka fr. nis+moceti] the slough or cast-off skin of a snake PvA 63.

Niya (adj.) [Sk. nija, q. v.] one's own Sn 149 (°putta = orasaputta KhA 248); **niyassakamma** at A I.99 & Pv IV.1[13] (v. l. Minayeff tiyassa) is to be read as nissaya-kamma (q. v.).

Niyaka (adj.) [= niya] one's own Th 2, 469; ThA 284; DhsA 169, 337; DA I.183; Vbh 2; Vism 349.

Niyata (adj.) [pp. of ni+**yam**] restrained, bound to, constrained to, sure (as to the future), fixed (in its consequences), certain, assured, necessary D II.92 (sambodhi-parāyaṇā), 155; III.107; Sn 70 (= ariyamaggena niyāmappatta SnA 124, cp. Nd² 357); Dh 142 (= catumagga-niyamena n. DhA III.83); J I.44 (bodhiyā); Pug 13, 16, 63; Kvu 609 sq.; Dhs 1028 sq. (micchatta° etc.; cp. Dhs. trsl. 266, 267), 1414, 1595; Vbh 17, 24, 63, 319, 324; Miln 193; Tikp 168 (°micchādiṭṭhi); DhA III.170; PvA 211. Discussed in *Pts. of Contr.* (see Index). — **aniyata** see separately.

Niyati (f.) [cp. Sk. niyati, ni+**yam**] necessity, fate, destiny D I.53; DA I.161; VvA 341; PvA 254.

Niyama [cp. Sk. niyama, ni+**yam**; often confused with niyāma] 1. restraint, constraint, training, self-control Miln 116 (yama+); PvA 98 (yama+). — 2. definiteness, certainty, limitation DhA III.83 (catumagga°, v. l. niyāma); SnA 124 (niyāma); DhsA 154; PvA 166 (ayaṃ n. saṃsāren' atthi: law, necessity). — **aniyama** indefiniteness, choice, generality DhsA 57; VvA 16 (yaṃ kiñci = aniyame, i. e. in a general sense), 17 (same of ye keci); PvA 175 (vā saddo aniyamattho = indefinite). — **niyamena** (instr.) adv. by necessity, necessarily PvA 287; **niyamato** (abl.) id. DhsA 145, 304 (so read). — 3. natural law, cosmic order; in Commentarial literature this was fivefold: utu-, bīja-, kamma-, citta-, dhamma- DA on D II.11; *Dial.* II.8; DhsA 272; trs. 360.

Niyamana (nt.) [Sk. niyamana, to niyameti] fixing, settling, definition, explanation in detail Miln 352 (lakkha-n° aiming at the target); VvA 22 (visesattha°); 231, PvA 255 (so read for nigamana ?).

Niyameti [cp. Sk. niyamayati, ni+yamati] to tie down, to fix; explain in detail, exemplify PvA 265; Vism 666. — pp. **niyamita** see a°

Niyāteti see **niyyādeti**.

Niyāma [Sk. niyama & niyāma] way, way to an end or aim, esp. to salvation, right way (sammatta°); method, manner, practice S I.196; III.225 (sammatta°); A I.122; Sn 371 (°dassin = sammatta-niyāmabhūtassa maggassa dassāvin SnA 365); Nd¹ 314 (°avakkanti); Nd² 358 (= cattāro maggā); Ps II.236 sq. (sammatta° okkamati); Pug 13, 15; Vbh 342. — **niyāmena** (instr.) adv. in this way, by way of, according to J I.278; IV.139, 414 (suta° as he had heard); DhA I.79; II.9, 21; VvA 4; PvA 260; Kvu trs. 383. — **aniyāmena** (see also aniyāmena) without order, aimlessly, at random J V.337.

Niyāmaka[1] (adj.) [either to niyama or niyāma] sure of or in, founded in, or leading to, completed in D I.190 (dhamma-n. paṭipadā, cp. niyamatā).

Niyāmaka[2] (see **niyyāmaka**) ship's captain Vism 137 (simile).

Niyāmatā (f.) [abstr. to niyāma, influenced in meaning by niyama] state of being settled, certainty, reliance, surety, being fixed in (-°) S II.25 (dhamma° + dhammaṭṭhitatā); A I.286 (id.), J I.113 (saddhammassa n. assurance of . . .); Kvu 586 (accanta° final assurance).

Niyāmeti [Denom. fr. niyāma or niyama] to restrain, control, govern, guide Miln 378 (nāvaṃ).

Niyujjati [Pass. of niyuñjati] to be fit for, to be adapted to, to succeed, result, ensue PvA 49 (= upakappati).

Niyutta(ka) (adj.) [pp. of niyuñjati] tied to, appointed to (with loc.), commissioned, ordered DhsA 47; PvA 20 (janapade), 124 (dānâdhikāre), 127 (dāne).

Niyoga [ni+yoga] command, order; necessity. abl. **niyogā** "strictly speaking" Dhs 1417.

Niyojeti [Caus. of niyuñjati] to urge, incite to (with loc.) Vin II.303; A IV.32; Pv II.1[4]; Miln 229.

Niyyati = **Nīyati** (Pass. of nayati).

Niyyatta (nt.) [cp. Sk. niryaṇa] escape J I.215.

Niyyāta (pp.) = **niyyādita** M 1.360.

Niyyātana (nt.) [fr. niyyāti] returning, return to (-°) J v.497 (saka-raṭṭha°); Vism 556; DA 1.234.

Niyyātar [n. ag. to niyyāma] a guide, leader M 1.523 sq.

Niyyāti [Sk. niryāti, nis+yāti] to go out, get out (esp. of saṃsāra); S v.6 (niyyanti dhīrā lokamhā); SnA 212; aor. **niyyāsi** D 1.49, 108; J 1.263; Sn 417; 3rd pl. **niyyiṃsu** A v.195; fut. **niyyassati** A v.194. — See also niyyāna & niyyānika.

Niyyādita [pp. of niyyādeti] assigned, presented, given, dedicated PvA 196 (dhana nī°). As **niyyātita** at Vism 115.

Niyyādeti (niyyāteti, nīyādeti) [cp. Sk. ni- or nir-yātayati, Caus. of ni(r)yatati] to give (back), give into charge, give over, assign, dedicate, to present, denote S 1.131 (niyyātayāmi); IV.181 (sāmikānaṃ gāvo), 194; J 1.30, 66, 496; II.106, 133; Vv 46[8] niyyādesi = sampaṭicchāpesi, adāsi VvA 199); Pv III.2[11] (niyātayiṃsu = adaṃsu PvA 184); Vism 115 (t); DhA 1.70; II.87; VvA 33, 67; PvA 20 (vihāraṃ nīyādetvā), 25 (= uddissati dadāti), 42, 81, 276 (at all PvA passages as nī°). — pp. **niyyādita**. Cp. similarly paṭiyādeti & paṭiyādita.

Niyyāna (nt.) [nis+yāna, cp. niyyāti] 1. going out, departure D 1.9 (= niggamana DA 1.94). — 2. way out, release, deliverance Sn 170, 172 ("magga-saccaṃ bhāvento lokamhā niyyāti" SnA 212); Ps 1.163, 176; Nett 119. Cp. niyyānika. — **aniyyāna** DhA II.209.

Niyyānika (adj.) [to niyyāna] leading out (of saṃsāra), leading to salvation, salutary, sanctifying, saving, profitable D 1.235, 237; S 1.220; V.82, 166, 255, 379 sq.; J 1.48 (a°), 106; Dhs 277, 339, 505 (cp. *Dhs. trsl.* pp. 82, 335); Vbh 12, 19, 56, 319, 324; Nett 29, 31, 63, 83; DhA IV.87. — Also found in spelling **nīyānika** e. g. A III.132 (ariyā diṭṭhi n. nīyāti takkarassa sammā-dukkha-khayāya); DA 1.89 (anīyānikattā tiracchanabhūtā kathā).

Niyyāma(ka) [Sk. niyāmaka & niryāma(ka). Cp. also P. niyāmaka] a pilot, helmsman, master mariner, guide J 1.107 (thala°); IV.137, 138; Miln 194, 378 sq.; Dāvs IV.42.

Niyyāsa [cp. Sk. niryāsa, Halāyudha 5, 75] any exudation (of plants or trees), as gum, resin, juice, etc. Vism 74 (°rukkha, one of the 8 kinds of trees), 360 (paggharita-n.-rukkha). Cp. **nivāyāsa**.

Niyyūha [Sk. niryūha (& nirvyūha ?), perhaps to **vah**] a pinnacle, turret, gate M 1.253; DA 1.284 (pāsāda+).

Nirankaroti (& **nirākaroti**) [Sk. nirākaroti, nis+ā **kṛ**] to think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy Th 1, 478; It 83 (nirākare); J III.280 = V.498; IV.302; Pv III.9[6] (= chaḍḍeti pajahati PvA 211); VvA 109. — pp. (a)**nirākata** It 39.

Niraggaḷa (niraggaḷa) (adj.) [nis+aggaḷa] unobstructed, free, rich in result S 1.76 – It 21; A II.43; IV.151; M 1.139; Sn 303; Nd[2] 284 C[a]; Vv 64[31] (= VvA 285).

Niraggika (adj.) [nis+aggi+ka] without fire Miln 324 (°okāsa).

Nirajjati [Pass. of nirajati, nis+ajati, Vedic nirajati to drive out cattle] to be thrown out, to be expelled, to lose (with abl.) J VI.502, 503 (raṭṭhā); v. l. BB nirajhati; Com. ni(g)gacchati; Th 2, 93 (aor. nirajji 'haṃ = na jānim ahaṃ ThA, 90. Kern (wrongly) proposes reading **virajjhi**).

Nirata (adj.) [pp. of niramati] fond of, attached to (-°) S 1.133; DA 1.250; PvA 5 (duccarita°), 89, 161 (hita-karaṇa°).

Niratta[1] (adj.-nt.) [Sk. *nirātman, nis+attan] soulless; view of soullessness or unsubstantiality; thus interpreted (in preference to niratta[2]) by Com. on Sn 787, 858, 919. See foll.

Niratta[2] (adj.) [Sk. nirasta, pp. of nirasyati, see **nirassati**] rejected, thrown off, given up Sn 1098; Nd[2] 359. — *Note.* At Sn 787, 858, 919 the interpretation of Nd[1] 82 = 248 = 352 and also Bdhgh assume a cpd. of nis+attan (= nirātman): see niratta[1].

Nirattha (adj.) [nis+attha] useless, groundless, unproficient, vain (opp. sāttha profitable) Sn 582 (nt. as adv.), 585 (niratthā paridevanā); Dh 41; J III.26; PvA 18 (°bhāva uselessness), 83 (= duḥ).

Niratthaka (adj.) = nirattha; VvA 324; PvA 18, 40, 63, 102 etc. — f. °**ikā** ThA 258; Miln 20; Sdhp 68.

Nirantara (adj.) [nis+antara] having no interval, continuous, uninterrupted PvA 135. Usually in nt. as adv. **nirantaraṃ** always, incessantly, constantly; immediately, at once DhsA 108; PvA 52, 80, 107, 110 (= satataṃ), 120; DhA 1.13.

Niraparādha (adj.) [nis+aparādha] without offence, guiltless, innocent J 1.264.

Nirapekkha (adj.) [nis+apa+**ikṣ**] not heeding, unsuspecting, disregarding, indifferent, reckless VvA 27, 47 (jīvitaṃ); PvA 62; DA 1.177; Miln 343 (jīvitaṃ).

Nirabbuda[1] (m. nt.) [cp. BSk. nirarbuda & abbuda 3] a vast number; also N. of a hell S 1.149 – A II.3 – V.171 (expl[d] at 173 as "seyyathā pi vīsati abbudā nirayā evam eko nirabbudo nirayo"); J III.360 (Com.: vīsati abbudāni ekaṃ nirabbudaṃ).

Nirabbuda[2] (adj.) [nis+abbuda[2]] free from boils or tumours, healthy (also fig.) Vin III.18 (of the Sangha).

Niraya [BSk. niraya, nis+aya of i = to go asunder, to go to destruction, to die, cp. in meaning Vedic nirṛti. The popular etym. given by Dhammapāla at PvA 53 is "n' atthi ettha ayo sukhan ti" = there is no good; that given by Bdhgh at Vism 427 "n' atthi ettha assāda-saññito ayo" (no refreshment)] purgatory, hell, a place of punishment & torture, where sin is atoned (i. e. kamma ripens = paccati, is literally boiled) by terrible ordeals (kāraṇāni) similar to & partly identical with those of Hades & Tartarus. There are a great number of hells, of which the most fearful is the **Avīci-mahāniraya** (see Avīci). Names of other purgatories occur frequently in the *Jātaka* collection, e. g. Kākola VI.247; Khuradhāra V.269 sq.; Dhūma-roruva V.271; Paṭāpana V.266, 271, 453; Paduma IV.245; Roruva III.299; V.266; VI.237; Saṅghāta V.266; Saṅjīva ibid.; Sataporisa V.269; Sattisūla V.143. As the principal one n. is often mentioned with the other apāyas (states of suffering), viz. tiracchānayoni (animal world) & pitti-visaya (the *manes*), e. g. at Nd[1] 489; Nd[2] 517, 550; Pv IV.11; ThA 282; PvA 27 sq. (see apāya). — There is a great variety of qualifying adjectives connected with niraya, all of which abound in notions of fearful pain, awful misery & continuous suffering, e. g. kaṭuka, ghora, dāruṇa, bhayānaka, mahābhitāpa, sattussada etc. — Descriptions of N. in glowing terms of frightfulness are freq. found from the earliest books down to the late Peta-Vatthu, Pañcagati-dīpana & Saddhammopāyana. Of these the foll. may be quoted as characteristic: S 1.152 (10 nirayas); M III.183; A 1.141; Sn p. 126 = A V.173; Nd[1] 404 sq. = Nd[2] 304[nir.o]; J IV.4 (Mittavindaka); Vv 52 (Revatī); Pv I.10; III.10; IV.1; 7; DhA 1.148. — See on the whole subject, esp. L. Scherman, *Materialen zur indischen Visionsliteratur*, Leipzig 1792; & W. Stede, *Die Gespenstergeschichten des Peta Vatthu*, Leipzig 1914, pp. 33-39. — *References:* Vin 1.227 (apāya duggati vinipāta niraya); D 1.82, 107

(id.); Vin II.198 (yo kho saṅghaṃ bhindati kappaṃ nirayamhi paccati), 204; II.203 – It 86; D I.228 (+ tiracchānayoni), 54 (read nirayasate for niriyasate); III.111; S IV.126; V.356, 450; M I.73, 285, 308, 334; II.86, 149, 186; III.166, 203, 209; A IV.405; V.76, 182, 184; Sn 248 (patanti sattā nirayaṃ avaṃsirā), 333, 660 sq., 677 sq.; Dh 126, 140, 306, 311, 315; Th 1, 304 (adhammo nirayaṃ neti dhammo pāpeti suggatiṃ) – DhsA 38 – DA I.99 – DhA I.22; Th 2, 456; It 12; J IV.463; Pug 60; Ps I.83 (Avīci°); Vbh 86, 337; Vism 102; Miln 148; DhA I.22; III.71; Sdhp 7, 285. – See also **nerayika**.

-gāmin (adj.) leading to purgatory (magga) Sn 277; **-dukkha** the pain of H. Sn 531; **-pāla** a guardian of P., a devil A I.138, 141; M III.179; Nd[1] 404; VvA 226. Names of guardians (after their complexion) e. g. Kāḷa (black) & Upakāḷa (blackish) J VI.248. **-bhaya** the fear of P. J I.168; Vism 392; **-saṃvattanika** conducive to P. Nd[1] 489.

Niravasesa (adj.) [nis+avasesa] without remainder, complete, inclusive Nett 14, 15, cp. Miln 91, 182.

Nirasana (adj.) [nis + asana[2]] without food or subsistence, poor J IV.128.

Nirassati [cp. Sk. nirasyati, nis+assati, **as** to throw] to throw off, despise, neglect Sn 785, 954; Nd[1] 76 (so read for nidassati, v. l. SS nir°), 444; SnA 522. – pp. **niratta**[2].

Nirassāda (adj.) [nis + assāda] without task, insipid, dull Vism 135. Cp. nirāsāda.

Nirākaroti see **nirankaroti**.

Nirākula (adj.) [nis + ākula] unconfused, clear, calm, undisturbed J I.17 (v. 94).

Nirātanka (adj.) [nis+ātanka] healthy Miln 251 (of paddy).

Nirādīnava (adj.) [nis + ādīnava] not beset with dangers, not in danger, unimperilled Vin III.19.

Nirāma (adj.) [nis + āma, cp. nirāmaya] healthy, undepraved, without sin, virtuous Sn 251, 252 (°gandha = nikkilesayoga SnA 293), 717 (id. = nikkilesa SnA 499).

Nirāmaya (adj.) [nis+āmaya] not ill, healthy, good, without fault PvA 164.

Nirāmisa (adj.) [nis+āmisa] having no meat or prey; free from sensual desires, disinterested, not material S I.35, 60; IV.219, 235; V.68, 332; A III.412; D III.278; Vbh 195; Vism 71; Sdhp 475, 477.

Nirārambha (adj.) [nis + ārambha] without objects (for the purpose of sacrificing), i. e. without the killing of animals (of yañña) S I.76; A II.42 sq.

Nirālamba (adj.) [nis+ālamba] unsupported Miln 295 (ākāsa).

Nirālaya (adj.) [nis+ālaya] houseless, homeless Miln 244 (= aniketa). At DhA IV.31 as expl[n] of appossukka. — f. abstr. **nirālayatā** homelessness Miln 162, 276, 420.

Nirāsa (adj.) [nis+āsā] not hungry, not longing for anything, desireless S I.12, 23, 141; A I.107 sq.; Sn 1048 (anigha+), 1078 (id.); Nd[2] 360; Pug 27; Pv IV.1[33] (= nittaṇha PvA 230). See also amama.

Nirāsaṃsa (adj.) [nis+āsaṃsa, **śaṃs**] without wishes, expectations or desires, desireless Sn 1090 (Nd[2] reading for nirāsaya); Nd[2] 301 (cp. DhA IV.185 nirāsāsa = *nirāsaṃsa, v. l. for nirāsaya).

Nirāsanka (adj.) [nis+āsankā] without apprehension, unsuspicious, not doubting J I.264; Vism 180.

Nirāsankatā (f.) [abstr. fr. nirāsaṅka] the not hesitating J VI.337.

Nirāsattin (adj.) [adj. to pp. āsatta[1] with nis] not hanging on to, not clinging or attached to (c. loc.) Sn 851 (= nittaṇha SnA 549); Nd[1] 221.

Nirāsaya (adj.) [nis+āsaya, fr. **śri**] without (outward) support, not relying on (outward) things, without (sinful) inclinations Sn 56 (; Nd[2] 360 b reads nirāsasa), 369, 634, 1090 (Nd[2] 361 reads nirāsaṃsa); Dh 410; DhA IV.185 (v. l. BB nirāsāsa; expl[d] by nittaṇha).

Nirāsava (adj.) [nis + āsava] without intoxication, undefiled, sinless ThA 148.

Nirāsāda (adj.) [nis+assāda] tasteless, yielding no enjoyment Th 1, 710. Cp. nirassāda.

Nirāhāra (adj.) [nis+āhāra] without food, not eating, fasting J IV.225; Sdhp 389.

Niriñjana (adj.) [nis + iñjanā, fr. iñjati] not moving, stable, unshaken Vism 377 (= acala, āneñja).

Nirindhana (adj.) [nis+indhana] without fuel (of fire), ThA 148 (aggi); DhA I.44 (jātaveda).

Nirīha(ka) (adj.) [nis+īha] inactive, motionless, without impulse ThA 148 (°ka); Miln 413 (+ nijjīvata); Vism 484, 594 sq.

Nirujjhati [Pass. of nirundhati (nirodhati) ni+rundhati] to be broken up, to be dissolved, to be destroyed, to cease, die Vin I.1; D I.180 sq., 215; II.157; S III.93 (aparisesaṃ); IV.36 sq., 60, 98, 184 sq.; 294, 402; V.213 sq.; A III.165 sq. (aparisesaṃ); V.139 sq.; J I.180; Pug 64; Sdhp 606. — pp. **niruddha**. Cp. nirodha.

Niruttara (adj.) [nis+uttara] making no reply PvA 117.

Nirutti (f.) [Sk. nirukti, nis+**vac**] one of the Vedāngas (see chaḷanga), expl[n] of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression Vin II.139 (pabbajitā . . . sakāya niruttiyā Buddhavacanaṃ dūsenti); D I.202 (loka°, expression); M III.237 (janapada°); S III.71 (tayo n-pathā); A II.160 (°paṭisambhidā); III.201; Dh 352 (°padakovida = niruttiyañ ca sesapadesu cā ti catūsu pi paṭisambhidāsu cheko ti attho DhA IV.70; i. e. skilled in the dialect or the original language of the holy Scriptures); Ps I.88 sq.; II.150 (°paṭisambhidā); Nd[2] 563; Dhs 1307; Nett 4, 8, 33, 105; Miln 22; Vism 441; SnA 358; PvA 97.

Nirudaka (adj.) [nis+udaka] without water, waterless M I.543; Nd[2] 630.

Niruddha (pp.) [pp. of nirundhati, cp. nirujjhati] expelled, destroyed; vanished, ceased S III.112; Dhs 1038.

Nirundhati see nirujjhati, niruddha, nirodha & nirodheti. Cp. parirundhati.

Nirupakāra (adj.) [nis+upakāra] useless J II.103.

Nirupaghāta (adj.) [nis+upaghāta] not hurt, not injured or set back Miln 130.

Nirupatāpa (adj.) [nis+upatāpa] not harassed (burnt) or afflicted (by pain or harm) Th 2, 512.

Nirupaddava (adj.) [nis+upaddava] without affliction or mishap, harmless, secure, happy J IV.139; PvA 262 (sotthi).

Nirupadhi (adj.) (in verse always **nirūpadhi**) [nis+upadhi, cp. upadhīka] free from passions or attachment, desireless, controlled Vin II.156; S I.194 (**vippamutta** +);

IV.158; A I.80, 138 (sītibhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vippamutta+; expl^{d} by niddukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 642 (sītibhūta+); Pv IV.1^{34}; DhA IV.225 (nirupakkilesa); PvA 230.

Nirupama (adj.) [nis+upama] without comparison, incomparable SnA 455 (=atitula).

Nirumbhati [Sk. ? Trenckner, *Notes* p. 59 ni+**rudh** (?)] to suppress, hush, silence J I.62 (text nirumhitvā, v. l. SS nirumbhitvā, cp. san-nirumhitvā VvA 217).

Niruḷha (adj.) [cp. Sk. nirūḍha, pp. of niruhati] grown, risen; usual, customary, common VvA 108.

Nirussāsa (adj.) [cp. Sk. niruchvāsa, nis+ussāsa] breathless J III.416; IV.121, cp. VI.197; VI.82.

Nirussukka (adj.) [nis+ussukka], careless, unconcerned, indifferent to (c. loc.) ThA 282.

Niroga see **nīroga**.

Niroja (adj.) [nis+oja] tasteless, insipid J II.304; III.94; VI.561.

Nirodha [BSk. nirodha, to nirundhati, cp. nirujjhati & niruddha] oppression, suppression; destruction, cessation, annihilation (of senses, consciousness, feeling & being in general: sankhārā). Bdhgh's expl^{n} of the word is: "ni-saddo abhāvaṇ, rodha-saddo ca cārakaṇ dīpeti Vism 495. — N. in many cases is synonymous with nibbāna & parinibbāna; it may be said to be even a stronger expression as far as the *active* destruction of the causes of life is concerned. Therefore frequently comb^{d} with **nibbāna** in formula "sabba-sankhāra-samatho . . . virāgo nirodho nibbānaṇ," e. g. S I.136; It 88. Nd^{2} s. nibbāna (see nibbāna III.6). Also in comb^{n} with **nibbidā**, e. g. S III.48, 223; III.163 sq. V.438. — The opposite of nirodha is **samudaya**, cp. formula "yaṇ kiñci samudaya-dhammaṇ sabban taṇ nirodha-dhammaṇ" e. g. Nd^{2} under sankhārā & passim. (a) Vin I.1, 10; D II.33, 41, 57 sq., 112; III.130 sq., 136 sq., 226 sq.; J I.133; II.9 sq., 223; III.59 sq., 163; V.438; M I.140, 263, 410; A I.299; IV.456 (°āsavānaṇ parikkhaya); Th 2, 6 (=kilesanirodha ThA 13), 158; It 46=Sn 755 (nirodhe ye vimuccanti te janā macchuhāyino); It 62=Sn 754; Sn 731, 1037; Ps I.192; II.44 sq 221; Pug 68; Vbh 99 sq., 229; Nett 14, 16 sq.; Vism 372; VvA 63; PvA 220 (jīvitassa). — (b) (as-°): anupubba° D III.266; A IV.409, 456; abhisaññā° D I.180; asesavirāga° S II.4, 12; IV.86; V.421 sq.; A I.177; II.158, 161, upādāna° S III.14; kāma° A III.410 sq.; jāti° S IV.86; taṇhā° D III.216; dukkha° D III.136; S III.32, 60; IV.4 sq., 14, 384; A I.177; nandi° S III.14; IV.36; bhava° (=nibbāna) S II.117; III.14; A V.9; Ps I.159; sakkāya° D III.240; S V.410; A II.165 sq.; III.246, 325 sq. V.238 sq.; saññāvedayita° D III.262, 266; S IV.217, 293 sq.; V. 213 sq.; A I.41; III.192; IV.306; V.209.

-dhamma subject to destruction, able to be destroyed, destructible (usually in formula of samudaya-dhamma, see above) Vin I.11; D I.110; S IV.47, 107, 214; M III.280; A V.143 sq.; **-dhammatā** liability to destruction S IV.217; **-dhātu** the element or condition of annihilation, one of the 3 dhātus, viz. rūpa, arūpa° n°. D III.215; It 45; Nett 97; **-saññā** perception or consciousness of annihilation D III.251 sq., 283; A III.334; **-samāpatti** attainment of annihilation Ps I.97, 100; Miln 300; Vism 702.

Nirodhika (adj.) [fr. nirodha] obstructing, destroying It 82 (paññā°), cp. M I.115.

Nirodheti [Denom. fr. nirodha] to oppress, destroy Vism 288 (in expl^{n} of passambheti).

Nilaya [fr. ni+**lī**] a dwelling, habitation, lair, nest J III.454.

Nilicchita see **nillacchita**.

Nilīna (adj.) [pp. of nilāyati] sitting on (c. loc.), perched; hidden, concealed, lying in wait J I.135, 293; III.26; VvA 230.

Nilīyati [ni+līyati] to sit down (esp. for the purpose of hiding), to settle, alight; to keep oneself hidden, to lurk, hide J I.222, 292; Miln 257; PvA 178. aor. nilīyi J I.158; III.26; DhA II.50; PvA 274. — pp. **nilīna**. Caus. II. **nilīyāpeti** to conceal, hide (trs.) J I.292.

Nilīyana (nt.) [abstr. fr. nilīyati, cp. Sk. nilayana] hiding J V.103 (°ṭṭhāna hiding-place).

Nilenaka (nt.) [cp. Sk. nilayana, fr. ni+**lī**] settling place, hiding-place, refuge J V.102 (so read for **nillenaka**; expl^{d} by nilīyana°ṭṭhāna p. 103).

Nillacchita (adj.) [Sk. *nirlāñchita, nis+lacchita of nillaccheti] castrated Th 2, 440; written as **nilicchita** at J VI.238 (v. l. BB as gloss niluñcita). expl^{d} by "vacchakakāla . . . nibbījako kato, uddhaṭabījo" (p. 239).

Nillaccheti [nis+laccheti of **lāñch**, cp. lakkhaṇa] to deprive of the marks or characteristics (of virility), to castrate Th 2, 437 (purisa-bhāvassa lacchana-bhūtāni bījakāni nillacchesi nīhari ThA 270). See also nillañchaka & nillacchita.

Nillajja (adj.) [nis+lajjā] shameless Sdhp 382.

Ni(l)lañchaka (adj.-n.) [cp. Sk. nirlāñchana, of nirlāñchayati nis+laccheti] one who marks cattle, i. e. one who castrates or deprives of virility J IV.364 (spelt **tilañchaka** in text, but right in v. l.), expl^{d} as "tisūlādi-ankakaraṇena lañchakā ca lakkhaṇakārakā ti attho" (p. 366). cp. nillacchita.

Nillapa (adj.) [nis+lapa] without deceit, free from slander A II.26=It 113.

Nillāḷeti & **Nilloḷeti** [nis+**luḷ**, cp. Sk. laḍayati & loḍayati] to move (the tongue) up & down S I.118; M I.109; DA I.42 (pp. nillāḷita-jivhā); DhA IV.197 (jivhaṇ nilloleti; v. l. nillāleti & lilāḷeti) J V.434 (v. l. nillelati for °lo°).

Nillekha (adj.) [nis+lekha] without scratches, without edges (?) Vin II.123 (of jantāghara).

Nillokana (adj.-n.) [nis+lokana] watching out; watchful, careful J V.43, 86 (°sīla).

Nilloketi [nis+loketi] to watch out, keep guard, watch, observe Vin II.208.

Nillopa [cp. Sk. nirlopa, nis+**lup**] plundering, plunder D I.52; A I.154; Nd^{1} 144 (°ṇ harati); Nd^{2} 199^{7}; Tikp 167, 280; DA I.159.

Nillobha (adj.) [nis+lobha] free from greed J IV.10.

Nillolup(p)a (adj.) [nis+loluppā] free from greed or desires Sn 56 (=Nd^{2} 362 nittaṇha); J V.358.

Nivatta (pp.) [pp. of nivattati] returned, turning away from, giving up, being deprived of, being without (°-) Vin II.109 (°bīja); J I.203; VvA 72.

Nivattati [Vedic nivartati, ni+vattati] to turn back, to return (opp. gacchati), to turn away from, to flee, vanish, disappear Vin I.46; D I.118; J I.223; II.153; IV.142; Sn p. 80; Pv II.9^{34}; IV.10^{7}; SnA 374; PvA 74, 161. aor. **nivatti** J II.3; PvA 141. pp. **nivatta** (q. v.). — Caus. I. **nivatteti** to lead back, to turn from, to make go back, to convert J I.203; VvA 110; PvA 204 (pāpato from sin). Cp. upa°, paṭi°, vi°. — Caus. II. **nivattāpeti** to send back, to return PvA 154.

Nivattana (nt.) [fr. nivattati] 1. returning, turning, fig. turning away from, giving up, "conversion" PvA 120 (pāpato). — 2. a bend, curve (of a river), nook J 1.324; II.117, 158; IV.256; V.162.

Nivattanīya (adj.) [grd. formation fr. nivattana] only neg. a° not liable to return, not returning DhA 1.63.

Nivatti (f.) [fr. ni+vṛt] returning, return PvA 189 (gati° going & coming).

Nivattha (pp.) [pp. of ni+vasati[1]] clothed in or with (-° or acc.), dressed, covered S 1.115; J 1.59 (su°), 307 (sāṭakaṃ); PvA 47, 49 (dibbavattha°), 50.

Nivapati [ni+vapati] to heap up, sow, throw (food) M 1.151 sq. (nivāpaṃ). — pp. **nivutta** (q. v.).

Nivaraṇa see vi°.

Nivarati [ni+varati] only in Caus. **nivāreti** (q. v.), pp. **nivuta.**

Nivasati [ni+vasati[2]] to live, dwell, inhabit, stay Vin II.11. — pp. **nivuttha,** cp. also nivāsana[2] & nivāsin.

Nivaha [fr. ni+**vah**] multitude, quantity, heap Dāvs IV.53; V.14, 24, 62.

Nivāta[1] (adj.) [Sk. nivāta, ni+vāta "wind-down"] with the wind gone down, i. e. without wind, sheltered from the wind, protected, safe, secure Vin 1.57, 72; M 1.76 = A 1.137 (kūṭāgāra); A 1.101 (id.); It 92 (rahada); Th 1, 1 (kuṭikā); 2, 376 (pāsāda). — (nt.) a calm (opp. pavāta) Vin II.79.

Nivāta[2] [identical with nivāta[1], sheltered from the wind — low] lowliness, humbleness, obedience, gentleness M 1.125; Sn 265 (= nīcavattana KhA 144); J VI.252; Pv IV.7[12]. Cp. M Vastu II.423. Freq. in cpd. **nivāta-vutti** (id.) A III.43; Sn 326 (= nīcavutti SnA 333); J III.262; Miln 90, 207; VvA 347.

Nivātaka [fr. nivāta[1]] a sheltered place, a place of escape, opportunity (for hiding) J 1.289 = V.435; cp. Miln 205 (where reading is nimantaka, with v. l. nivātaka, see note on p. 426). See Com. on this stanza at J V.437.

Nivāpa [cp. Sk. nivāpa, ni+**vap,** cp. nivapati] food thrown (for feeding), fodder, bait; gift, portion, ration M 1.151 sq. (Nivāpa-sutta); J 1.150; III.271; DhA 1.233 (share); III.303; VvA 63 (diguṇaṃ °ṃ pacitvā cooking a double portion). Cp. nevāpika.

-tiṇa grass to eat J 1.150; **-puṭṭha** fed on grains Dh 325 (= kuṇḍakâdinā sūkara-bhattena puṭṭho DhA IV.16 = Nett 129 = Th 1, 17; **-bhojana** a meal on food given, a feeding M 1.156).

Nivāyāsa (?) oozing of trees; Bdhgh's expl[n] of ikkāsa at Vin II.321. See niyyāsa.

Nivāraṇa (nt. & adj.) [fr. nivāreti] warding off, keeping back, preventing; refusal Sn 1034, 1035, 1106 (= Nd[2] 363 āvāraṇa rakkhaṇa gopana); DhsA 259; PvA 102, 278; Sdhp 396.

***Nivāraya** (adj.) [grd. of nivāreti] in **dun°** hard to check or keep back Miln 21 (+ durāvaraṇa).

Nivārita (adj.) [pp. of nivāreti] unobstructed, open PvA 202 (= anāvaṭa).

Nivāretar [n. agent to nivāreti] one who holds back or refuses (entrance) (opp. pavesetar) D II.83 = S IV.194 = A V.194 (dovāriko aññātānaṃ nivāretā ñātānam pavesetā).

Nivāreti [Caus. of nivarati] to keep back, to hold back from (c. abl.), to restrain; to refuse, obstruct, forbid, warn Vin 1.46; II.220; S 1.7 (cittaṃ nivāreyya), 14 (yato mano nivāraye); IV.195 (cittaṃ); Dh 77, 116 (pāpā cittaṃ nivāraye); J 1.263; Pv III.7[4]; VvA 69; PvA 79, 102; DhA 1.41.

Nivāsa [fr. nivasati[2]] stopping, dwelling, resting-place, abode; living, sheltering J 1.115 (°ṃ kappeti to put up); II.110; PvA 76, 78. Usually in phrase **pubbe-nivāsaṃ anussarati** "to remember one's former abode or place of existence (in a former life)," characterising the faculty of remembering one's former birth D 1.13, 15, 16, 81; S 1.167, 175, 196; II.122, 213; V.265, 305; A 1.25, 164; II.183; III.323, 418 sq.; IV.141 sq.; V.211, 339. Also in pubbenivāsaṃ vedi It 100; Sn 647 = Dh 423; p-n-paṭisaṃyuttā dhammikathā D II.1; p-n-anussati-ñāṇa D III.110, 220, 275; A IV.177. Cp. nevāsika.

Nivāsana[1] (adj.-nt.) [fr. nivāseti] dressed, clothed; dressing, clothing, undergarment (opp. pārupana) Vin 1.46; II.228; J 1.182 (manāpa°), 421; III.82; PvA 50, 74, 76, 173 (pilotikakkhaṇḍa° dressed in rags).

Nivāsana[2] (nt.) [fr. nivasati[2]] dwelling, abode PvA 44 (°ṭṭhāna place of abode), 76 (id.)

Nivāsika (adj.) [fr. nivāsa] staying, living, dwelling J II.435 (= nibaddha-vasanaka C.).

Nivāsin (adj.-n.) [to nivasati] dwelling, staying; (n.) an inhabitant Dāvs V.45.

Nivāseti [Caus. of nivasati[1]] to dress oneself, to put on (the undergarment), to get clothed or dressed. Freq. in ster. phrase "pubbantasamayaṃ nivāsetvā patta-cīvaram ādāya . . .," describing the setting out on his round of the bhikkhu; e. g. D 1.109, 178, 205, 226. — Vin 1.46; II.137, 194; D II.127; J 1.265; Pug 56; Pv 1.10[3]; PvA 49, 61, 75, 127 (nivāsessati+pārupissati), 147 (= pārupāmi). — Caus. II. **nivāsāpeti** to cause or order to be dressed (with 2 acc.) J 1.50; IV.142; DhA 1.223.

Nivicikicchā see **nibbicikicchā**; M 1.260.

Nivijjha see vi°.

Niviṭṭha (adj.) [pp. of nivisati] settled, established (in); confirmed, sure; fixed, on, bent on, devoted to (loc.) Sn 57 (= satta allīna etc. Nd[2] 364), 756, 774, 781 (ruciyā), 824 (saccesu), 892; Nd[1] 38, 65, 162; It 35, 77; J 1.89, 259 (adhammasmiṃ); Miln 361; VvA 97 (°gāma, built, situated); DA 1.90 (su° & dun° of a street = well & badly built or situate). Cp. abhi°.

Nivisati [ni+visati] to enter, stop, settle down on (loc.), to resort to, establish oneself Vin 1.207; J 1.309 = IV.217 (yasmiṃ mano nivisati). — pp. **niviṭṭha** ger. **nivissa** (q. v.). Caus. **niveseti.**

Nivissa-vādin (adj.-n.) [nivissa (ger. of nivisati)+vādin] "speaking in the manner of being settled or sure," a dogmatist Sn 910, 913, expl[d] at Nd[1] 326 as "sassato loko idam eva saccaṃ, mogham aññan ti"; at SnA 560. As "jānāmi passāmi tath' eva etan ti."

Nivuta (adj.) [pp. of nivarati (nivāreti) cp. nivārita] surrounded, hemmed in, obstructed, enveloped D 1.246; S II.24; IV.127; Sn 348 (tamo°), 1032, 1082; It 8; Nd[2] 365 (= ophuṭa, paṭicchanna, paṭikujjita); Miln 161; SnA 596 (= pariyonaddha).

Nivutta[1] (pp.) [pp. of ni+**vac**] called, termed, designated PvA 73 (dasavassa-satāni, vassa-sahassaṃ n. hoti).

Nivutta[2] (pp.) [Sk. *nyupta, pp. of vapati[1] to shear] shorn, shaved, trimmed Sn 456 (°kesa = apagatakesa, ohāritakesamassu SnA 403).

Nivutta[3] (pp.) [Sk. *nyupta, pp. of vapati[2] to sow] sown, thrown (of food), offered, given M I.152; J III.272.*

Nivuttha (pp. of nivasati) inhabited; dwelling, living; see **sa**n°.

Niveṭha in pañhe dunniveṭha at Miln 90 see **nibbedha.**

Niveṭhana see vi°.

Niveṭheti see **nibbeṭheti.**

Nivedaka (adj.) [to nivedeti] relating, admonishing J VI.21.

Nivedeti [ni+vedeti, Caus. of **vid.**] to communicate, make known, tell, report, announce J I.60, 307; PvA 53, 66 (attānaṇ reveal oneself); Dāvs V.42.

Nivesa [Vedic niveśa, fr. ni+**viś**] 1. entering, stopping, settling down; house, abode Vv 8² (=nivesanāni kacchantarāni VvA 50). — 2. = nivesana², in **diṭṭhi**° Sn 785 (=idaṇ-sacchâbhinivesa-sankhātāni diṭṭhi-nivesanāni SnA 522).

Nivesana (nt.) [Vedic niveśana, fr. nivesati, cp. niviṭṭha] 1 entering, entrance, settling; settlement, abode, house, home D I.205, 226; II.127; J I.294; II.160 (°ṭṭhāna); PvA 22, 81, 112. — 2. (fig.) (also **nivesanā** f.; Nd² 366) settling on, attachment, clinging to (in diṭṭhi° clinging to a view=dogmatism cp. nivissa-vādin) Sn 1055 (nandi+; =taṇhā Nd² 366); Dh 40 (diṭṭhi°); Nd¹ 76, 110. See also **nivesa.**

Nivesita (adj.) [pp. of nivesati] settled, arranged, designed, built VvA 82 (=sumāpita).

Niveseti [Caus. of nivesati] to cause to enter, to establish; to found, build, fix, settle; (fig.) to establish in, exhort to (c. loc.), plead for, entreat, admonish D I.206; S V.189; Dh 158, 282 (attānaṇ); It 78 (brahmacariye); Th 2, 391 (manaṇ); J V.99; Pv III.7⁷ (saṇyame nivesayi); DA I.273 (gāmaṇ); PvA 206.

Nivyaggha (adj.) [nis+vyaggha] free from tigers J II.358 (v. l. nibbyaggha).

Nisagga (& **Nissagga**) [ni or nis+**sṛj**] giving forth, bestowing; natural state, nature S I.54 (°ss°). Cp. **nisaṭṭha.**

Nisankhiti (f.) [Sk. ni-saṇskṛti, ni+saṇ+**kṛ**] deposit (of merit or demerit), accumulation, effect (of kamma) Sn 953 (=Nd¹ 442 abhisankhārā).

Nisajjā (f.) [Sk. *niṣadyā of ni **sad**] sitting down, opportunity for sitting, seat Pv IV.1² (seyyā+); J I.217; PvA 24 (°ādipaṭikkhepa-ṭṭhāna), 219 (pallankâbhujanādi-lakkhaṇā nisajjā). Cp. nesajjika.

Nisajjeti [sic MSS. for niss°; Sk. niḥsarjayati, nis+sajjeti, Caus. of **sṛj**] to spend, bestow, give, give up PvA 105 (dānûpakaraṇā nisajjesi read better as °karaṇāni sajjesi). See also **nissajjati.**

Nisaṭṭha (pp.) [nis+saṭṭha of **sṛj**] given up, spent, lost Th 2, 484 (v. l. °ss°); ThA 286 (=pariccatta). Cp. nisajjeti & nisagga.

Nisada & **Nisadā** (f.) [Sk. dṛṣad f.; for n: d cp. P. nijjuha=Sk. dātyūha etc.] a grindstone, esp. the understone of a millstone Vin I.201; (°pota id.); Miln 149; Vism 252 (°pota, where KhA at id. p. reads °putta). Cp. ā°.

Nisanti (f.) [Sk. *niśānti, ni+**śam**] careful attention or observation A II.97; III.201; IV.15 (dhamma°), 36 (id.), 296; V.166 (dhamma°); Dpvs I.53 (°kāra). Cp. nisamma & **nisāmeti.**

Nisabha [Sk. nṛ+ṛṣabha, cp. usabha. On relation of usabha: vasabha: nisabha see SnA 40] "bull among men," i. e. prince, leader; "princeps," best of men; Ep. of the Buddha S I.28, 48, 91; M I.386; J V.70; VI.526; Vv 16⁷ (isi°), cp. VvA 83 for expl°; Vv 63⁷ (isi°=**ājānīya** VvA 262).

Nisamma (adv.) [orig. ger. of nisāmeti, Sk. niśamya, **śam**] carefully, considerately, observing Sn 54; Nd² 367=481 b (=sutvā). Esp. in phrase **n.-kārin** acting considerately Dh 24 (=DhA I.238); J III.106; VI.375; Miln 3; cp. n. kiriyāya Miln 59. Cp. nisanti.

Nisā (f.) [Sk. niś & niśā, prob. with niśītha (midnight) to ni+**śi**=lying down] night Vv 35² (loc. nise); VvA 161 (loc. nisati, v. l. nisi=rattiyaṇ); Miln 388 (loc. **nisā**ya); Dāvs II.6; V.2 (nisāyaṇ). See also nisītha.

Nisātaka in **koka**° J VI.538, a certain wild animal; the meaning is not clear, etymologically it is to be derived fr. Sk. niśātayati to strike, to fell. See Kern, *Toev.* I. p. 152, s. *v.* koka. The v. l. is °nisādaka, evidently influenced by nisāda.

Nisāda [cp. Sk. niṣāda, a Non-Aryan or barbarian] a robber J IV.364. Cp. nesāda.

Nisādika (adj.) [cp. Sk. niṣādin, ni+**sad**] fit for lying down, suitable for resting Vin I.239 (go°).

Nisādin (adj.) [fr. ni+**sad**] lying down D III.44, 47.

Nisāna [ni+**śā** to sharpen, to whet, cp. nisita] a hone on which to sharpen a knife Miln 282.

Nisāmaka (adj.) [cp. Sk. niśāmana] observant, listening to, attending to, careful of A V.166, 168 (dhammānaṇ).

Nisāmeti [ni+sāmeti] to attend to, listen to, observe, be careful of, mind J IV.29 (anisāmetvā by not being careful); V.486; DhA I.239 (+upadhāneti); PvA 1 (imper. nisāmayatha). Cp. nisanti, nisamma.

Nisāra (adj.-n.) [ni+sāra] full of sap, excellent, strong (of a tree) Vv 63¹ (=niratisaya-sārassa nisiṭṭhasārassa rukkhassa VvA 261).

Nisiñcati [ni+siñcati] to besprinkle Mhvs VII.8.

Nisita (adj.) [Sk. niśita, ni+pp. of **śā** to whet] sharp M I.281 (āvudhajāta pita° ?); J IV.118 (su°); VvA 233; PvA 155, 192, 213.

Nisinna (adj.) [Sk. niṣanna, pp. of nisīdati] sitting down, seated J I.50, 255; III.126; KhA 250; PvA 11, 16, 39 & passim. — Often comb^d & contrasted with **ṭiṭṭhaṇ** (standing), **caraṇ** (walking) & **sayaṇ** (sayāna; lying down), e. g. at Sn 151, 193; It 82.

Nisinnaka (adj.) =nisinna; M I.333; J I.163; DhA III.175.

Nisītha [Sk. niśītha, see nisā] midnight, night Th 1, 3 (aggi yathā pajjalito nisīthe; v. l. BB nisive), 524 (v. l. nisive); J IV.432; V.330, 331 (v. l. BB nisive), 506 (=rattibhāga Com.).

Nisīdati [Sk. niṣīdati, ni+sīdati] to sit down, to be seated, to sit, to dwell Nd² 433; J III.392; VI.367; Pv II.9³ (nisīdeyya Pot.); PvA 74. aor. nisīdi Vin I.1; J II.153; PvA 5, 23, 44; 3rd pl. nisīdiṇsu (J I.307) & nisīdisuṇ (Mhvs VII.40); ger. **nisīditvā** (J II.160; PvA 5, 74), **nisajja** D II.127) and **nisīditvāna** (Sn 1031); grd. **nisīditabba** Vin I.47. pp. **nisinna** (q. v.). — Caus. II. **nisīdāpeti** [cp. Sk. niṣādayati] to cause to sit down, to make one be seated, to invite to a seat J III.392; VI.367; PvA 17, 35 (there âsane); Miln 20. Cp. abhi°, san°.

Nisīdana (nt.) [Sk. niṣadana, fr. nisīdati] sitting down, occasion or opportunity to sit, a mat to sit on Vin I.295; II.123 (°ena vippavasati); S V.259 (°ṇ gaṇhāti). °**paccattharaṇa** a mat for sitting on Vin I.47, 295; II.209, 218.

Nisumbhati [ni+**sumbh** (subhnāti)] to knock down Th 2, 302 (=pāteti ThA 227).

Nisūdana (nt.) [ni+**sūd**] destroying, slaughtering Miln 242.

Nisedha (adj.-n.) [fr. ni+**sedh**] holding back, restraining; prevention, prohibition Dh 389; DhA IV.148; **hirī°** restrained by shame S I.168 = Sn 462; Dh 143.

Nisedhaka (adj.) [fr. nisedha] prohibiting, restraining; one who prohibits, an obstructer J II.220.

Nisedhanatā (f.) [abstr. to nisedheti] refusing, refusal, prohibition Miln 180 (a°).

Nisedheti [Caus. of ni+**sedh**] to keep off, restrain, prohibit, prevent S I.121 (nisedha, imper.); J III.83, 442; ThA 250; VvA 105 (nirayûpapattiṇ). — Cp. **nisedha.**

Nisevati [ni+**sev**] to resort to, practise, pursue, follow, indulge in J II.106; Sn 821 (=Nd¹ 157); Pv II.3¹⁰ (=karoti PvA 87); Miln 359. — pp. **nisevita.**

Nisevana (nt. also -ā f.) [Sk. niṣevana, cp. nisevati] practising, enjoying; pursuit Pug 20, 24; Sdhp 406.

Nisevita (adj.) [pp. of nisevati] frequented, practised, enjoyed, indulged in M I.178; Sdhp 373.

Nissaṇsaya (adj.) [nis+saṇsaya] having no doubt, free from doubt Miln 237. — acc. as *adv.* without doubt, undoubtedly Pv IV.8¹; DhA I.106; PvA 95.

Nissakka [fr. nis+sakkati=**sakk**] "going out from," ttg. a name of the *ablative* case J V.498; VvA 152, 154, 180, 311; PvA 147, 221.

Nissakkana (nt.) [Sk. *niḥsarpana, nis+**sakk**, confused with **sṛp**, see Trenckner, *Notes* p. 60 & cp. apassakkati, o°, pari°] going out, creeping out; only in **biḷāra°** at D II.83 (v. l. BB as gloss nikkhamana)+S IV.194 = A V.195.

Nissaggiya (adj.) [Sk. *niḥsārgya grd. of nis+sajjeti, not = Sk. naisargika] to be given up, what ought to be rejected or abandoned Vin I.196, 254; III.195 sq.

Nissaṅga (adj.) [nis+saṅga] unattached, unobstructed, disinterested, unselfish Sdhp 371, 398, 411 etc.; Tikp 10, f. abstr. °**tā** disinterestedness J I.46.

Nissajjati [nis+sajjati, **sṛj.** See also **nisajjeti**] to let loose, give up, hand over, give, pour out Vin II.188; ger. **nissajja** [Sk. niḥsṛjya] Sn 839 (v. l. nisajja); Nd¹ 189 (id.); SnA 545. pp. **nisaṭṭha** & **nissaṭṭha** (q. v.). Cp. nissaggiya & paṭi°.

Nissaṭa (adj.) [pp. of nis+sarati, **sṛ**] flown or come out from, appeared; let loose, free, escaped from S III.31 IV.11 sq.; A I.260; IV.430 (a°); V.151 sq.; J III.530; VI.269; Nd² under nissita; Ps II.10 sq.; Miln 95, 225 (bhava°). See also nissaraṇa. Cp. abhi°.

Nissaṭṭha (adj.) [pp. of nissajjati] dismissed, given up, left, granted, handed over, given Vin III.197 (°cīvara); M I.295; II.203; VvA 341. See also **nisaṭṭha** & paṭi°.

Nissatta (adj.) [Sk. *nihsattva, ṇis+satta] powerless, unsubstantial; f. abstr. °**tā** absence of essence, unsubstantiality (see dhamma A) DhsA 38, 139, 263; cp. *Dhs. trsl.* pp. XXXIII. & 26.

Nissadda (adj.) [nis+sadda] noiseless, soundless, silent J I.17 (v.94); DhA III.173.

Nissantāpa (adj.) [nis+santāpa] without grief or self-mortification PvA 62.

Nissanda [Sk. nisyanda & niṣyanda, ni+**syand** (**syad**), see sandati] flowing or trickling down; discharge, dropping, issue; result, outcome, esp. effect of Kamma A III.32; J I.31, 205, 426 (sarīra°); DhA I.395; II.36, 86; VvA 14 (puñña-kammassa n-phala); PvA 47 (puñña-kammassa), 58 (id.); Miln 20. 117; Pgdp 102.

Nissama [ni+sama] exertion, endeavour J V.243.

Nissaya [Sk. niśraya, of **ni+śri**, corresp. in meaning to Sk. āśraya] that on which anything depends, support, help, protection; endowment, resource, requisite, supply; foundation, reliance on (acc. or -°) Vin I.58 (the four resources of bhikkhu, viz. piṇḍiyālopa-bhojanaṇ, paṇsukūla-cīvaraṇ, rukkhamūla-senāsanaṇ, pūtimutta bhesajjaṇ); II.274, 278; D III.137, 141; A I.117; III.271; IV.353; V.73; Sn 753, 877; Nd¹ 108 (two n.: taṇhā° & diṭṭhi°), 190, cp. Nd² s. v.; Nd² 397ᴬ (the requisites of a bhikkhu in diff. enumeration); Ps II.49 sq., 58 sq., 73 sq.; II.220; Nett 7, 65; Vism 12, 535. **nissayaṇ karoti** to rely on, to be founded on, to take one's stand in Sn 800. — Cp. nissāya & nissita.

-kamma giving assistance or help, an (ecclesiastical) act of help or protection Vin I.49, 143, 325; II.226, A I.99; Pv IV.1¹ (so to be read at the 2 latter passages for niyassa°). **-sampanna** finding one's strength in A IV.353.

Nissayatā (f.) [abstr. to nissaya] dependence, requirement, resource Sn 856; Nd¹ 245.

Nissayati [Sk. niśrayati, but in meaning = āśrayati, ni+**śri**] to lean on, a foundation on, rely on, trust, pursue, Sn 798 (sīlabbataṇ; SnA 530 = abhinivisati); VvA 83 (katapuññaṇ). Pass. **nissīyati** VvA 83. pp. **nissita**; ger. **nissāya** (q. v.).

Nissaraṇa (nt.) [Sk. niḥsaraṇa, to nis+sarati, cp. BSk. nissaraṇa giving up (?) AvŚ II.193] going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (fr. saṇsāra), salvation Vin I.104; D III.240, 248 sq.; S I.128, 142; II.5; III.170 (catunnaṇ dhātūnaṇ); IV.7 sq. (id.); V.121 sq.; A I.258, 260; II.10 (kāmānaṇ etc.); III.245 sq.; IV.76 (uttariṇ); V.188; M I.87 (kāmānaṇ), 326 (uttariṇ); III.25; It 37, 61; Ps II.180, 244; Vbh 247; Vism 116; ThA 233; DhsA 164; Sdhp 579. Cp. nissaṭa & nissaraṇīya.

-dassin wise in knowing results, prescient, able to find a way to salvation S IV.205; **-paññā** (adj.) = °dassin D I.245 (a°); III.46; S II.194; IV.332; A V.178 (a°), 181 sq.; Miln 401

Nissaraṇīya (adj.) [grd. of nissarati, with relation to nissaraṇa] connected with deliverance, leading to salvation, able to be freed. The 3 n. dhātuyo (elements of deliverance) are **nekkhamma** (escape from cravings), āruppa (from existence with form), **nirodha** (from all existence), in detail at It 61 (kāmānaṇ n. nekkhammaṇ, rūpānaṇ n. āruppaṇ, yaṇ kiñci bhūtaṇ saṇkhataṇ n. nirodho). The 5 n-dh. are escape fr. kāma, vyāpāda, vihesā, rūpa, sakkāya: A III.245; cp. A I.99; III.290.

Note. The spelling is often **nissāraṇīya**, thus at Vin IV.225; D III.239 (the five n-dhātuyo), 247, 275.

Nissarati [nis+sarati] to depart, escape from, be freed from (c. abl.) A I.260 (yasmā atthi loke nissaraṇaṇ tasmā sattā lokamhā nissaranti). — pp. **nissaṭa**, grd. **nissaraṇīya** (q. v.); cp. also nissaraṇa & paṭi°.

Nissāya (prep. c, acc.) [ger. of nissayati, Sk. *niśrāya, BSk niśritya, ni+**śri**] leaning on (in all fig. meanings) Nd² 368 (=upanissāya, ārammaṇaṇ ālambanaṇ karitvā). — 1. near, near by, on, at J I.167 (pāsānapiṭṭhaṇ), 221 (padumasaraṇ); PvA 24 (bāhā), 134 (taṇ = with him). — 2. by means of, through, by one's support, by way of J I.140 (rājānaṇ: under the patronage of the k.); IV.137 (id.); II.154 (tumhe); Miln 40 (kāyaṇ), 253 (id.); PvA 27 (ye = yesaṇ hetu), 154 (nadī° alongside of). — 3. because of, on account of, by reason of, for the sake of J I.203 (amhe), 255 (dhanaṇ), 263 (maṇ); PvA 17 (kiṇ), 67 (namaṇ), 130 (taṇ). — Cp. nissaya, nissita.

Nissāra (adj.) [nis+sāra] sapless, worthless, unsubstantial J I.393; Sdhp 51, 608, 612.

Nissārajja (adj.) [Sk. niḥ+śārada+ya] without diffidence, not diffident, confident J 1.274 (+ nibbhaya).

Nissāraṇa (nt.) [fr. nissarati] going or driving out, expulsion Miln 344 (osāraṇa-n.-paṭisāraṇa), 357.

Nissita (adj.) [Sk. niśrita, pp. of nissayati, corresp. in meaning to Sk. āśrita] hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. As -° often in sense of a prep. = by means of, on account of, through, esp. with pron. kiṁ° (= why, through what) Sn 458; taṁ° (therefore, on acct. of this) S IV.102. — For combn with var. synonyms see Nd² s. v. & cp. Nd¹ 75, 106. — S II.17 (dvayaṁ; cp. III.134); IV.59, 365; V.2 sq., 63 sq.; A III.128; Dh 339 (rāga°); Sn 752, 798, 910; J I.145; Nd¹ 283; Pv I.8⁶ (sokaṁ hadaya° lying in); II.6⁸ (paṭhavi° supported by); Vbh 229; Nett 39 (°citta); Miln 314 (inhabiting); PvA 86 (māna°). — **anissita** unsupported, not attached, free, emancipated Sn 66, 363, 753, 849, 1069 (unaided); J I.158; Miln 320, 351. — Cp. apassita.

Nissitaka (adj.-n.) [fr. prec.] adherent, supporter (orig. one who is supported by), pupil J I.142, 186; DhA I.54.

Nissitatta (nt.) [fr. nissita] dependence on, i. e. interference by, being too near, nearness Vism 118 (pantha°). Cp. sanˇ

Nissirīka (adj.) [nis+sirī] having lost his (or its) splendour or prosperity J VI.225 (ājīvika), 456 (rājabhavana).

Nissīma (adj.) [cp. Sk. niḥsīman with diff. meanings ("boundless"), nis+sīma] outside the boundary Vin I.255 (°ṭṭha), 298 (°ṃ gantuṁ); II.167 (°e ṭhito).

Nissuta (adj.) [fr. nis+**sru**, see savati] flown out or away, vanished, disappeared M I.280.

Nisseṇi (f.) [fr. nis+**śri**, orig. that which leans against, or leads to something, cp. Sk. śreṇī a row] a ladder, a flight of stairs D I.194, 198; J I.53; II.315; III.505; Miln 263; Vism 244, 340 (in simile); DhA I.259.

Nissesa (adj.) [nis+sesa] whole, entire; nt. acc. as adv. **nissesaṁ** entirely, completely Nd² 533.

Nissoka (adj.) [nis+soka] free from sorrow, without grief, not mourning PvA 62; KhA 153.

Nihata (adj.) [pp. of nihanti, ni+**han**] "slain"; put down, settled; destroyed; dejected, humiliated; humble Vin II.307 (settled); J V.435 (°bhoga one whose fortunes are destroyed).

-māna "with slain pride," humiliated, humble S IV.203; Th 2, 413 (= apanīta-māna ThA 267); J II.300; VI.367.

Niharati see **nīharati**.

Nihita (adj.) [Sk. nihita, pp. of ni+**dhā**, see dahati] put down, put into, applied, settled; laid down, given up, renounced. As °- often in the sense of a prep. without, e. g. °daṇḍa °sattha without stick & sword (see daṇḍa . . .) D I.70 (°paccāmitta); Pv IV.3²⁶ (su° well applied); PvA 252 (bhasma-nihita thrown into the ashes); Sdhp 311.

Nihīna (adj.) [Sk. nihīna, pp. of nihīyati or nihāyati] lost; degraded, low, vile, base; inferior, little, insignificant S I.12; Sn 890; Nd¹ 105, 194; PvA 198 (jāti° low-born); Sdhp 86. Opp. to seyya J VI.356 sq.

-attha one who has lost his fortune, poor Pv IV.1⁵; **-kamma** of low action Sn 661 = It 43; Dh 306; J II.417; **-citta** low-minded PvA 107 (= dīna); **-jātika** of inferior birth or caste PvA 175; **-paññā** of inferior wisdom Sn 890 (= paritta-paññā Nd¹ 299); **-sevin** of vile pursuit A I.126.

Nihīnatā (f.) [abstr. to nihīna] lowness, inferiority; vileness, baseness D I.98, 99.

Nihīyati [ni+hīyati, Pass. of **hā**, see jahāti] to be left, to come to ruin, to be destroyed A I.126; J III.324 (= vināsaṁ pāpuṇāti). pp. **nihīna** (q. v.).

Nihuhunka (adj.) [fr. nī° = nis+huhunka] one who does not confide in the sound **huṁ** Vin I.3 (cp. *J.P.T.S.* 1901, 42).

Nīka [Sk. nyaṅku ? Doubtful reading] a kind of deer (or pig) J V.406 (vv.ll. nika, ninga).

Nīgha (in **anīgha**) see **nigha**¹.

Nīca (adj.) [Vedic nīca, adj.-formation fr. adv. nī°, cp. Sk. nyañc downward] low, inferior, humble (opp. **ucca** high, fr. adv. ud°) Vin I.46, 47; II.194; D I.109, 179, 194; A V.82; SnA 424 (nīcaṁ karoti to degrade); & passim.

-kula of low clan J I.106; Sn 411; -(°ā) **kulīna** belonging to low caste Sn 462; **-cittatā** being humble-hearted Dhs 1340; DhsA 395; **-piṭhaka** a low stool DhA IV.177; **-mano** humble Sn 252 (= nīcacitto SnA 293); **-seyya** a low bed A I.212 (opp. uccâsayana).

Nīceyya (adj.) [compar. of nīca (for °īya ?), in function of °eyya as "of the kind of," sort of, rather] lower, inferior, rather low M I.329; Sn 855, 918; Nd¹ 244, 351.

Nīta (pp.) [pp. of neti] led, guided; ascertained, inferred A I.60 (°attha); J I.262; II.215 (kāma°); Nett 21 (°attha, natural meaning, i. e. the primarily inferred sense, opp. neyyattha); Sdhp 366 (dun°). Cp. vi°.

Nīti (f.) [Sk. nīti, fr. nīta] guidance, practice, conduct, esp. right conduct, propriety; statesmanship, polity PvA 114 (°mangala commonsense), 129 (°sattha science of statecraft, or of prudent behaviour), 130 (°cintaka a lawgiver), 131 (°naya polity & law), 132 (°kusala versed in the wisdom of life); Miln 3 (here meaning the Nyāya-philosophy, cp. Trenckner, *Notes* p. 58).

Nīdha = nu idha, see **nu**.

Nīdhura (?) [Sk. ? Cp. keyura] bracelet, bangle J VI.64, (= valaya; v. l. BB nivara). Also given as **nīyura** (cp. Prk. neura & P. nūpura).

Nīpa (adj.) [Vedic nīpa, contr. fr. ni+āpa "low water" lit. lying low, deep, N. of the tree Nauclea cadamba, a species of Asoka tree J I.13 (v. 61) = Bu II.51; J V.6 (so read for nipa).

Nībbhata [cp. Sk. nirbhṛta, pp. of nis+**bhṛ**] bought out J III.471.

Nīyati [Sk. nīyati, Pass. of neti] to be led or guided, to go, to be moved S I.39 (cittena nīyati loko); Dh 175; Pv I.11¹ (= vahīyati PvA 56); J I.264 (ppr. niyamāna); PvA 4 (id.); DhA III.177; Sdhp 292, 302. Also found in spelling **niyyati** at Sn 851; Nd¹ 223 (= yāyati, vuyhati), 395. — In the sense of a Med. in imper. **nīyāmase** (let us take) Pv II.9¹ (= nayissāma PvA 113).

Nīyāti see **niyyāti**.

Nīyādita, Nīyādeti see **niyy°**.

Nīyānika see **niyy°**.

Nīraja (adj.) [Sk. nīraja, nis+raja] free from passion Sdhp 370.

Nīrava (adj.) [Sk. nīrava, nis+rava] soundless, noiseless, silent DA I.153 (tuṇhī+).

Nīrasa (adj.) [Sk. nīrasa, nis+rasa] sapless, dried up, withered, tasteless, insipid J III.111.

Nīruja (adj.) [Sk. nīruja, nis+rujā] = nīroga Sdhp 496.

Nīroga (adj.) [Sk. nīroga, nis+roga] free from disease, healthy, well, unhurt J I.421; III.26; IV.31; PvA 198 (ni°). Cp. **nīruja.**

Nīla (adj.) [Vedic nīla, perhaps conn. with Lat. nites to shine, see Walde, *Lat. Wtb.* s. v.] dark-blue, blue-black, blue-green. Nīla serves as a general term to designate the "coloured-black," as opposed to the "coloured-white" (pīta yellow), which pairs (nīla-pīta) are both set off against the "pure" colour-sensations of red (lohitaka) & white (odāta), besides the distinct black or dark (see kaṇha). Therefore n. has a fluctuating connotation (cp. Mrs. Rh. D. *Buddh. Psych.* p. 49 & *Dhs. trsl.* p. 62), its only standard comb^{n} being that with **pīta**, e. g. in the enum^{n} of the ten kasiṇa practices (see kasiṇa): **nīla pīta lohita odāta**; in the description of the 5 colours of the Buddha's eye: nīla pītaka lohitaka kaṇha odāta (Nd^{2} 235, 1^{a} under cakkhumā); which goes even so far as to be used simply in the sense of "black & white," e. g. VvA 320. Applied to hair (lomāni) D II.144; M II.136. See further enum^{n} at VvA 111 & under kaṇha. — A III.239; IV.263 sq., 305, 349; V.61; Vism 110, 156, 173; ThA 4? (mahā° great blue lotus); Dhs 617; Pv II.2^{5}; PvA 32, 46, 158; Sdhp 246, 270, 360.

-abbha a black cloud Pv IV.3^{9}. **-abhijati** a dark (unfortunate) birth (cp. kaṇh°) A III.383; **-uppala** blue lotus J III.394; Vv 45^{4} (= kuvalaya); DhA I.384; **-kasiṇa** the "blue" kasiṇa (q. v.) D III.248; Dhs 203; (Vism 172 etc.; **-giva** "blue neck," a peacock Sn 221 maṇi-daṇḍa-sadisāya gīvāya n. ti SnA 277); **-pupphi** N. of plant ("blue-blossom") J VI.53; **-bījaka** a water-plant ("blue-seed") Bdhgh at Vin III.276; **-maṇi** a sapphire ("blue-stone") J II.112; IV.140; DhA III.254; **-vaṇṇa** blue colour, coloured blue or green J IV.140 (of the ocean); Dhs 246.

Nīlaka (adj.) for nīla M II.201; see vi°.

Nīliya [fr. nīlī] an (indigo) hair dye J III.138 (Com. nīliyaka).

Nīlī (f.) [Sk. nīlī] the indigo plant, indigo colour A III.230, 233.

Nīḷa [Vedic nīḍa] a nest (J V.92): see **niḍḍha**: cp. °pacchi bird cage J II.361; roga° It 37; vadharoga° Th I.1093.

Nīvaraṇa (nt. occasionally m.) [Sk. *nivāraṇa, nis+varaṇa of **vṛ** (vṛṇoti), see nibbuta & cp. nivāraṇa] an obstacle, hindrance, only as tt. applied to obstacles in an ethical sense & usually enum^{d} or referred to in a set of 5 (as pañca nīvaraṇāni and p. āvaraṇāni), viz. **kāmacchanda, (abhijjhā-)vyāpāda, thīna-middha, uddhacca-kukkucca, vicikicchā** i. e. sensuality, ill-will, torpor of mind or body, worry, wavering (cp. *Dhs. trsl.* p. 310): D I.73 (°e, acc. pl.), 246; II.83, 300; III.49 sq., 101, 234, 278; S II.23; III.149; V.60, 84 sq., 93 sq., 145, 160, 226, 327, 439; M I.60, 144, 276; III.4, 295; A I.3, 161; III.16, 63, 230 sq.; 386; IV.457; V.16, 195, 322; Sn 17; Nd^{1} 13; Nd^{2} 379; Ps I.31, 129, 163; Pug 68; Dhs 1059, 1136, 1495; Vbh 199, 244, 378; Nett 11, 13, 94; Vism 146, 189; DA I.213; Sdhp 459, 493 and passim. — Other enum^{ns} are occasionally found e. g. 10 at S V.110; 8 at M I.360 sq.; 6 at Dhs 1152.

Nīvaraṇiya (adj.) [fr. nīvaraṇa] belonging to an obstacle, forming a hindrance, obstructing Dhs 584, 1164, 1488; Vbh 12, 30, 66, 130 etc.

Nīvāra [Sk. nīvāra, unexplained] raw rice, paddy D I.166; A I.241, 295; II.206; Pug 55; J III.144 (°yāgu).

Nīhaṭa [pp. of nīharati = Sk. nirhṛta] thrown out, removed; in f. abstr. °tā ejection, removal [cp. Sk. nirhṛti] DhA III.336 (malānaṃ n. the extirpation of impurity or removal of stain).

Nīharaṇa (nt.) [fr: nīharati] taking out, carrying away, removing DA I.296; PvA 7.

Nīharati [nis+hṛ] to take out, to throw out, drive out J I.150, 157; III.52; VI.336; Nd^{2} 199^{7} (ni°); VvA 222, 256; PvA 73, 254; Miln 8, 219. aor. **nīhari** D I.92; J I.293; II.154; PvA 41, 178 (gehato taṃ n.). grd. **nīharitabba** DhA I.397 (opp. pavesetabba). — pp. **nīhaṭa.** — Caus. **nīharāpeti** to have thrown out, to order to be ejected VvA 141.

Nīhāra [cp. Sk. nirhāra] way, manner Vin I.13; J I.127; DhA IV.7. At Vin I.13 also in nīhāra-bhatta (= nīhāraka).

Nīhāraka (adj.-n.) [fr. nīhāra, cp. niharaṇa] one who carries away Vin I.13 (nīhāra-bhatta); S V.12, 320, 325 (piṇḍapāta).

Nu (indecl.) [Ved. nu, Idg. *ṇu, orig. adv. of time = now; cp. Lat. num (to nunc, now), see nūna] affirm.-indef. part. "then, now." — 1. most freq. comb^{d} with interr. pron. and followed by **kho**, as kin nu kho J II.159; kacci J I.279; kaccin nu (for kaccid nu) J II.133; kathan nu (kho) Vin I.83; kattha PvA 22; etc. — 2. as interr. part. (= Lat. ne, num) in enclitic position Vin I.17; J III.52; Sn 866, 871, 1071; etc. As such also comb^{d} with na = **nanu** (Lat. nonne), which begins the sentence: Vin II.303 (nanu tvaṃ vuḍḍho vīsativasso 'sī ti?); Pv I.8^{4}; PvA 39, 136 etc. — Often comb^{d} with other emphatic or dubitative particles, like **api nu** Vin II.303; D I.97; **nu idha,** contr. to **nīdha** Vv 83^{6} or with sandhi as **nu-v-idha** D I.108 (v. l. nu khv idha). Cp. na^{1}, nūna, no.

Nuṭṭhubhati see **niṭṭhubhati.** (aor. **nuṭṭhubhi,** e. g. J II.105).

Nuda (-°) (adj.) [Sk. °nud & °nuda, to nudati] expelling, casting out, dispelling; in **tamo°** dispelling darkness Sn 1133; Vv 35^{2} (= viddhaṃsana VvA 161).

Nudaka or **Nūdaka** (-°) = nuda J V.401 (āsa-nūdaka).

Nudati [Vedic nudati; Idg. *(s)neu- to push, cp. Sk. navate, Gr. νεύω & νύσσω, Lat. nuo; Ags. neosian, Low Ger. nucken] to push, impel; expel, drive away, reject Dh 28; J IV.443; DhA I.259. aor. **nudi** Nd^{2} 281. Cp. apa°, pa°, vi°. — pp. **nunna** (nuṇṇa).

Nunna (**nuṇṇa**) [pp. of nudati] thrust, pushed, driven away, removed Nd^{2} 220 (ṇṇ = khitta), cp. panuṇṇa A II.41.

Nūtana (adj.) [Vedic nūtana, adj.-formation fr. adv. nū, cp. nūna. In formation cp. Sk. śvastana (of to-morrow), Lat. crastinus etc.] "of now," i. e. recent, fresh, new Dāvs IV.47.

Nūna (& nūnaṃ DhsA 164) (indecl.) [Ved. nūnaṃ = Gr. νύν, Lat. nunc (cp. num); Goth. nu, Ger. nun, cp. E. now. See also nu] affirmative-dubitative particle with Pot. or Ind., viz. 1. (dubit.-interrog.) is it then, now, shall I etc. (= Lat. subjunctive, hortative & dubitative) D I.155 (= Lat. num, cp. nu). Esp. freq. with rel. pron. yaṃ = **yaṃ nūna** what if, shall I, let me (Lat. age) Sn p. 80 (yaṃ nūn' âhaṃ puccheyyaṃ let me ask, I will ask); J I.150, 255; III.393; PvA 5 (y. n. âhaṃ imassa avassayo bhaveyyaṃ = let me help him). — 2. (affirm.) surely, certainly, indeed Sn 1058 (api nūna pajaheyyuṃ); A V.194; J I.60; V.90; Pv II.9^{24} (nuna); Miln 20; DhsA 164; PvA 95 (nuna as v. l.; text reads nanda).

Nūpura [Sk. nūpura; Non-Aryan. Cp. Prk. ṇeura & nīdhura (nīyura)] an ornament for the feet, an anklet Th 2, 268; DA I.50.

Ne, Nesaṁ see na[3].

Neka (adj.) [Sk. naika = na eka, cp. aneka] not one, several, many Sn 308; Vv 53[6] (°citta variegated = nānāvidhacitta VvA 236), 64[1] (id. = anekacitta VvA 275); Tikp 366.

Nekatika (adj.) [fr. nikati] deceitful, fraudulent; a cheat D III.183; Th 1, 940; Miln 290; PvA 209; J IV.184.

Nekāyika (adj.) [fr. nikāya] versed in the 4 (or 5) Nikāyas Miln 22; cp. Cunningham, *Stupa of Bharhut* 142, 52.

Nekkha [Vedic niṣka; cp. nikkha] a golden ornament, a certain coin of gold S I.65; A I.181; II.8, 29; Dh 230 (=DhA III.329 jambonada nikkha); Vism 48; v. l. at Vv 20[8], 43[8].

Nekkhamma (nt.) [formally a derivation fr. nikkhamma (ger. of nikkhamati) Sk. *naiṣkramya, as shown also by its semantic affinity to **nikkhanta**, in which the metaphorical sense has entirely superseded the literal one. On the other hand, it may be a bastard derivation fr. nikkāma = Sk. *naiṣkāmya, although the adj. nikkāma does not show the prevailing meaning & the wide range of nikkhanta, moreover formally we should expect **nekkamma**. In any case the connection with **kāma** is pre-eminently felt in the connotation of n., as shown by var. passages where a play of word exists between n. & kāma (cp. kāmānaṁ nissaraṇaṁ yad idaṁ nekkhammaṁ It 61, cp. Vin I.104; A III.245; also M I.115). The use of the similar term abhinikkhamana further warrants its derivation fr. nikkhamati] giving up the world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desires, dispassionateness, self-abnegation, Nibbāna Vin I.18 (°e ānisaṁsa); D I.110 (id.), III.239, 275, 283; M III.129; A I.147 (=khema, i. e. nibbāna); III.245; IV.180 (ānisaṁsa), 439 sq.; Sn 424 (°ṁ daṭṭhu khemato); Dh 181; Ps I.107 sq.; II.169 sq.; Nd[2] 370; Vism 110, 325; J I.19; 137; Vv 84[42] (= nibbāna VvA 348); Nett 53, 87, 106 sq.; Miln 285 (°ṁ abhinikkhanta); DhA III.227; ThA 266.

-ādhimutta bent on self-abnegation (enum[d] with 5 other ideals of Arahantship: paviveka, avyāpajjha, upādānakkhaya, taṇhakkhaya, asammoha) Vin I.183; A III.376; **-ābhirata** fond of renunciation A IV.224; V.175; Ps II.173; **-dhātu** the sphere or element of dispassionateness S II.152; Vbh 86; Nett 97; Vism 487. **-ninna** merging into or bent on a holy life S III.233; **-vitakka** a thought of self-abnegation S II.152; A I.275, II.252; It 82; **-sankappa** = prec. S II.152; A III.146; Vbh 104, 235; **-sita** based or bent on a holy life (opp. geha° q. v.) S IV.232; **-sukha** the joy or happiness of Arahantship M III.110; A I.80; Dh 267, 272; DhA III.400.

Negama (adj.-n.) [fr. nigama] the inhabitant of a (small) town; citizen; also collect. - jana, people Vin I.268, 273; D I.136, 139; J IV.121; VI.493; Dāvs III.3; DA I.297. Often comb[d] with °jānapadā (pl.) "townsmen & countryfolk" S I.89; D III.148, 172; J 149.

Necayika (adj.) [fr nicaya] rich, wealthy D I.136, 142 (read nevāsika cp. naivasika M Vastu III.38); A V.149 (v. l. BB nerayika, Com. nevāsiko ti nivāsakaro).

Netar [Vedic netṛ, n. ag. of neti] a leader, guide, forerunner Sn 86, 213; Nd[1] 446.

Neti (nayati) [Vedic nayati, **nī**] to lead, guide, conduct; to take, carry (away); fig. to draw a conclusion, to understand, to take as Dh 80, 145, 240, 257; J I.228; IV.241 (nayaṁ n. to draw a proper conclusion); VvA 42 (narati = nayati); imper. **naya** Pv II.11[3], & **nehi** J II.160; PvA 147; poetic imper. **nayāhi** see in paṭi°; pot. **naye** Dh 256 (to lead a cause = vinicchineyya DhA III.381). fut. **nessāmi** J II.159; Pv II.4[5]; aor. **nayi** J IV.137. ger. **netvā** PvA 5, 6, etc. inf. **netuṁ** PvA 123, 145 (°kāma), & **netave** J I.79 = Dh 180. grd. **neyya** (see sep.), pp. **nīta**. Pass. **nīyati** (q. v.). Cp. naya, niti, netta etc.; also ā°, upa°, paṭi°, vi°.

Netta[1] [Sk. netra, fr. neti] a guide J III.111; Nett. 130.

Netta[2] (nt.) [Sk. netra] guidance, anything that guides, a conductor, fig. the eye. S I.26 (sārathī nettāni gahetvā = the reins); Vin I.204 (dhūma° for smoke); J IV.363 (id.); D I.12 (°tappana, set t. & cp. DA I.98); Sn 550 (pasanna°), 1120; Nd[2] 371 (= cakkhu), 669; J VI.290 (tamba° with red eyes); Pv I.8[3] (eyes = nayanāni Com.); Dhs 597; Vbh 71 sq.

Netti (f.) [Vedic netrī, f. to netṛ] a guide, conductor; support (= nettika[2]) It 37 (āhāra°-pabhava), 38 (bhava°), 94 (netticchinna bhikkhu Arahant). Cp. nettika[2] & dhamma°, bhava°.

Nettiṁsa [cp. Sk. nistriṁśa, Halāyudha 2, 317; very doubtful, whether nis + triṁśa (thirty), prob. a dial. distortion] a sword J II.77 (°vara-dhārin; C. nettiṁsā vuccanti khaggā); IV.118 (C. gives it as adj. = nikkaruṇa, merciless; & says "khaggassa nāmaṁ"); VI.188 (°vara-dhārin).

Nettika (adj.-n.) [netta + ika] 1. having as guide or forerunner, in Bhagavaṁ° dhamma M I.310; A I.199; IV.158, 351; V.355. - 2. a conduit for irrigation; one who makes conduits for watering Dh 80 (= udakaṁ nenti nettikā), 145; fig. that which supplies with food or water, in **bhava**° ("the roots of existence, clinging to existence") D I.46 (ucchinna° with the roots of existence cut); **sanettika** clinging to existence, a bad man A II.54. Cp. netti.

Netthar [see nittharati; does any connection exist with Vedic neṣṭṛ ?] only in phrase **netthāraṁ vattati** to behave in such a way as to get rid of blame or fault Vin II.5; III.183; M I.442. - Bdhgh on Vin II.5 (p. 309) explains: nittharantānaṁ etan ti netthāraṁ yena sakkā nissāraṇā nittharituṁ taṁ aṭṭhārasa-vidhaṁ sammāvattuṁ vattantī ti attho.

Nepakka (nt.) [fr. nipaka] prudence, discrimination, carefulness; usually as **sati**° S V.197 sq.; M I.356; A III.11; IV.15; Nd[2] 629 B; Vbh 244, 249; Vism 3 (= paññā); DhA IV.29.

Nepuñña (nt.) [fr. nipuṇa] experience, skill, cleverness Pug 25, 35; Dhs 16, 292; DhsA 147.

Nema [cp. nemi] edge, point; root S V.445; A IV.404; **gambhīra**° (adj.) with deeply rooted point, firmly established S V.444; A IV.106.

Nemantaṇika (adj.) [fr. nimantana] one who lives by invitations M I.31.

Nemi (f.) [Vedic nemi, perhaps to namati] the circumference of a wheel, circumference, rim, edge (cp. nema) A I.112; Vv 64[5]; Miln 238, 285; Vism 198 (fig. jarā-maraṇa°, the rim of old age & death, which belongs to the wheel of Saṁsāra of the chariot of existence, bhava-ratha); DhA II.124 (°vaṭṭi); VvA 277.

Nemitta [Sk. naimitta, fr. nimitti] a fortune-teller, astrologer D II.16, 19; A III.243.

Nemittaka & **Nemittika** [Sk. naimittika, fr. nimitta] an astrologer, fortune-teller, soothsayer D I.8 (i) = DA I.91; A III.11; J IV.124; Miln 19 (i), 229; Vism 210 (i); DhA II.241 (a).

Nemittikatā (f.) [abstr. fr. nemittika] = nimitta-kammaṁ, i. e. prognostication; inquisitiveness, insinuation Vbh 352 = Vism 23; expl[d] at Vism 28.

Nemiya (adj.) [=nemika] (-°) having a circumference etc. J VI.252.

Neyya (adj.) [grd. of neti; Sk. neya] to be led, carried etc.; fig. to be instructed; to be inferred, guessed or understood Sn 55, 803, 846, 1113; Nd[1] 114, 206; Nd[2] 372; Pug 41; Nett 9 sq., 125; **-attha** the meaning which is to be inferred (opp. nītattha) A I.60; Nett 21.

Nerayika (adj.) [fr. niraya, cp. BSk. nairayika Divy 165] belonging to niraya or purgatory, hellish; one doomed to suffering in purgatory (n. satta=inhabitant of n.) Vin II.205 (āpāyiko n. kappaṭṭho); IV.7; D III.6, 9, 12; A I.265; II.231 (vedanaṃ vediyati . . . seyyathā pi sattā nerayikā); III.402 sq.; Sn 664; Nd[1] 97 (gati); Vv 52[1], J IV.3 (sattā); Pug 51; Vbh 412 sq.; Vism 415 (°sattā), 424; Miln 148 (sattā); PvA 27 (id.), 52 (°bhāva), 255; VvA 23; Sdhp 193, 198.

Nerutta (adj.-n.) [fr. nirutti] based on etymology; an etymologist or philologist ThA 153; Nett 8, 9, 32, 33.

Neḷa (& **Nela**) (adj.) [na+eḷa=Sk. anenas, of enas fault, sin. The other negated form, also in meaning "pure, clean," is **aneḷa** (& aneḷaka), q. v. On ḷ: n. cp. lāṅgala; naṅgala; tulā: ṭuṇa etc.] 1. without fault or sin, blameless, faultless; not hurting, humane, gentle, merciful, innocuous D I.4 (Bdhgh explains: eḷaṃ vuccati doso; n' assā (i. e. vācāya) eḷan ti neḷā; niddosā ti attho. "Neḷango setapacchādo" ti ettha vutta-neḷaṃ viya; DA I.75); A II.209; V.205; J V.156; Vv 50[18], 63[6] (=niddosa VvA 262); Pug 29, 57; Dhs 1343 (vācā)=niddosa DhsA 397. — 2. (somewhat doubtful) "clean," with ref. to big cats (mahā-biḷārā neḷa-maṇḍalaṃ vuccati), whereas young ones are called "elephants, cubs" (something like "pigs") (taruṇā bhiṅka-cchāpamaṇḍalaṃ) J V.418.

-aṅga of faultless limbs or parts, of a chariot (ratha) =running perfectly S IV.291=Ud 76 (neḷagga text, neḷaṅga v. l.)=DA I.75=DhsA 397. **-patī** (f.)=neḷa-vatī (of vācā) humane, gentle J VI.558 (na eḷapatī eḷapāta-rahitā madhurā Com.).

Neva (indecl.) [na+eva] see na[2]. — **nevasaññā-nâsaññā** (being) neither perception nor non-perception, only in cpd. °āyatana & in nevasaññī-nâsaññin: see saññā.

Nevāpika (adj.-n.) [fr. nivāpa] a deer-feeder M I.150 sq.

Nevāsika (adj.) [fr. nivāsa, cp. BSk. naivāsika, AvŚ I.286, 287] one who inhabits, an inmate, living in a place, local J I.236 sq.; DhA II.53 sq. Cp. **neçayika**.

Nesajjika (adj.) [fr. nisajjā] being & remaining in a sitting position (as an ascetic practice) A III.220; Th 1, 904, 1120; Nd[2] 587; J IV.8; Pug 69; Vism 79; Miln 20, 342. The **n.-°aṅga** is one of the dhūtaṅga-precepts, enjoining the sitting posture also for sleeping, see Vin V.193, Vism 61, & dhūtaṅga.

Nesāda [fr. nisāda; cp. Sk. niṣāda & naiṣāda=one who lies on wait] a hunter; also a low caste Vin IV.7 (+veṇa & rathakāra); S I.93 (°kula); A I.107; II.85; J II.36; III.330; IV.397, 413; V.110, 337; VI.71; Pug 51 (°kula); Miln 311; DhA III.24; PvA 176.

No[1] (indecl.) affirm. & emphatic part.=**nu** (cp. na[1]): indeed, then, now Sn 457, 875, 1077; J V.343 (api no=api nu), 435 (=nipātamattaṃ p. 437).

No[2] (indecl.) [Sk. no=na+u, a stronger na; cp. na[2]] negative & adversative particle=neither, nor, but not, surely not, indeed not. — (a) in neg. sentences: Sn 852, 855, 1040; It 103 (but not); Pv II.3[13] (but not). as answer: **no hi** etaṃ "indeed not, no indeed" Vin I.17; D I.3; no hi idaṃ D I.105. — **no ca kho** "but surely not" D I.34, 36; A V.195. — Often emphasized by **na**, as **no na** not at all J I.64; na no Sn 224 (="avadhāraṇe" KhA 170); disjunctively **na hi . . . no** neither—nor Sn 813; **na no . . . na** neither—nor (not—nor) Sn 455. — (b) in disjunctive questions: "or not," as evaṃ hoti vā . . . no vā (is it so—or not) D I.61, 227; kacci . . . no (is it so—or not; Lat. ne-annon) D I.107; nu kho . . . no udāhu (is it that—or not; or rather) D I.152. — (c) **noce** (no ce=Sk. no ced) if not (opp. sace) Sn 348, 691, 840; J I.222; VI.365; VvA 69. Also in sense of "I hope not" J V.378.

No[3] [Sk. naḥ] enclitic form, gen. dat. acc. pl. of pron. 1[st] (we)=amhākaṃ, see **vayaṃ**; cp. na[3].

Nodeti [fr. **nud**] see vi°.

Nonīta see **navanīta**.

Nhāru see **nahāru**. Found e. g. at Vin I.25.

P.

Pa° (indecl.) [Ved. pra, Idg. *pro, cp. Gr. πρό, Lat. pro, Goth. fra, Lith. pra, prō, Oir. ro-] directional prefix of forward motion, in applied sense often emphasising the action as carried on in a marked degree or even beyond its mark (cp. Ger. ver- in its function of Goth. fra & Ger. vor). Thus the sphere of pa- may be characterised in foll. applications: 1. forth, forward, out: papatati fall forward, i. e. down; °neti bring forth (to); °gaṇhāti hold out; °tharati spread forth; °dhāvati run out; °bajati go forth; °sāreti stretch out; etc. — 2. (intensive) in a marked degree, more than ordinarily (cp. E. up in cut up, heap up, fill up; thus often to be trsl[d] by "up," or "out," or "about"): pakopeti up-set; °chindati cut up; °bhañjati break up; °cinati heap up; °kiṇṇaka scattered about; °nāda shouting out; °bhāti shine forth; °bhavati grow up, prevail; °dūseti spoil entirely; °jahati give up entirely; °tapeti make shine exceedingly (C. ativiya dīpeti); °jalati blaze up; °jānāti know well. — In this meaning often with adjectives like patanu very thin; °thaddha quite stiff; °dakkhiṇa right in pre-eminence; °bala very strong. — 3. "onward": paṭṭhāya from . . . onward; pavattati move on; fig. "further, later": paputta a later (secondary) son, i. e. grandson. — 4. "in front of," "before": padvāra, before the door. — 5. Sometimes in trs. (reflexive) use, like pakūjin singing out to (each other, cp Ger. besingen, an-rufen).— The most frequent combination with other (modifying) prefixes is **sam-ppa**; its closest relatives (in meaning 2 especially) are **ā** and **pari**. The double (assimilation) p is restored after short vowels, like appadhaṃsiya (a+pa°).

°Pa (adj.) [Cp. Ved. °pa, adj. base of **pā** to drink, as °ga fr. **gam** or °ṭha fr. **sthā**] drinking; only in foll. cpds.: **dhenu°** drinking of the cow, suckling calf M 1.79; Sn 26 (=dhenuṃ pivanto SnA 39); — **pāda°** a tree (lit. drinking with its feet, cp. expl[n] at PvA 251 "pādasadisehi mūl' âvayavehi udakassa pivanato pādapo ti") Pv IV.3[9]; — **majja°** drinking intoxicants Sn 400; Pv IV.1[77] (a°).

Paṃsu [cp. Ved. pāṃsu] dust, dirt, soil S V.459; A I.253; Pv II.3[7]. — paṃsvāgārakā playmates S III.190; sahapaṃsukiḷitā id. (lit. playing together with mud, making mud pies) A II.186; J I.364; PvA 30. Cp. BSk. sahapāṃśukrīḍita MVastu III.450.

-kūla rays from a dust heap (cp. *Vin. Texts* II.156) Vin I.58; M I.78; S II.202; A I.240, 295; II.206; IV.230; It 102=A II.26; Dh 395; Pug 69; PvA 141, 144. A quâsi definition of p.-k. is to be found at Vism 60. **-kūlika** one who wears clothes made of rags taken from a dust heap M I.30; S II.187; A III.187, 219, 371 sq.; Vin III.15; IV.360; Ud 42; Pug 55; DhA IV.157; °***attan*** (nt. abstr.) the habit of wearing rags M I.214; III.41; A I.38; III.108. **-guṇṭhita** (vv. ll. °kuṇḍita, °kuṇṭhita) covered with dust or dirt S I.197; J VI.559; Pv II.3[5]. — **pisācaka** a mud sprite (some sort of demon) J III.147; IV.380; DhA II.26. **-muṭṭhi** a handful of soil J VI. 405. **-vappa** sowing on light soil (opp. kalalavappa sowing on heavy soil or mud) SnA 137.

Paṃsuka (adj.) [Epic Sk. pāṃśuka; Ved. pāṃsura] dusty; (m.) a dusty robe KhA 171 (v. l. paṃsukūla).

Pakaṭṭhaka [pa+kaṭṭha+ka; kaṭṭha pp. of **kṛṣ**, cp. Sk. prakarṣaka of same root in same meaning, but cp. also kaṭṭha[2]] (adj.) troublesome, annoying; (m.) a troubler, worrier S I.174 (v. l. pagaṇḍaka; C. rasagiddha; trsl. "pertinacious").

Pakaṭṭhita see pakk°.

Pakata [pp. of pa+**kṛ**] done, made; as -° by nature (cp. pakati) Sn 286; J IV.38; Pv I.6[8]; II.3[16]; III.10[6] (pāpaṃ = samācaritaṃ PvA 214); Miln 218; DhA II.11 (pāpaṃ); PvA 31, 35, 103 (t), 124. — icchāpakata covetous by nature A III.119, 219 sq.; Pug 69; Vism 24 (here however taken by Bdhgh as "icchāya apakata" or "upadduta"); issāpakata envious by nature S II.260; PvA 46, cp. macchariyā pakata afflicted with selfishness PvA 124. On pakata at It 89 see apakata. — **pakatatta** (pakata+attan) natural, of a natural self, of good behaviour, incorrupt, "integer" Vin II.6, 33, 204; J I.236 (bhikkhu, +sīlavā, etc.). At Vin II.32 the **pakatatta bhikkhu** as the regular, ordained monk is contrasted with the pārivāsika bh. or probationer.

Pakati (f.) [cp. Ved. prakṛti] 1. original or natural form, natural state or condition (lit. make-up); as °-: primary, original, real Vin. I.189; II.113; J I.146 (°vesena in her usual dress); KhA 173 (°kammakara, °jeṭṭhaputta); VvA 12 (°pabhassara), 109 (°bhaddatā). — instr. **pakatiyā** by nature, ordinarily, as usual Ps II.208; VvA 78; PvA 215, 263. — 2. occasion, happening, opportunity, (common) occurrence D I.168 (trsl. "common saying"); Pv II.8[9] (=°pavutti PvA 110). — Der. pakatika & pākatika.

-upanissaya sufficing condition in nature: see *Cpd.* 194 n. 3. — **gamana** natural or usual walk DhA I 389. **-citta** ordinary or normal consciousness Kvu 615 (cp. *Kvu trsl.* 359 n. 5, and BSk. prakṛti-nirvāṇatva Bodhicary. at Poussin 256). **-yānaka** ordinary vehicle DhA I.391. **-sīla** natural or proper virtue DA I.290.

Pakatika (adj.) [fr. pakati] being by nature, of a certain nature J II.30; Miln 220; DA I.198; PvA 242 (=rūpa); DhsA 404.

Pakattheti [pa+kattheti] talk out against, denounce J V.7 (mā °katthāsi; C. akkosi garahi nindi; gloss paccakkhāsi). Should it be 'pakaḍḍhāsi?

Pakappanā (f.) [fr. pakappeti] fixing one's attention on, planning, designing, scheme, arrangement Sn 945 (cp. Nd[1] 72 186, where two pakappanā's, viz. taṇhā° & diṭṭhi°; at Nd[1] 429 it is synonymous with taṇhā; Bdhgh has reading pakampana for °kapp° and expl[d] by kampa-karaṇa SnA 568).

Pakappita [pp. of pakappeti] arranged, planned, attended to, designed, made Sn 648 (=kata SnA 471), 784, 776 (diṭṭhi "prejudiced view" Fausböll; cp. Nd[1] 72 and pakappanā), 802, 838 (=kappita abhisankhata saṇṭhapita Nd[1] 186), 902, 910.

Pakappeti [pra+Caus. of **kḷp**, cp. Ved. prakalpayitar] to arrange, fix, settle, prepare, determine, plan S II.65 (cetcti p. anuseti); Sn 886 (pakappayitvā = takkayitvā vitakkayitvā saṅkappayitvā Nd[1] 295). — pp. **pakappita** (q. v.).

Pakampati [pa+kampati. Cp. BSk. prakampati Jtm 220; Mvyutp. 151 = kampati.] to shake, quake, tremble J I.47 (v. 269); PvA 199. — Caus. **pakampeti** S I.107.

Pakampana see pakappanā.

Pakampita [pp. of pa+**kamp**] shaken, trembling S I.133 = Th 2, 200.

Pakaraṇa (nt.) [fr. pa+**kṛ**] 1. performance, undertaking paragraph (of the law) D I.98 ("offence"? see *Dial.* I.120); S III.91; Miln 189. — 2. occasion Vin I.44; II.75; III.20. — 3. exposition, arrangement, literary work, composition, book; usually in titles only, viz. Abhidhamma° J I.312; Dpvs v.37; Kathāvatthu° Paṭṭhāna° Miln 12; Netti° one of the Canonical books (see netti).

Pakaroti [pa+**kṛ**, Ved. prakaroti] to effect, perform, prepare, make, do S I.24 (pakubbati); Sn 254 (id.), 781, 790 (ppr. med. pakubbamāna; cp. Nd[1] 65); It 21 (puññaṃ); SnA 169 (pakurute, corresponding with sevati). — pp. **pakata** (q. v.).

Pakāra [pa+**kṛ**, cp. last; but Sk. prakāra "similarity"] 1. make-up, getting up, fixing, arrangement, preparation, mode, way, manner J II.222; DA I.132; PvA 26, 109, 123, 135, 178, 199; Sdhp 94, 466. — 2. ingredient, flavour, way of making (a food) tasty Sn 241 (kathapakāro tava āmagandho); Miln 63. — 3. (-°) of a kind, by way of, in **nānā°** (adj.) various, manifold J I.52 (sakuṇā), 278 (phalāni); PvA 50; **vutta°** as said, the said Vism 42, 44; PvA 136.

Pakāraka (-°) (adj.) [fr. pakāra] of that kind S II.81; J VI.259.

Pakāreti [Denom. fr. pakāra] to direct one's thought towards (dat.) J VI.307.

Pakāsati [pa+**kāś**] to shine forth, to be visible, to become known Sn 445, 1032 (= bhāsati tapati virocati Nd[2] 373). — Caus. **pakāseti** to show up, illustrate, explain, make known, give information about Vin II.189; S I.105; It 111 (brahmacariyaṃ); Dh 304; Sn 578, 1021; Pug 57; J VI.281 (atthaṃ to explain the meaning or matter); DhA II.11 (id.); PvA 1, 12 (ānisaṃsaṃ) 29 (atthaṃ upamāhi), 32 (attānaṃ), 40 (adhippāyaṃ), 42 (saccāni) 72 etc. — grd. **pakāsaniya** to be made known or announced in **°kamma** explanation, information, annunciation Vin II.189 (cp. *Vin. Texts* III 239). — pp. **pakāsita** (q. v.).

Pakāsana (nt.) [pa+**kāś**, cp. pakāsati] explaining, making known; information, evidence, explanation, publicity Ps I.104 (dhamma°); Miln 95; SnA 445; PvA 2, 50, 103 (expl[n] of āvi).

Pakāsita [pp. of pakāseti] explained, manifested, made known S I.161, 171 sq.; II.107 (su°); PvA 53, 63.

Pakiṇāti [pa+kiṇāti] to deal in Vin II.267 (grd. °kiṇitabba).

Pakiṇṇaka (adj.) [pa+kiṇṇa (pp. of kirati) +ka] scattered about; fig. miscellaneous, particular, opp. to sādhāraṇa KhA 74; cp. *Cpd.* 13, 95[2]; Vism 175 (°kathā); 317 sq. (id.). — As Np. name of the xiv[th] book of the Jātakas.

Pakitteti [pa+kitteti] to proclaim J I.17 (v. 85).

Pakirati [pa+kirati] 1. to let down (the hair), scatter, let fall D II.139 = 148 (ger. pakiriya); J v.203 (so read for parikati); VI.207 (aor °kiriṃsu). — ger. **pakira** (= pakiritvā) J VI.100 (read pakira cārī, cp. C on p. 102), 198 (read p. parī). — Caus. **pākireti** 1. to throw down, upset Vin IV.308 (thūpaṃ); S I.100; It 90 (v. l. kīrati). — 2. to scatter S I.100 = It 66; Pug 23. — pp. **pakiṇṇa** (see °ka).

Pakiledeti [Caus of pa+**kliś**, cp. kelideti] to make wet, moisten (with hot water) J VI.109 (= temetvā khipati C.).

Pakujjhati [pa+**krudh**] to be angry S I.221, 223 (°eyyaṃ).

Pakuṭa (?) [v. l. pakuṭṭa] an inner verandah Vin II.153; cp. *Vin. Texts* III.175. — Kern, *Toev.* s. v. expl[d] it as miswriting for **pakuṭṭha** (= Sk. prakoṣṭha an inner court in a building, Prk. paoṭṭha, cp. P. koṭṭha[1] & koṭṭhaka[1]). Spelling pakulla at Nd[2] 485 B (for magga, v. l. makula).

Pakuppati [pa+**kup**] to be angry J IV.241.

Pakubb° see pakaroti.

Pakūjin (adj.) [pa+**kūj**] to sing out to (each other) (aññamaññaṃ) J VI.538.

Pakopa [pa+kopa] agitation, effervescence, anger, fury Dhs 1060; Vism 235, 236.

Pakopana (adj.) [pa+kopana, of **kup**] shaking, upsetting, making turbulent It 84 (moho citta-pakopano).

Pakka (adj.) [Ved. pakva, a pp. formation of **pac** to cook, Idg. *pequo = Lat. coquo "cook," Av. pac-, Obulg. peką, Lith. kepù, Gr. πέσσω, ἀρτοκόπος baker, πέπων ripe; also pp. of pacati pakta = Gr. πεπτός, Lat. coctus] 1. ripe (opp. āma raw, as Vedic, ; and apakka) and also "cooked, boiled, baked" S I.97 (opp. āmaka); IV.324 (°bhikkhā); Sn 576; J v.286. — nt. **pakkaṃ** that which is ripe, i. e. a fruit, ripe fruit Pug 44, 45; often in connection with amba° i. e. a (ripe) mango fruit J II.104, 394; Pv IV.12[3]; DhA III.207; PvA 187. — **apakka** unripe PugA 225; Sdhp 102. — 2. ripe for destruction, overripe, decaying, in phrase **°gatta** (adj.) having a decaying body, with putrid body [BSk. pakvagātra Divy 82], comb[d] with arugatta at M I.506; S IV.198; Miln 357 (cp. Miln trsl. II 262), 395. — 3. heated, glowing Dpvs I.62.

-āsaya receptacle for digested food, i. e. the abdomen (opp. āmāsaya) Vism 260, 358; KhA 59. **-odana** (adj.) having cooked one's rice Sn 18 (= siddhabhatta SnA 27), cp. J III.425. **-jjhāna** "guessing at ripeness," i. e. foretelling the number of years a man has yet to live; in list of forbidden crafts at D I.9, expl[d] at DA I.94 as "paripāka-gata-cintā." **-pakka** ripe fruit KhA 59. **-pūva** baked cake J III.10. **-vaṇṇin** of ripe appearance Pug 44, 45, cp. PugA 225. **-sadisa** ripe-like, appearing ripe PugA 225.

Pakkaṭhati [pa+kaṭhati of **kvath**] to cook, boil up; only in Caus. II. **pakkaṭṭhāpeti** (with unexpl[d] ṭṭh for ṭh) to cause to be boiled up J I.472 (v. l. pakkuṭṭh°, cp. *J.P.T.S.* 1884, 84). — pp. **pakkaṭhita** (q. v.).

Pakkaṭhita (**pakkuthita**) [also spelt with ṭṭh instead of ṭh or th, perhaps through popular etym. pakka+ṭṭhita for pa+kaṭhita. To **kvath**. P. kuthati & kaṭhati, appearing in pp. as kaṭhita, kuthita, kaṭṭhita and kuṭṭhita, cp. Geiger, *P.Gr.* § 42] cooked up, boiled, boiling hot, hot Thūpavaṃsa 48[33]; J v.268 (pakaṭṭh° vv. ll. pakkudh° & jakankaṭhi); VI.112 (°kaṭṭh°), 114 (id.; v. l. BB °kuṭhita); DhA I.126 (kaṭṭh°, v. l. pakkanta), 179 (kaṭṭh°, v. l. pakuṭṭh°); II.5 (kaṭṭh°, vv. ll. pakuṭṭh° & pakkuth°); III.310 (1st passage kaṭṭh°, v. l. pakuṭṭh°, pakkuṭṭh°, pakkuthita; = pakkuṭṭhita at id. p. VvA 67; in 2nd passage kaṭṭh°, v. l. pakuṭṭh° & pakkuthita, left out at id. p. VvA 68); ThA 292 (pakkuthita).

Pakkaṭṭhī (f.) [fr. pa+**kvat**, evidently as abstr. to pakkaṭṭhita; reading uncertain] a boiling (-hot) mixture (of oil ?) M 1.87, expl^{d} by C. as katita- (=kaṭh°) gomaya, boiling cow-dung, v. l. **chakaṇakā** see p. 537. The id. p. at Nd^{2} 199 reads chakaṇaṭī, evidently a bona fide reading. The interpretation as "cow-dung" is more likely than "boiling oil."

Pakkanta [pp. of pakkamati] gone, gone away, departed S 1.153; Sn p. 124; J 1.202 (spelt kkh); PvA 78.

Pakkandati [Ved. prakrandati, pra+**krand**] to cry out, shout out, wail Sn 310 (3rd pret. **pakkanduṃ**) J VI.55 (id.), 188 (id.), 301 (id.).

Pakkama [fr. pa+**kram**] going to, undertaking, beginning D 1.168 (tapo°; trsl. "all kinds of penance").

Pakkamati [Ved. prakramati, pra+**kram**] 1 to step forward, set out, go on, go away, go forth M 1.105; Pug 58; DA 1.94; PvA 13. — pret. 3 sg. **pakkāmi** S 1.92, 120; Sn pp. 93, 124; PvA 5 (uṭṭhāy'āsanā), 19 (id.); 3rd pl. **pakkamuṃ** Sn 1010, and **pakkamiṃsu** S 1.199. — pp. **pakkanta** (q. v.). — 2nd to go beyond (in archery), to overshoot the mark, miss the aim Miln 250.

Pakkava [etym. ?] a kind of medicinal plant Vin 1.201 (cp. paggava).

Pakkula see **pākula**.

Pakkosati [pa+kosati, **kruś**] to call, summon J 1.50; II.69, 252 (=avheti); V.297; VI.420, DhA 1.50, PvA 81 (v. l. °āpeti). — Caus. II. pakkosāpeti to call, send for, order to come J 1.207; PvA 141, 153; DhA 1.185.

Pakkha^{1} [Ved. pakṣa in meanings 1 and 3; to Lat pectus, see Walde, *Lat. Wtb.* s. v] 1. side of the body, flank, wing, feathers (cp. pakkhin), in cpds. °**biḷāla** a flying fox (sort of bat) Bdhgh on ulūka-camma at Vin 1.186 (MV. V.2, 4, cp. *Vin. Texts* II.16 where read ulūka° for lūka ?); J VI.538; and °**hata** one who is struck on (one) side, i. e. paralysed on one side, a cripple (cp. Sk. pakṣāghāta) Vin II 90; M III.169; A III.385, Pug 51 (=hatapakkho pīṭhasappi PugA 227), Miln 245, 276 (cp. *Miln trsl.* II.62, 117) — also as wing of a house at DhsA 107; and wing of a bird at S II.231; SnA 465 (in expl^{n} of pakkhin). — 2. side, party, faction; adj (-°) associated with, a partisan, adherent Vin II.299; Sn 347 (**aññāṇa**°), 967 (kaṇhassa p.=Māra° etc, see Nd^{1} 489; Nett 53 (tanhā° & diṭṭhi°) 88 (id.), 160 (id.), DA 1.281; DhA I 54; PvA 114 (paṭiloma°). pakkha-sankanta gone over to a (schismatic) faction Vin I 60; IV.230, 313. — pakkhaṃ dāpeti to give a side, to adhere to (loc.) J 1.343. — 3. one half of the (lunar) month, a fortnight. The light or moon-lit fortnight is called sukka-pakkha (or juṇha°), the dark or moonless one **kāḷa**° (or kaṇha°) M 1.20 (cātuddasī pañcadasī aṭṭhamī ca pakkhassa 14th, 15th & 8th day of the fortnight) ≈ Sn 402; A 1.142 (aṭṭhamī pakkhassa), 144=Vv 15^{6} (cātuddasī etc.; cp. VvA 71): A V.123 sq. (kāḷa°, juṇha°); Th 2, 423 (=aḍḍhamāsa-mattaṃ ThA 269); Pv II 95^{5} (bahumāse ca pakkhe ca=kaṇha-sukka-bheda p. PvA 135); Vism 101 (dasâhaṃ vā pakkhaṃ vā); VvA 314 (**sukka**°); PvA 55 (kāḷa°). — 4. alternative, statement, loc. pakkhe (-°) with regard or reference to KhA 80 (tassa paṅhassa vyākaraṇapakkhe); SnA 168 (id.).

Pakkha^{2} (adj.) [cp. Ved. prakhya clear, & Sk. (-°) prakhya like, of pra+**khyā**] visible, clear; -° resembling, like Miln 75 (**mātu**° and **pitu**°).

Pakkha^{3} [cp. Sk. phakka (?)] a cripple. Cp III.6, 10; VI.12 (=**pīṭha-sappī** C.). *Note* BSk. phakka is used at Mvyut. 271^{120} with **jātyaṇḍa, kuṇḍa & paṅgu**, reminding of the comb^{n} **kāṇo vā kuṇi vā khañjo vā pakkhahato vā** Vin II.90=S 1.94=A II.85; III.385=Pug 51.

Pakkhaka (& °**ika**) (nt. ?) [fr. pakkha^{1}] a dress made of wings or feathers, in cpd. ulūka° of owl's wings (see ulūka°) Vin III.34 (°ṃ nivāsetvā); A II.206 ≈ (°ika).

Pakkhatta (nt.) [fr. pakkha^{1}] being a partner of, siding in with Vism 129, 130.

Pakkhanta at DA 1.38 read as **pakkanta**.

Pakkhandaka (adj.)=pakkhandin SnA 164. — f. **pakkhandikā** [Ved. (?) praskandikā, BR. without refs.] diarrhœa, dysentery D II 127 (lohita°); J III.143; V.441 (lohita°); Miln 134.

Pakkhandati [pa+khandati, of **skand**] to spring forward, to jump on to M I 80; J I 461; Vv 84^{12} (ger. pakkhan diyāna=pakkhanditvā anupavisitvā VvA 338); to be after someone in pursuit DhA 1.198; usually fig. to rejoice in, find pleasure or satisfaction in (loc.), to take to, in phrases **cittaṃ pakkhandati pasīdati santiṭṭhati** M 1.186; S III 133, cp. Miln 326 (nibbāne); A II.165; III.245 (avyāpāde), IV 442 (adukkha-m-asukhe); It 43 (dhamme); and **na me tattha mānasaṃ** p. Miln 135. — pp. **pakkhanna** (q. v.).

Pakkhandana (nt) [fr. pakkhandati] 1. leaping, springing J II.32; Ps I. 194 (pariccāga- & pakkh°- nissagga). — 2. attack, assault, chasing DhA 1.198.

Pakkhandin (adj. n) [fr. pakkhandati] 1. (adj.) bold, braggart, lit. jumping on or forth Dh 244; Sn 89 (=pakkhandaka SnA 164). — 2. a military scout, lit. an onrusher, a bravo D I 51 (cp. Dial. I 68); DA 1.157; J II 32, 281.

Pakkhanna [pp. of pakkhandati, often wrongly spelt pakkhanta] jumped on, fallen on to or into, chanced upon, acquired M I 39, Th 1, 342 (diṭṭhigahanā°); J V.471, Miln 144 (saṃsaya°), 156, 390 (kupatha°).

Pakkhara [cp. Sk prakṣara & prakhara "ein Panzer für Pferde" BR.] bordering, trimming J VI.223 (of a carriage).

Pakkhalati^{1} [pa+**kṣal**] to wash, cleanse J V 71 (ger. pakkhalya=dhovitvā C p 74) Caus **pakkhāleti** (q. v.).

Pakkhalati^{2} [pa+khalati, of **skhal**] to stumble, trip, stagger J III.433, VI 332; DA 1.37; DhsA 334.

Pakkhāyati [pa+**khyā**, Ved. prakhyāyate; cp. khāyati & pakkha^{2}] to appear, shine forth, to be clearly visible D II.99 (cp. Th 1, 1034, where pakkhanti for pakkhāyantī metri causâ), M II 32; S IV.144; V.153, 162; A III.69 sq.

Pakkhāleti [Caus. of pa+**kṣal**, cp. khaleti] to wash, cleanse Vin I.9 (pāde); D II 85 (id.); M I 205; S I.107; J VI.24 (pāde); VvA 261.

Pakkhika (adj.) [for pakkhiya=Ved. pakṣya of pakkha^{1} 3] 1. belonging or referring to the (2) lunar fortnights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. *Vin. Texts* III.220). As one special provision of food mentioned in enum^{n} of five bhojanāni, viz. niccabhatta, salākabhatta, pakkhika, uposathika, pāṭipadika, Vin I 58=II.175; IV.75; J II.210; Vism 66. — 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with (-°) Vism 130, in phrase vighāta° anibbāna-saṃvattanika associated with destruction, etc. M I.115; DhsA 382. Also in **mūga**° leading to deafness J I.45 (V.254). — DhA 1.82 (paramattha-sacca°).

Pakkhitta [pp. of pakkhipati] put down into, thrown into (loc.) Sn p. 15 (pāyāso udake p.); PvA 58 (ātave p. nalo is perhaps better read ātāpe paditto), 153 (pok kharaṇiyaṃ p.).

Pakkhin (adj. n.) [fr. pakkha[1] = pakkhānaṇ atthitāya pakkhī ti vuccati SnA 465; Ved. pakṣin bird] 1. winged, the winged one, a bird D 1.71 (+ sakuṇa = pakkha-yutto sakuṇo DA 1.208) = A 11.209 = v.206 = Pug 58; S 11.23 ▸; Sn 606 (= sakuṇo SnA 465); Pv 111.5[3] (°gaṇā = sakuṇagaṇā PvA 198). — 2. (cp. pakkha 2) participating in, contributing to S v.97 (vighāta° for the usual °pakkhika).

Pakkhipati [pa + **kṣip**, in sense of putting down carefully cp. nikkhipati & BSk. prakṣipati to start a ship Divy 334] 1. to put down into (with loc. of receptacle), place into, enclose in (often used for ceremony of putting a corpse into a shell or mount) D 11.162 (tela-doṇiyā Bhagavato sarīraṇ p.); S 11.85; J 11.210 (mukhe); Miln 247 (Amat' osadhaṇ); PvA 41 (atthikāni thūpe p.); DhA 1.71 (the corpse into the fire). — 2. to throw into, hurl into, in Niraya-passage at M 111.183 = A 1.141 Nd[2] 304[III]; cp. nikkhipati. — 3. (fig.) to include in, insert, arrange, interpolate Miln 13 (Abhidhamma-piṭakaṇ kusalā dhammā, akusalā dh., avyākatā dh. ti tīsu padesu p.). — Caus. II. pakkhipāpeti J 1.467; DA 1.136. — pp. pakkhitta (q. v.).

Pakkhima [= pakkhin] a bird Th 1, 139 (read °maṇ); J v.339.

Pakkhiya (adj. n.) [fr. pakkha[1] 2; cp. pakkhikā] siding with, associating with; m. part, side; only in phrase (satta-tiṇsa-) bodhi-pakkhiya-dhammā the 37 parts of enlightenment It 75 (satta only); J 1.275; Vism 678 sq.; SnA 164; VvA 95; see *Cpd.* 179 and note 1. — pakkhiya at Th 2, 425 is not clear (expl[d] at ThA 269 by vaccha, v. l. sacca).

Pakkhepa (m.) & °na (nt.) [fr. pa + **kṣip**] throwing, hurling; being thrown into (loc.) PvA 221 (lohakumbhi° in passage of ordeals in Niraya); DhA 1.357 (nadiyaṇ visa-pakkhepana).

Pakhuma [Ved. pakṣman, diaeretic form for the contracted form pamha, the latter prepondering in poetry, while pakhuma is mostly found in prose. Similar doublets are sukhuma & saṇha; as regards etym. cp. Av. pasnəm eyelid, Gr. *πέκτω* to comb, *πόκος* fleece, Lat. pecto to comb, pecten comb, Ohg. fahs hair] an eyelash, uusally as adj.: having eyelashes (-°) D 11.18 (go°); S 1.132 (°antarikāyaṇ between the lashes); J v.216 (visāla° for alārapamha T.); ThA 255 (dīgha° for āyatapamha Th 2, 283); VvA 162, 279.

Paganḍaka see pakaṭṭhaka.

Paṭabbha (adj.) [cp. Epic Sk. pragalbha] bold, daring, forward, reckless M 1.236; S 1.201 (sup°); A 111.433; Sn 89, 852 (ap° = na pagabbha KhA 242, cp. also Nd[1] 228); Dh 244 (= kāyapāgabbhiyâdīhi samannāgata DhA 111.354); J 11.32, 281, 359; v.448; Miln 389; Dāvs 111.26. — **apagabbha** at Vin. 111.3 is used in quite a dif. sense, viz. "one who has no more connection with a womb" (a + pa + *garbha).

Pagabbhatā (f.) [abstr. fr. pagabbha, cp. Sk. pragalbhatā] resoluteness, boldness, decision J VI.273. See also pāgabbhiya.

Pagabbhin (adj.) [= pagabbha] bold J VI.238.

Pagama [fr. pra + **gam**] going forth from (-°) DhsA 329.

Pagāḷha [pp. of pagāhati] sunk into, immersed in (loc.) Sn 441, 772 (= ogāḷha ajjhogāḷha nimugga Nd[1] 26).

Pagāhati [pa + gāhati] to dive into, sink into Sn 819 (≈ ajjhogāha SnA 537; = ogāhati ajjhogāhati pavisati Nd[1] 152). — pp. **pagāḷha**.

Pagiddha (adj.) [pa + giddha] greedy after, clinging to, finding delight in (loc.) J v.269 (= gadhita mucchita C. on p. 274).

Paguṇa (adj.) [pa + guṇa cp. Sk. praguṇa straight, der. "kind"] learned, full of knowledge, clever, well-acquainted, familiar D 111.170; Vv 53[2] (= nipuṇa VvA 232); J 11.243; IV.130; v.399; Vism 95 (Majjhimo me paguṇo: I am well versed in the M.), 242 (dve tayo nikāyā paguṇā); DA 1.95; SnA 195; KhA 73. — **paguṇaṇ karoti**, to make oneself familiar with, to learn by heart, to master thoroughly J 11.166; 111.537 (tayo vede); Miln 12 (Abhidhamma-piṭakaṇ).

-**bhāva** familiarly with, acquaintance, efficient state, cleverness in, experience, knowle'ge (cp. pāguñña) J 111.537; Dhs 48, 49.

Paguṇatā (f.) & **Paguṇatta** (nt.) (doubtful) abstr. to paguṇa in expl[n] of pāguññatā at Dhs 48 & 49 (trsl. fitness, competence).

Pagumba [pa + gumba] a thicket, bush, clump of trees Sn 233.

Pageva (adv.) [page = Sk. prage + eva, but BSk. prāgeva] (how) much more or much less, a fortiori, lit. "right at the earliest" J 1.354; v.242; Miln 91; Vism 93, 259, 322; VvA 258, PvA 115, 116, 117. — Compar. **pagevataraṇ** M 111.145; **atippage** too early J 111.48; **atippago** id. M 1.84; S 11.32; A v.48.

Paggaṇhāti [pa + gaṇhāti] 1. to stretch forth, hold out or up, take up D 1.123 (sujaṇ the sacrificial ladle), 125 (añjaliṇ stretch out the hollow hands as a token of respectful greeting); S 1.141; 11.280; J 1.89 (paveṇiṇ); PvA 74 (turiyāni). ger. **paggayha** taking up, raising up, stretching forth Sn 350 (= uttāretvā SnA 349); Dh 268 (tulaṇ); Pv 11.9[17] (bāhuṇ); IV.7[4] (uccaṇ p.); VvA 7 (añjaliṇ). Often in phrase **bāhā paggayha kandati** to wail or lament with outstretched arms (a special pose of mourning) J v.267; VI.188; PvA 92 (= pasāreti). — 2. to take up, take care of, favour, support, befriend (opp. niggaṇhāti) J 1.511; 11.21; v.116, 369; Miln 185, 186; PvA 114 (sappurisa-dhammaṇ). — 3. to put to, exert, strain, apply vigorously (cittaṇ one's mind) S v.9; Ps 11.20 (paggaṇhanto viriyena carati). — pp. **paggahita** (q. v.). — Caus. **paggaheti** to exert Miln 390 (mānasaṇ). — Caus. II. **paggaṇhāpeti** to cause to hold up or out, to cause to uphold or support Miln 21 (dhamma-dhajaṇ); J v.248; PvA 74 (turiyāni).

Paggalita [pp. of pa + **gal**] dripping PvA 56 (v. l. for T. vigalita).

Paggava [etym ?] a medicinal plant with bitter fruit J 11.105 (v. l. pakkava).

Paggaha & **Paggāha** [fr. paggaṇhāti] 1. exertion, energy; (*a*) **paggaha**: D 111.213 (v. l. paggāha, also °nimitta); Ps 11.8 (°cariyā), 20 (°ṭṭha); DA 1.63 (viriy-indriyassa °lakkhaṇa); (*b*) **paggāha**: A 1.83, 256 (°nimitta); Dhs 277 (trsl. "grasp"), 336, 1359 (°nimitta); DhsA 406. 2. (**paggaha**) favour, kindness, patronage [same meaning in Ep. Sk.] Vin 111.145 = A 111.66; J v.116 (opp. niggaha); VI.371 (id.).

Paggahaṇa (nt.) [fr. pa + **gṛh**, cp. paggaṇhāti] stretching forth, lifting, holding out; of the hands as sign of respectful salutation (cp. añjaliṇ paggaṇhāti) J 111.82. — Abstr. °**tā** = paggaha 1. Vism 134.

Paggahita [pp. of paggaṇhāti, cp. BSk. pragṛhīta lofty Divy 7, 102] holding up, or (being) held up Vin 11.131 (chatta° holding up a parasol,) 207 (id.); J VI.235; SnA 175 (= Sn p. 21).

Paggāha see paggaha.

Paggāhika (adj.) [paggāha + ika] belonging to, receiving (or trading ?) in cpd. °**sālā** a shop Vin 11.291 (cp. *Vin. Texts* 111.383: "would he set up as a hawker in cloth, or would he open a shop").

Paggharaṇa (adj.-n.) [fr. paggharati] trickling, oozing, dripping J I.146; VI.187 (a°); f. °ī D I.74 (=bindu-bindun udakaṇ paggharati DA I.218); the 'mark' of liquid DhsA 332.

Paggharaṇaka (adj.) [fr. paggharati] flowing, trickling, oozing out J VI.187 (app°-velā), 531; DhA I.126 (lohitaṇ); Vism 262.

Paggharati [pa+gharati, which stands for kṣarati, also appearing as jharati, cp. Sk. nirjhara, Prk. pajjharati Mālatī-M. p. 51. BSk. pragharati Divy 57, 409; AvŚ I.282] to flow forth or out, to ooze, trickle, drip S I.150; Sn p. 125 (pubbañ ca lohitañ ca. p.); J VI.328; Pv I.6[7] (gabbho pagghari=vissandi PvA 34); II.9[11] (=vissandati PvA 119); II.9[26] (akkhīni p.=vissandanti PvA 123, sic lege!); Miln 180; VvA 76 (navahi dvārehi puḷuvakā pagghariṇsu). — pp. **paggharita** (q. v.).

Paggharita [pp. of paggharati] flowing, trickling S II.179; Th 2, 466; PvA 198 (khīra).

Paghaṇa (nt.) [cp. Sk. praghaṇa] a covered terrace before a house Vin II.153 ("paghaṇaṇ nāma yaṇ nikkhamantā ca pavisantā ca pādehi haṇanti. tassa vihāra-dvāre ubhato kuṭṭaṇ niharitvā katapadesass' etaṇ adhivacanaṇ" Bdhgh; quoted *Vin. Texts* III.175).

Paṅka [cp. Epic Sk. paṅka, with k suffix to root *pene for *pele, as in Lat. palus; cp. Goth. fani mire, excrements, Ohg. fenna "fen," bog; also Ital. fango mud, Ohg. fūht wet. See Walde *Lat. Wtb.* under palus. BSk. paṅka, e. g. Jtm 215 paṅka-nimagna] mud, mire; defilement, impurity S I.35, 60; III.118; A III.311; IV.289; Sn 970 (°danta rajassira with dirt between their teeth and dust on their heads, from travelling); III.236 (id.); IV.362 (id.); Sn 535, 845, 945, 1145 (Nd[2] 374: kāma-paṅko kāma-kaddamo etc.); Dh 141, 327; Nd[1] 203; Pv III.3[3]; IV.3[2]; Miln 346; Dhs 1059, 1136.

Paṅga [?] only in cpd. **paṅgacīra** (nt.) at D I.6 "blowing through toy pipes made of leaves" (*Dial.* I.10, where is cpd. Sinhalese pat-kulal and Marathī pungī after Morris *J.P.T.S.* 1889, 205). Bdhgh expl[ns] as "p. vuccati paṇṇa-nāḷikā; taṇ dhamantā kīḷanti" DA I.86.

Paṅgu (adj.) [Sk. paṅgu; etym. ?] lame, crippled, see pakkha[3] and next.

Paṅgula (adj.) [fr. paṅgu] lame J VI.12; Vism 280.

Pacati [Ved. pacati, Idg. ***peqṷō**, Av. pac-; Obulg. peką to fry, roast, Lith. kepū bake, Gr. πέσσω cook, πέπων ripe] to cook, boil, roast Vin IV.264; fig. torment in purgatory (trs. and intrs.): Niraye pacitvā after roasting in N. S II.225, PvA 10, 14. — ppr. pacanto tormenting, gen. pacato (+Caus. pācayato) D I.52 (expl[d] at DA I.159, where read pacato for paccato, by pare daṇḍena pīḷentassa). — pp. **pakka** (q. v.). — Caus. **pacāpeti** & **pāceti** (q. v.). — Pass. **paccati** to be roasted or tormented (q. v.).

Pacana (nt.) [fr. **pac**, su pacati] cooking J III.425 (°thālikā); V.385 (°bhājana); ThA 29 (bhatta°); DA I.270; PvA 135.

Pacarati [pa+carati] to go after, walk in; fig. practise, perform, observe Vv 32[9] (v. l. pavarati, cp. VvA 136).

Pacala [fr. pa+**cal**] shaking, trembling, wavering DhsA 378.

Pacalati [pa+calati] to dangle VvA 36 (v. l. BB paj°).

Pacalāyati [quasi-denom. or caus. fr. pacala, pa+**cal**, cp. daṇḍāyati and pacāleti] to make (the eyelid) waver, to wink, to be sleepy, nod, begin to doze A III.343=IV.344; IV.85 (quot. at DhsA 236); J I.384 (°āyituṇ ārabhi); Vism 300.

Pacalāyikā (f.) [abstr. fr. pacalāyati] nodding, wavering (of the eyelids), blinking, being sleepy Dhs 1157 (=akkhidalādīnaṇ pacalabhāvaṇ karoti DhsA 378).

Pacalita [pp. of pacalati] shaken, wavering, unstable Th 1, 260.

Pacāpeti [Caus. of pacati] to cause to be cooked, to cook Vin IV.264; J I.126 (āhāraṇ); II.15 (bhattaṇ), 122.

Pacāreti [pa+cāreti, Caus. of **car**] to go about in (acc.), to frequent, to visit A I.182, 183 (pacārayāmi, glass sañcarissāmi).

Pacālaka (adj.) [fr. pacāleti] swinging, shaking; nt. acc. as adv. in **kāya-** (& bāhu°) **ppacālakaṇ** after the manner or in the style of swaying the body (or swinging the arms) Vin II.213.

Pacāleti [pa+Caus. of **cal**] to swing, sway, move bout Th 1, 200 (mā pacālesi "sway and nod" Trsl[a]).

Pacinati [or °cināti] [pa+cināti, cp. ācināti] 1. to pick, pluck, gather, take up, collect, accumulate S III.89; IV.74 (dukkhaṇ=ācināti p. 73); Dh 47, 48 (pupphāni=ocinati DhA I.366); J III.22; fut. pacinissati DhA I.361. — 2. to pick out (mentally), to discern, distinguish, realise, know Sn 837 (ppr. pacinaṇ=pacinanto vicinanto tulayanto tīrayanto Nd[1] 185; =pavicinati SnA 545); fut. **pacessati** Dh 44, 45 (sic F.; MSS. vijessati & **vicessati** the latter perhaps preferable to pac°; expl[d] at DhA I.334 by vicinissati upaparikkhissati paṭivijjhissati sacchikarissati). — Pass. **paciyati** to be heaped up, to increase, accumulate S IV.74 (opp. khīyati).

Pacuṭa is doubtful reading at DA I.164 (with vv. ll. pamuṭa, pamuca, papuṭa) for D I.54, T. paṭuva (vv. ll. pamuṭa, samudda) and is expl[d] by **gaṇṭhika**, i. e. block or knot. The whole passage is corrupt; see discussed under **pavuṭā**.

Pacura (adj.) [cp. late Sk. pracura] general, various, any; abundant, many J V.40 (=bahu salabha C.); Miln 208 (°jana) Dāvs IV.11, 50; VvA 213 (°jano for yādisakidiso Vv 50[14]). See also pasura.

Pacessati see **pacinati**.

Pacca[d] is contracted form of paṭi before a°, like paccakampittha pret. fr. paṭikampati.

Paccakkosati [paṭi+ā+**kruś**] to curse in return S I.162; A II.215.

Paccakkosana (nt.) [fr. paṭi+ā+**kruś**] cursing in return DhA IV.148 (a°).

Paccakkha (adj.) [paṭi+akkha[3], cp. Ved. pratyakṣa] "before the eye," perceptible to the senses, evident, clear, present DhsA 254; PvA 125; Sdhp 416. Often in obl. cases, viz. instr. **°ena** personally J I.377; abl. **°ato** from personal experience J V.45, 195, 281; **appaccakkhāya** without seeing or direct perception, in expl[a] of paccaya at Vism 532; also in phrase **paccakkhato ñatvā** having seen or found out for himself, knowing personally J I.262; III.168.

-kamma making clear, i. e. demonstration, realisation, only neg. **a°** not realising etc. S III.262; Dhs 390 (trsl. "inability to demonstrate"; cp. DhsA 254).

Paccakkhāta [pp. of paccakkhāti] rejected, given up, abandoned, repudiated Vin II.244, 245 (sikkhā); III.25 (id.); J IV.108; DhA I.12. Cp. *Vin. Texts* I.275.

Paccakkhāti [paṭi+akkhāti=ā+**khyā**] lit. to speak against, i. e. to reject, refuse, disavow, abandon, give up, usually in connection with Buddhaṇ, dhammaṇ, sikkhaṇ or similar terms of a religious-moral nature Vin III.25; S II.231, 271; A IV.372. — ger. **paccak-**

khāya, in foll. conn^{s} **ācariyaṇ** J IV.200; **sikkhaṇ** Vin III.23, 34 (a°); S II.231; IV.190; Pug 66, 67; **sabbaṇ** S IV.15; **ariyasaccaṇ** S V.428. **paccakkhāsi** at J V.8 is gloss for pakatthāsi. — pp. **paccakkhāta** (q. v.). — Intens. **paccācikkhati** (q. v.).

Paccakkhāna (nt.) [fr. paṭi+ā+**khyā**] rejection, refusal J VI.422.

Paccagū (adj.-n.) [a difficult word, composed of pacca+gū, the latter a by-form of °ga, as in paṭṭhagū, vedagū pāragū. pacca may be praṭya, an adv. form^{n} of prep. praṭi, and paṭṭha its doublet. It is not certain whether we should read paṭṭhagū here as well (see paṭṭhagū). The form may also be expl^{d} as a substantivised pl. 3rd pret. of praṭi+gacchati=paccaguṇ] "one who goes toward," a pupil S I.104 (Mārassa); vv. ll. baddhabhū, paṭṭhagū. Windisch, *Māra & Buddha* trsl^{s} "unter M's Herrschaft," and refers paṭṭhagu to Sk., pātyagāh. Bdhgh (see *Kindred Sayings*, I, p. 319) reads **baddhagū** and expl^{s} by bandhavara sissa antevāsika.

Paccaggaḷa (adj.) [pratyak+gaḷa] in phrase paccaggaḷe aṭṭhāsi "stuck in his throat" M I.333.

Paccaggha (adj.) [paṭi+aggha, cp. Sk. pratyagra of diff. derivation] recent, new, beautiful, quite costly Vin I.4; J I.80; II.435; Pv II.3^{16} (=abhinava mahaggha vā PvA 87); III.10^{5} (=abhinava PvA 214); Dāvs V.25; PvA 44.

Paccanga (nt.) [paṭi+anga] lit. "by-limb," small limb, only in comp^{d} **angapaccangāni** limbs great and small, all limbs: see **anga**.

Paccañjana (nt.) [paṭi+añjana] anointing, ointment, unction D I.12=M I.511; DA I.98 (=bhavanīya-sītala-bhessajj' añjanaṇ).

Paccati [Pass. of pacati, cp. BSk. pacyate Divy 422] to be boiled, fig. to be formented or vexed, to suffer. Nearly always applied to the torture of boiling in Niraya, where it is meant literally. — S I.92; V.344 (kālena paccanti read for kāle na p.); A I.141 (phenuddchakaṇ p. nirayc); Sn 670, 671; Dh 69, 119, 120 (pāpaṇ suffer for sin, cp. DhA III.14); J V.268; Pv IV.1^{29} (=dukkhaṇ pāpuṇanti PvA 228); IV.3^{39} (niraye paccare janā=paccanti PvA 255); DhA III.64 (expl^{n} for tappati).

Paccatta (adj.) [paṭi+attan] separate, individual; usually acc. °ṇ adv. separately, individually, singly, by himself, in his own heart D I.24 (yeva nibbuti viditā); DA on D II.77=attano attano abbhantare; M I.251, 337 (°vedaniya N. of a purgatory), 422; S II.199; III.54 sq., IV.23, 41 sq., 168, 539; Sn 611, 906; Dh 165; Pv III.10^{6} (°vedanā separate sufferings, =visuṇ visuṇ attanā anubhūyamānā mahādukkhavedanā PvA 214); Dhs 1044 (ajjhatta+; trsl^{d} "self referable"); Miln 96 (°purisa-kāra); DhsA 169; VvA 9, 13; PvA 232.

-vacana expression of separate relation, i. e. case of reference, or of the direct object, reflexive case, N. of the acc. case SnA 303; VvA 281; PvA 30, 35; KhA 213, 236; in lieu of karaṇa KhA 213, of sāmin SnA 594.

Paccatthata [pp. of gaṭi+ā+**stṛ**] spread out D II.211.

Paccattharaṇa (nt.) [pati+ā+**stṛ**, cp. BSk. pratyāstaraṇa Divy 19] something spread against, i. e. under or-over, a cover, spread, rug, cushion or carpet to sit on, bedding of a couch (nisīdana°) Vin I.47, 295, 296; II.208, 218; D I.7 (kadali-miga-pavara°, cp. DA I.87); A I.137 (id.); III.50 (id.); J I.126; IV.353 (uṇṇāmaya); PvA 141, 137.

Paccatthika (adj. n.) [paṭi+attha+ka, lit. opposite to useful, cp. Sk. pratyanīka & pratyarthin] an opponent, adversary, enemy Vin II.94 sq. (**atta°** personal enemy); A V.71 (id.; T. attha°); D I.50, 70, 137; It 83; PvA 62. Cp. **paccāmitta**.

Paccana (nt.) [fr. paccati, cp. pacana] being boiled, boiling torture, torment J V.270; SnA 476 (°okāsa).

Paccanīka, Paccaniya (adj. n.) [cp. Sk. pratyanīka & see paccatthika] 1. contrary, adverse, opposed; (1) m. enemy, adversary, opponent M I.378; S I.179; IV.127=Sn 761; Ps II.67 sq.; SnA 288. Cp. vi.° — 2. (in method) reverse, negative, opp. to anuloma. Tikp 71 passim; cp. paṭiloma.

-gāthā response, responding verse (cp. paṭigāthā) SnA 39.

Paccanubhāsati [paṭi+anubhāsati, cp. BSk. pratyavabhāṣate to call to Divy 9] to speak out or mention correspondingly, to enumerate KhA 78, 79 sq.

Paccanubhoti [paṭi+anu+**bhu**, BSk. pratyanubhavati Divy 54, 262 etc.] to experience, undergo, realise M I.295; S V.218, 264 sq., 286 sq. 353; A III.425 sq.; It 38; PvA 26, 44, 107 (dukkhaṇ). — fut. **paccanubhossati** D II.213; S I.133, 227; Pv III.5^{6}. — Pass. **paccanubhaviyati** PvA 146 (for upalabbhati). — pp. **paccanubhūta** M II.32; S II.178; It 15.

Paccanusiṭṭha [paṭi+anusiṭṭha] advised, admonished D II.209=225.

Paccanta (adj. n.) [paṭi+anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh 315; J I.11 (V.47, °desa), 377 (°vāsika); PvA 201 (°nagara); DhA III.488 (id.); Sdhp 11 (°visaya). — (m.) the border, outskirts, neighbourhood Vin I.73; J I.126 (vihāra°); II.37; Miln 314 (°e kupite in a border disturbance); DhA I.101 (id.); PvA 20 (id.). °ṇ vūpasāmeti to appease the border PvA 20. — P. in sense of "heathen" at Vism 121.

Paccantima (adj.) [fr. paccanta, cp. BSk. pratyantima frontier Divy 21, 426] bordering, adjoining, next to Vin. II.166; Sdhp 5.

Paccabhiññāṇa (nt.) [paṭi+abhi+ñāṇa] recognition DhsA 110.

Paccaya [fr. paṭi+**i**, cp. Ved. pratyaya & P. pacceti, paṭicca] lit. resting on, falling back on, foundation; cause, motive etc. See on term as t.t. of philosophy Tikapaṭṭhāna I, *foreword*; *J.P.T.S.* 1916, 21 f.; *Cpd.* 42 sq. & esp. 259 sq. — 1. (lit.) support, requisite, means, stay. Usually with ref. to the 4 necessaries of the bhikkhu's daily life, viz. cīvara, piṇḍapāta, senāsana, (gilānapaccaya-) bhesajja, i. e. clothing, food as alms, a dwelling-place, medicine: see under **cīvara**. Sn 339 (paccaya=gilāna-paccaya SnA 342); Miln 336; Mhvs 3, 15. — 2. (appl^{d}) reason, cause, ground, motive, means, condition M I.259 (yaṇ yad eva paccayaṇ paṭicca by whatever cause or by whichever means); S II.65; Nett 78 sq.; DA I.125; PvA 104. The fourfold cause (catubbidho paccayo) of rūpa (material form) consists of kamma, citta, utu, āhāra: Vism 600. Var. paccayas discussed at VbhA 166 sq. (twofold, with ref. to paṭisandhi), 183 (eightfold), 202, 205 sq, 254 (4). **sappaccaya** founded, having a reason or cause S V.213 sq.; A I.82; Nd^{2} mūla; Dhs 1084, 1437. — **yathā paccayaṇ karoti** do as he likes Nd^{2} p. 280=S III. 33. Often coupled with **hetu**, e. g. at S IV.68 sq.; A. I.66; IV.151 sq.; D III.284; Nd^{2} under mūla; Ps II.116 sq., *paccaya* came to be distinguished from hetu as the genus of which *hetu* was the typical, chief species. I. e. paccaya became synonymous with our "relation," understood in a causal sense, hetu meaning condition, causal antecedent, and 23 other relations being added as special modes of causality. Later still these 24 were held reducible to 4 Tikp I f. (and foreword); *Cpd.* 197. Cp. Paṭṭhāna. — Abl. **paccayā** as adv. by means of, through, by reason of, caused by D I.45 (vedanā °taṇhā etc., see paṭicca-samuppāda); M I.261 (jātippaccayā

jarāmaraṇaṃ); Pv I.5[3] (kamma°); IV.1[50] (tap°); PvA 147 (kamma°). — 3. ground for, belief, confidence, trust, reliance J I.118, 169; apara° without relying on anyone else S III.83, 135; A IV.186, 210; PvA 226.

-ākāra the mode of causes, i. e. the Paṭiccasamuppāda DhsA 2, 3; VbhA 130 sq. (cp. Vism 522 sq.).

Paccayatā (f.) [abstr. fr. paccaya] the fact of having a cause, causation, causal relation, in phrase idappaccayatā (adv.) from an ascertained cause, by way of cause Vin I.5; D I.185; S I.136; II.25.

Paccayika (adj.) [fr. paccaya] trustworthy D I.4; S I.150; A II.209; J VI.384 (paccāyika); Pug 57; DA I.73; SnA 475.

Paccaladdhaṃsu see **paṭilabhati**.

Paccavidhuṃ & **Paccavyādhiṃ** see **paṭivijjhati**.

Paccavekkhati [paṭi+avekkhati] to look upon, consider, review, realise, contemplate, see M I.415; S III.103; 151 sq., IV.111, 236 sq.; J V.302; Vbh 193, 194 (cp. A III.323); Miln 16; PvA 62, 277; VvA 6, 48.

Paccavekkhana (nt.) & °nā (f.) [paṭi+avekkhana, cp. late Sk. prātyaveksana & °nā] looking at, consideration, regard, attention, reflection, contemplation, reviewing (cp. *Cpd.* 58) M I.415; D III.278; A III.27; Pug 21 (a°); Dhs 390(a°=dhammānaṃ sabhāvaṃ pati na apekkhati DhsA 254, trsl. "inability to consider"); Miln 388; Nett 85; VbhA 140; Vism 43 (twofold); Sdhp 413.

Paccavekkhā (f.) [cp. late Sk. pratyavekṣā] imagination Mbhv 27.

Paccasāri see **paṭisarati**.

Paccassosi see **patissuṇāti**.

Paccākata [pp. of paṭi+a+**kṛ**] rejected, disappointed Vin IV.237, 238.

Paccākoṭita [pp. of paṭi+ākoṭeti] flattened or smoothed out, pressed, ironed (ākoṭita+of the robes) M I.385; S II.281; DhA I.37.

Paccāgacchati [paṭi+āgacchati] to fall back on, return again, to go back to (acc.), withdraw, slide back from (° to) Vin I.184; M I.265; III.114; Nd[1] 108, 312; Kvu 624 (spelt wrongly pacchā°); PvA 14, 109, 250. Cp. **pacceti**.

Paccāgata [pp. of paccāgacchati] gone back, withdrawn J V.120; Miln 125.

Paccāgamana (nt.) [fr. paṭi+ā+**gam**] return, going back, backsliding Miln 246.

Paccācamati [paṭi+ā+camati; often spelt °vamati, but see Trenckner, Miln 425] to swallow up, resorb S V.48=A V.337; J I.311; Miln 150; Caus. °**camāpeti** Miln 150.

Paccācikkhati [Intens. of paccakkhāti, paṭi+ā+cikkhati of **khyā**] to reject, repudiate, disallow D III.3; M I.245, 428; Vin IV.235.

Paccājāta [pp. of paccājāyati] reborn, come to a new existence D I.62; III.264; M I.93; Pug 51.

Paccājāyati [paṭi+ā+jāyati] to be reborn in a new existence M III.169; S II.263; V.466, 474. — pp. **paccājāta** (q. v.).

Paccāneti [paṭi+ā+neti] to lead back to (acc.) Pv II.11[6] (=punar āneti C.).

Paccāmitta [paccā=Sk. pratyak, adv.;+mitta, cp. Ep. Sk. pratyamitra] lit. "back-friend," adversary, enemy D I.70; A IV.106; J I.488; DA I.182; PvA 155.

Paccābhaṭṭha [pp. of paccābhāsati] recited, explained J II.48.

Paccābhāsati [paṭi+ābhāsati] to retort, recite, explain, relate PvA 57 (sic lege for pacchā°). — pp. **paccābhaṭṭha**.

Paccāropeti [paṭi+āropeti] to show in return, retort, explain M I.96; A IV.193. Cp. **paccabhāsati**.

Paccāsati [fr. paṭi+āśā or=paccāsaṃsati or °siṃsati?] to ask, beg, pray Pv IV.5[6] (°anto for °āsaṃsanto? C. explns by āsiṃsanto).

Paccāsanne (adv.) [paṭi+āsanne] near by PvA 216=280.

Paccāsā f. [paṭi+āśā, cp. Sk. pratyāśā] expectation Vin IV.286.

Paccāsāreti [paṭi+ā+sāreti, Caus. of **sṛ**] to make go (or turn) backward M I.124=A III.28 (=paṭinivatteti C.); Vism 308 (sāreti pi p. pi).

Paccāsiṃsati [paṭi+āsiṃsati] to expect, wait for, desire, hope for, ask D II.100; A III.124; J I.346, 483; III.176; V.214; DhA I.14; II.84; DA I.318; VvA 336, 346; PvA 22, 25, 63, 260.

Paccāharati [paṭi+āharati] to bring back, take back Vin II.265; III.140; J IV.304.

Paccukkaḍḍhati [paṭi+ukkaḍḍhati] to draw out again Vin II.99.

Paccukkaḍḍhana (nt.) [fr. preceding] drawing out again Vin V.222.

Paccuggacchati [paṭi+ud+**gam**] to go out, set out, go out to meet Vin II.210; M I.206; Sn 442 (=abhimukho upari gacchati SnA 392).

Paccuggata [pp. of paccuggacchati] illustrious J VI.280.

Paccuggamana (nt.) [fr. preceding] going out to, meeting, receiving J IV.321; PvA 61, 141 (°ṃ karoti).

Paccuṭṭhapanā (f.) [paṭi+ud+Caus. of **sthā**] putting against, resistance, opposition Sn 245 (=paccanīkaṭṭhapanā SnA 228).

Paccuṭṭhāti [paṭi+ud+**sthā**] to rise, reappear, to rise from one's seat as a token of respect; always comb[d] with abhivadati D I.61 (Pot. °uṭṭheyya), 110 (Fut. °uṭṭhassati).

Paccuṭṭhāna (nt.) [fr. preceding] rising from one's seat, reverence D I.125.

Paccuttarati [paṭi+uttarati, but cp. BSk. pratyavatarati to disembark Divy 229] to go out again, to withdraw S I.8; A III.190. Cp. **paccupadissati**.

Paccudāvattati [paṭi+ud+ā+vattati] to return again to (acc.) S I.224; II.104; A V.337.

Paccudāvattana (nt.) [fr. preceding] coming back, return DhsA 389.

Paccudāharati [paṭi+ud+ā+**hṛ**] recite in reply Th 2, 40.

Paccudeti [paṭi+ud+**i**] go out towards J VI.559.

Paccuddharati [paṭi+uddharati] to wipe off or down (with a cloth, colakena) Vin II.122 (udakapuñchaniṃ; trsl. *Vin. Texts* II.152 "to wear out a robe"), 151 (gerukaṃ; trsl. *Vin. Texts* II.151 "to wipe down").

Paccuddhāra [paṭi+uddhāra] taking up, casting (the lot) again Vin IV.121.

Paccupaṭṭhahati [pati+upa+**sthā**] "to stand up before," to be present; only in pp. **paccupaṭṭhita** and in Caus. **paccupaṭṭhāpeti** (q. v.).

Paccupaṭṭhāna (nt.) [fr. paṭi+upa+**sthā**; cp. *Cpd.* 13 & Lakkhaṇa] 1. (re)appearance, happening, coming on, phenomenon J III.524; Nett 28; SnA 509; DhsA 332; ThA 288. 2. tending D III.191. 3. *vv. ll.* gilānupaṭṭhāna.

Paccupaṭṭhāpeti [Caus. of paccupaṭṭhahati] 1. to bring before or about, to arrange, provide, instal, fix S IV.121; J III.45; IV.105; V.211. 2. to minister to, wait upon D III.189 sq.

Paccupaṭṭhita [pp. of paccupaṭṭhahati; cp. BSk. pratyupasthita, Divy Index] (re)presented, offered, at one's disposal, imminent, ready, present D III.218 (°kāmā); It 95 (id.); Sn p. 105; It 111; Kvu 157, 280; Miln 123.

Paccupadissati [reading uncertain; either paṭi+upadissati, or fut. of paṭi+upadisati, cp. upadaṇseti. It is not to be derived fr. °upadadāti] to accept, receive; or: to show, point out J V.221 (v. l. paccuttarissati to go through, perhaps preferable; C. on p. 225 expl^{s} by sampaṭicchissati).

Paccupalakkhaṇā (f.) [paṭi+upalakkhaṇā] differentiation S III.261 (a°) Dhs 16=Pug 25; Dhs 292, 555, 1057.

Paccupekkhaṇā (f.)=**paccavekkhaṇā** S III.262 (a°).

Paccupeti [paṭi+upeti] to go up or near to, to approach, serve, beset J III.214. fut. °**upessati** J IV.362 (gloss upasevati).

Paccuppanna [pp. of paṭi+uppajjati, cp. Sk.pratyutpanna] what has arisen (just now), existing, present (as opposed to **atīta** past & **anāgata** future) M I.307, 310; III.188; 190, 196; S I.5; IV.97; A I.264; III.151, 400; D III.100, 220, 275; It 53; Nd^{1} 340; Pv IV.6^{2}; Dhs 1040, 1043; VbhA 157 sq.; PvA 100. See also **atīta**.

Paccuyyāti [paṭi+ud+**yā**] to go out against, to go to meet somebody S I.82, 216.

Paccūsa° [paṭi+Ved. uṣas f.; later Sk. pratyūṣa nt.] "the time towards dawn," morning, dawn; always in comp^{n} with either °**kāle** (loc.) at morning DhA IV.61; DA I.168; or °**velāyaṇ** (loc.) id. VvA 105, 118, 165; PvA 61; or °**samaye** (loc.) id. S I.107; J I.81, 217; SnA 80; PvA 38.

Paccūha [cp. late Sk. pratyūha, prati+**vah**] an impediment, obstacle S I.201 (bahū hi saddā paccūhā, trsl. "Ay there is busy to-and-fro of words." C. expl^{s} by paṭiloma-saddā); J VI.571.

Pacceka (adj.) [paṭi+eka, cp. BSk. pratyeka Divy 335, 336] each one, single, by oneself, separate, various, several D I.49 (itthi); II.261 (°vasavattin, of the 10 issaras); S I.26 (°gāthā a stanza each), 146 (°brahma an independent Brahma); A II.41 (°sacca); V.29 (id.); Sn 824 (id.), 1009 (°gaṇino each one having followers = visuṇ visuṇ gaṇavanto SnA 583); J IV.114 (°bodhiñāṇa); Nd^{1} 58 (°muni); DA I.148 (paccekā itthiyo); SnA 52 (°bodhisatta one destined to become a Paccekabuddha), 67 (id.), 73 (°sambodhi), 476 (niraya a separate or special purgatory); PvA 251 (id.); Sdhp 589 (°bodhi). — **paccekaṇ** (adv.) singly, individually, to each one VvA 282. See also pāṭekka.

-buddha one enlightened by himself, i. e. one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world. M III.86; S I.92 ("Silent Buddha" trsl^{n}); J III.470; IV.114; Ud 50 (P. Tagarasikhi); Nett 190; KhA 178, 199; SnA 47, 58, 63; DhA I.80, 171, 224, 230; IV.201; PvA 144, 263, 265 (=isi), 272, 283.

Pacceti [paṭi+i] to come on to, come back to, fig. fall back on, realise, find one's hold in D I.186 ("take for granted," cp. note *Dial.* I.252); M I.309 (kaṇ hetuṇ), 445 (id.); S I.182 ("believe in," C. icchati pattheti); Sn 662, 788, 800, 803, 840=908; Dh 125 (=paṭieti DhA III.34); Nd^{1} 85, 108 (=paccāgacchati), 114; Pv II.3^{20} (=avagacchati PvA 87); Nett 93; Miln 125, 313; PvA 116 (bālaṇ), 241 (agree to=paṭijānāti). — ger. **paṭicca** (q. v.). Cp. paccāgacchati — pp. paṭīta (q. v.).

Paccoḍḍita [paṭi+oḍḍita] laid in return (of a snare) J II.183 (v. l. paccoṭṭita).

Paccora (adj.) [paṭi+avara, cp. Sk. pratyavara] lower, n. t. lower part, hindquarter, bottom (?) A IV.130; DhA I.189.

Paccorohaṇī (f.) [fr. paccorohati] the ceremony of coming down again (?), approaching or descending to (acc.), esp. the holy fire A V.234 sq., 249 sq., v. 251. Cp. **orohaṇa** & Sk. pratyavarohaṇa "descent," N. of a cert. Gṛhya celebration (BR.).

Paccorohati [paṭi+orohati] to come down again, descend D I.50; II.73; A V.65, 234.

Paccosakkati [paṭi+osakkati which is either ava+sakkati (of **svaṣk** Geiger, *P.Gr.* § 28^{2} or **srp** Trenckner Notes 60), or apa+sakkati] to withdraw, retreat, go away again D I.230; J I.383; Mhvs 25, 84.

Paccosakkanā (f.) [abstr. fr. paccosakkati] withdrawal retreat, going back, shrinking from DhsA 151.

Pacchaḍḍana (nt.) [pa+chaḍḍana] vomiting, throwing out Sdhp 137.

Pacchato (adv.) [abl. formation fr. *paccha=Ved. paścā & paścāt, fr. Idg. *pos as in Lith. pàs near by, pastaras the last; cp. Av. pasca behind, Lat. post, after] behind, after Dh 348 (=anāgatesu khandhesu DhA IV.63; opp. pure); PvA 56, 74; DhA III.197 (°vatti). Often doubled pacchato pacchato, i. e. always or close behind, J II.123 (opp. purato purato). — Cp. **pacchā** & **pacchima**.

Pacchada [fr. pa+**chad**, cp. Sk. pracchada] a cover, wrapper; girdle Th 2, 378 (=uracchada ThA253); DhsA 397 (v. l. for °cchāda).

Pacchanna [pa+channa, of **chad**] covered, wrapped, hidden Th 1, 299; J III.129.

Pacchā (adv.) [Vedic paścā & paścāt see pacchato] behind, aft, after, afterwards, back; westward D I.205; Sn 645, 773, 949; Nd^{1} 33 (=pacchā vuccati anāgataṇ, pure vuccati atītaṇ); Nd^{2} 395; Dh 172, 314, 421; Pv I.11^{1}, 11^{5} (opp. purato); II.9^{9} (=aparabhāge PvA 116); PvA 4, 50, 88; VvA 71.

-ânutappati [fr. ânutāpa] to feel remorse Pv II.7^{12}; J V.117. — **ânutāpa** [cp. Sk. paścattāpa] remorse, repentance Sdhp 288. **-āsa** (nt.) [āsa^{2}] "eating afterwards," i. e. aftermath S I.74 — **gacchati** at *Kvu* 624 see paccā°. **-gataka** going or coming behind J VI.30. **-jāta** (-paccaya), 11th of the 24 paccayas, q. v. causal relation of posteriority in time. **-nipātin** one who retires to rest later than another (opp. pubb' uṭṭhāyin getting up before others) D^{n} I.60; III.191; A III.37; IV.265, 267 sq.; DA I.168. — **bāhaṇ** "arm behind," i. e. with arms (tied) behind one's back D I.245; J I.264; DhA II.39. — **bhatta** "after-meal," i. e. after the midday meal, either as °**ṇ** (acc.-adv.) in the afternoon, after the main meal, usually comb^{d} with **piṇḍapāta**. **paṭikkanta** "returning from the alms-round after dinner" A III.320; PvA 11, 16, 38 and passim (cp. BSk. paścādbhakta-piṇḍapāta-pratikrānta, see Indexes to AvŚ. & Divy), or as °**kicca** the duties after the midday meal (opp. purebhatta°) DA I.47 (in detail); SnA 133, 134. **-bhattika** one who eats afterwards, i. e. afternoon, when it is improper to eat A III.220 (khalu°, q. v.). **-bhāga** hind or after part J II.91; PvA 114. **-bhāsati** see paccā°. **-bhūma** belonging to the western country S III.5. **-bhūmaka** id. S IV.312=A V.263. **-mukha** looking westward M III.5; D II.207; Th 1, 529;

DhA III.155 (opp. pācīna eastern). — **vāmanaka** dwarfed in his hind part J IV.137. — **samaṇa** [BSk. paścācchramaṇa & opp. purahśramaṇa AvŚ II.67, 150; Divy 154, 330, 494] a junior Wanderer or bhikkhu (Thera) who walks behind a senior (Thera) on his rounds. The one accompanying Gotama Buddha is Ānanda Vin I.46; III.10 (Ānanda); IV.78 (id.); Ud 90 (Nāgasamāla); J IV.123; Miln 15 (Nāgasena); PvA 38, 93 (Ānanda).

Pacchāda [pa+chāda] cover, covering, wrapper, in phrase **nelango setappacchādo** S IV.291 = Ud 76 = DA I.75 = DhsA 397.

Pacchānutappati see under **pacchā**.

Pacchāyā (f.) [pa+chāyā] a place in the shade, shaded part Vin I.180; II.193; D I.152 (= chāyā DA I.310); II.205; A III.320.

Pacchāliyaṇ at A III.76 is of uncertain reading & meaning; in phrase **p. khipanti**: either "throw into the lap" (?) or (better) read **pacchiyaṇ**, loc. of pacchi "into the basket" (of the girls & women).

Pacchāsa [cp. pacchāli? perhaps fr. pacchā+**as**] aftermath S I.74.

Pacchi (f.) [etym. doubtful] a basket J I.9, 243; II.68; III.21; VI.369 (paṇṇa°), 560 (phala°); DhA II.3; IV.205 (°pasibbaka).

Pacchijjati [pa+chijjati, Pass. of **chid**] to be cut short, to be interrupted J I.503 (lohitaṇ p.).

Pacchijjana (nt.) [fr. last] stopping, interruption J III.214 (read assu-pacchijjana-divaso? passage corrupt.).

Pacchita [pa+chita, Sk. pracchita, pp. of **chā**, only in comb^{n} with prefixes] cut off, skinned J VI.249.

Pacchindati [pa+chindati] 1. to break up, cut short, put an end to Vin IV.272; J I.119 (kathaṇ °itvā), 148 (kathaṇ °ituṇ); IV.59; PvA 78 (dānavidhiṇ °i). — 2. to bring up (food), to vomit DhA I.183 (āhāraṇ).

Pacchima (adj.) [Sk. paścima, superl. formation fr. *paśca, cp. pacchato & pacchā] 1. hindmost, hind-, back-, last (opp. purima), latest D I.239; M I.23 (°yāma the last night watch); DA I.45 sq. (id.-°kicca duties or performances in the 3rd watch, corresp. to purima° & majjhima°); Sn 352; J IV.137 (°pāda); VI.364 (°dvāra); PvA 5, 75. — 2. western (opp. purima or puratthima) D I.153 (disā); S I.145. — 3. lowest, meanest Vin II.108; M I.23; S II.203.

Pacchimaka (adj.) [fr. pacchima] 1. last, latest (opp. purimaka) Vin II.9; Nd^{2} 284 D. = Th 1, 202; DhsA 262; J VI.151. — 2. lowest, meanest J I.285 (pacchimakā itthiyo).

Pacchedana (nt.) [fr. pa+**chid**] breaking, cutting DA I.141.

Pajagghati [pa+jagghati] to laugh out loud J VI.475.

Pajappati [pa+jappeti] to yearn for, crave, to be greedy after S I.5 = J VI.25 (anāgataṇ = pattheti C.).

Pajappā (f.) [pa+jappā] desire, greed for, longing J VI.25 (anāgata°); Sn 592; Dhs 1059, 1136.

Pajappita [pp. of pajappeti] desired, longed for S I.181; J VI.359.

Pajaha (adj.) [pa+jaha, pres. base of jahati] only neg. **a°** not giving anything up, greedy A III.76.

Pajahati (°jahāti) [pa+jahati of **hā**] to give up, renounce, forsake, abandon, eliminate, let go, get rid of; freq. as synonym of jahati (see Nd^{2} under jahati with all forms). Its wide range of application with reference to the evils of Buddhist ethics is seen from exhaustive Index at S VI.57 (Index vol.). — Pres. **pajahati** S I.187; III.33 = Nd^{2} 680, Q 3 (yaṇ na tumhākaṇ taṇ pajahatha); It 32 (kiṇ appahīnaṇ kiṇ pajahāma); 117; A IV.109 sq. (akusalaṇ, sāvajjaṇ); Sn 789 (dukkhaṇ), 1056, 1058; Ps I.63; II.244. ppr. **pajahaṇ** Ṣ III.27; fut. **pahāssaṇ** (cp. Geiger, *P.Gr.* § 151^{1}) M II.100. — aor. **pajahi** & **pahāsi** Vin I.36; S I.12 = 23 (sankhaṇ); Sn 1057. — ger. **pahāya** S I.12 (kāme), 23 (vicikicchaṇ), 188 (nīvaraṇāni), Sn 17, 209, 520 & passim; Nd^{2} 430; PvA 16, 122 (= hitvā), 211; **pahatvāna** Sn 639, and **pajahitvā**. fut. **pajahissati** S II.226. — grd. **pahātabba** M I.7; Sn 558; VvA 73, & **pajahitabba** — pp. **pahīna** (q. v.). — Pass. **pahīyati** (q. v.).

Pajā (f.) [Ved. prajā, pra+**jan**] progeny, offspring, generation, beings, men, world (of men), mankind (cp. use of Bibl. Gr. γέννημα in same meaning) D II.55; S V.346, 362 sq.; A II.75 sq.; IV.290; V.232 sq., 253 sq.; Sn 298, 545, 654, 684, 776, 936, 1104 (= sattā Nd^{2} 377); Dh 28, 85, 254, 343 (= sattā DhA IV.49); Nd^{1} 47, 292; Pv II.11^{7}; IV.3^{34}; Pug 57; Vism 223 (= pajāyana-vasena sattā); DhA I.174; PvA 150, 161. — Very freq. in formula sassamaṇa-brāhmaṇī pajā "this world with its samaṇas and brāhmans" D I.250; S I.100, 168, 207; II.170; III.28, 59; IV.158; V.204, 352; A II.130; V.204; Sn p. 15; It 121 etc.

Pajānanā (f.) [fr. pajānāti] knowledge, understanding, discernment; used in exegetical literature as syn. of paññā Nd^{2} 380 = Dhs 16, 20, 555; Pug 25; Nett 28, 54. As nt. °a at Vism 436.

Pajānāti [pa+jānāti] to know, find out, come to know, understand, distinguish D I.45 (yathābhūtaṇ really, truly), 79 (ceto paricca), 162, 249; Sn 626, 726 sq., 987; It 12 (ceto paricca); Dh 402; Pv I.11^{12} (= jānāti PvA 60); J V.445; Pug 64. — ppr. **pajānaṇ** Sn 884, 1050, 1104 (see expl^{n} at Nd^{1} 292 = Nd^{2} 378); It 98; Pv IV.1^{64}; and **pajānanto** Sn 1051. — ger. **paññāya** (q. v.) — Caus. **paññāpeti**; pp. **paññatta**; Pass. **paññāyati** & pp. **paññāta** (q. v.). Cp. sampajāna.

Pajāpati (°ī) 1. (m.) [Ved. prajāpati, prajā + pati Lord of all created beings, Lord of Creation] Prajāpati (Np.), the supreme Lord of men, only mentioned in one formula together with Inda & Brahmā, viz. devā saindakā sabrahmakā sapajāpatikā in sense of foll. Also at VbhA 497 with Brahmā. — 2. **prajāpati** (f.) [of Ved. prajāvant, adj.-n. fr. prajā "having (or rich in) progeny," with p for v, as pointed out by Trenckner *Notes* 62^{16}] "one who has offspring," a chief wife of a man of the higher class (like a king, in which case = "chief queen") or a gahapati, in which case simply "wife"; cp. BSk. prajāpatī "lady" Divy 2, 98. — Vin I.23; III.25; IV.18, 258; S II.243; A I.137 (catasso °iyo); IV.210, 214; Vv 41^{6} (= one of the 16,000 chief queens of Sakka VvA 183); DhA I.73; PvA 21, 31. **sapajāpatika** (adj.) together with his wife Vin I.23, 342; IV.62; J I.345; PvA 20.

Pajāyati [pa+jāyati] to be born or produced J V.386; VI.14.

Pajāyana (nt.) [fr. pa+**jan**] being born Vism 223.

Pajja^{1} [cp. Sk. padya] a path, road Sn 514; DA I.262.

Pajja^{2} (nt.) [cp. Sk. padya & pādya belonging to the feet, Lat. acupedius swift-footed; Gr. πεζός foot-soldier, see also pattika^{1}] foot-oil, foot-salve Vin I.205; D II.240; J III.120; IV.396; V.376 (= pādabbhañjana C.).

Pajjati [**pad**, Vedic padyate only in meaning "to come to fall," later Sk. also "to go to"] to go, go to; usually not in simplex, but only in comp^{n} with prefixes; as **āpajjati**, **uppajjati**, **nipajjati** etc. — Alone only in one doubtful passage, viz. A IV.362 (vv. ll. paccati, pabbati gacchati.). — pp. **panna** (q. v.).

Pajjalati [pa+jalati of **jval**] to burn (forth), blaze up, go into flame Vin 1.180; Sn 687 (sikhi pajjalanto); J 1.215; ThA 62; PvA 38. — pp. **pajjalita** (q. v.).

Pajjalita [pp. of pajjalati] in flames, burning, blazing S 1.133; Sn p. 21 (aggi); Dh 146; PvA 43 (sāṭakā).

Pajjunna [Ved. parjanya, for etym. see Walde, *Lat. Wtb.* under quercus & spargo] rain-cloud J 1.332 (p. vuccati megho); IV.253. Otherwise only as Np. of the Rain God D II.260; S 1.29; J 1.331.

Pajjota [cp. Ved. pradyota, pra+**dyut**] light, lustre, splendour, a lamp S 1.15, 47; A II.140; Sn 349; Pug 25; Sdhp 590. — telapajjota an oil lamp Vin 1.16 = D 1.85 = A 1.56 ≈; Sn p. 15. — dhammapajjota the lamp of the Dhamma Miln 21. paññā-pajjota the torch of knowledge Dhs 16, 20, 292, 555; VbhA 115. pajjotassa nibbānaṇ the extinguishing of the lamp D II.157; S 1.159; A IV.3.

Pajjhāyati [pa+jhāyati²] to be in flames, to waste, decay, dry up; fig. to be consumed or overcome with grief, disappointment or remorse Vin III.19; IV.5; A II.214, 216; III.57; J III.534 (pajjhāti metri causa; C = anusocati) = Miln 5. — ppr. **pajjhāyanto** downcast, in formula tuṇhībhūto mankubhūto pattakkhandho adhomukho p. M 1.132, 258 and passim.

Pañca (adj.-num.) [Ved. pañca, Idg. ***penqe***; cp. Gr. *πέντε*, Lat. quīnque, Goth. fimf, Lith. penki, Oir. coic] number 5. — Cases: gen. dat. pañcannaṇ, instr. abl. pañcahi, loc. pañcasu; often used in compositional form pañca° (cp. Ved. pañcāra with 5 spokes I.164¹³; Gr. *πεμπώβολος*, Lat. quinqu-ennis etc.). — 1. Characteristics of No. 5 in its use, with ref. to lit. & fig. application. "Five" is the number of "comprehensive and yet simple" unity or a set; it is applied in all cases of a natural and handy comprehension of several items into a group, after the 5 fingers of the hand, which latter lies at the bottom of all primitive expressions of No. 5 (see also below pañc' angulika. The word for 5 itself in its original form is identical with the word for hand *praq, cp. Lat. com°, decem, centum etc.) —

A. **No. 5**, applᵈ (a) with ref. to *time:* catupañcāhaṇ 4 or 5 days J II.114 (cp. quinque diebus Horace Sat I.3¹⁶); maraṇaṇ tuyhaṇ oraṇ māsehi pañcahi after 5 months Vv 63¹⁰, p. māse vasitvā DA 1.319 (cp. qu. menses Hor. Sat. II.3²⁸⁹). — (b) of space: °yojana-ṭṭhāna J III.504; °yojan-ubbedho gajavaro VvA 33; °bhūmako pāsādo J 1.58 (cp. the house of Death as 5 stories high in Grimm, Märchen No. 42 ed. Reclam). — (c) of a group, set, company, etc. (cp. 5 peoples RV III.37⁹; VI.11⁴; VIII.9² etc.; gods X.55³; priests II.34¹⁴; III.7⁷; leaders of the Greek ships Hom. Iliad 16, 171 ambassadors Genesis 47²; quinque viri Hor. Sat. II.5⁵⁵; Epist. II.1²⁴): p. janā J V.230; p. amaccā J V.231; p. hatthino DhA 1.164; pañca nāriyo agamiṇsu Vv 32²; p. puttāni khādāmi Pv 1.6³. — *Note.* No. 5 in this applⁿ is not so frequent in Pāli as in older literature (Vedas e. g.); instead of the simple 5 we find more freq. the higher decimals 50 and 500. See also below §§ 3, 4.

B. **No. 15** in two forms: **pañcadasa** (f. °ī the 15th day of the month Vv 15⁶ = A 1.144; Sn 402) VvA 67 (°kahāpaṇa-sahassāni dāpesi), and **paṇṇarasa** (also as f. ī of the 15th or full-moon day Pv III.3¹; DhA 1.198; III.92; IV.202; VvA 314; SnA 78) Sn 153 (pannarasо uposatho); Vv 64² (paṇṇarase va cando; explᵈ as paṇṇarasiyaṇ VvA 276); DhA 1.388 (of age, 15 or 16 years); DA 1.17 (°bhedo Khuddaka-nikāyo); SnA 357 (pannarasahi bhikkhu-satehi = 1500, instead of the usual 500); PvA 154 (°yojana). The applⁿ is much the same as 5 and 50 (see below), although more rare, e. g. as measure of space: °*yojana* DhA 1.17 (next in sequence to paṇṇāsa-yojana); J 1.315; PvA 154 (cp. 15 furlongs from Jerusalem to Bethany John 11, 18; 15 cubits above the mountains rose the flood Gen. 7. 20).

C. **No. 25** in two forms: **pañcavīsati** (the usual) e. g. DhsA 185 sq.; Miln 289 (citta-dubbalī-karaṇā dhammā); **paṇṇa-vīsati**, e. g. J IV.352 (nārīyo); Th 2, 67, and **paṇṇuvīsaṇ** (only at J III.138). Similarly to 15 and 25 the number 45 (**pañca-cattāḷīsa**) is favoured in giving distances with °**yojana**, e. g. at J 1.147, 348; DhA 1.367. — *Application*: of **25**: (1) time: years J III.138; DhA 1.4; (2) space: miles high and wide DhA II.64 (ahipeto); VvA 236 (yojanāni pharitvā pabhā).

2. Remarks on the use of **50** and **500** (5000). Both 50 and 500 are found in stereotyped and always recurring combinations (not in Buddhist literature alone, but all over the Ancient World), and applied to any situation indiscriminately. They have thus lost their original numerical significance and their value equals an expression like our "thousands," cp. the use of Lat. mille and 600, also similarly many other high numerals in Pāli literature, as mentioned under respective units (4, 6, 8 e. g. in 14, 16, 18, etc.). Psychologically 500 is to be explᵈ as "a great hand," i. e. the 5 fingers magnified to the 2nd decade, and is equivalent to an expression like "a lot" (originally "only one," cp. casting the lot, then the one as a mass or collection), or like heaps, tons, a great many, etc. — Thus 50 (and 500) as the numbers of "comm-union" are especially freq. in recording a company of men, a host of servants, animals in a herd, etc., wherever the single constituents form a larger (mostly impressive, important) whole, as an army, the king's retinue, etc. — A. **No. 50** (**paññāsa**; the by-form **paṇṇāsa** only at DhA III.207), in foll. applⁿˢ: (a) of *time*: does not occur, but see below under 55. — (b) of *space* (cp. 50 cubits the breadth of Noah's ark Gen. 6. 15; the height of the gallows (Esther 5. 14; 7. 9) J 1.359 (yojanāni); DhA III.207 (°hattho ubbedhena rukkho); Vism 417 (paripuṇṇa °yojana suriya-maṇḍala); DhA 1.17 (°yojana). — (c) of a *company* or group (cp. 50 horses RV II.18⁵; V.18⁵; wives VIII.19³⁶; men at the oars Hom. Il. 2. 719; 16. 170, servants Hom. Od. 7, 103, 22, 421) J III.220 (corā); V.161 (pallankā), 421 (dijakaññāyo); Sn p. 87; SnA 57 (bhikkhū). — *Note.* **55** (pañcapaññāsa) is used instead of **50** in *time* expressions (years), e. g. at DhA 1.125; II.57; PvA 99, 142; also in *groups:* DhA 1.99 (janā). — B. **No. 500** (pañcasata°, pañcasatā, pañcasatāni). — (a) *of time*: years (as Peta or Petī) Vv 84³⁴; Pv II.1⁵; PvA 152 (with additional 50). (b) *of space:* miles high Pv IV.3²⁸; J 1.204 (°yojana-satikā); Vism 72 (°dhanu-satika, 500 bows in distance). — (C) of *groups* of men, servants, or a herd, etc. (cp. 500 horses RV X.93¹⁴; witnesses of the rising of Christ 1 Cor. 15-6; men armed Vergil Aen. 10. 204; men as representatives Hom. Od. 3. 7; 500 knights or warriors very frequently in Nibelungenlied, where it is only meant to denote a "goodly company, 500 or more") Arahants KhA 98; **Bhikkhus** very frequent, e. g. D 1.1; Vin II.199; J 1.116, 227; DhA II.109, 153; III.262, 295; IV.184, 186; Sāvakas J 1.95; Upāsakas J II.95; PvA 151; Paccekabuddhas DhA IV.201; PvA 76; Vighāsādā J II.95; DhA II.154; Sons PvA 75; Thieves DhA II.204; PvA 54; Relatives PvA 179; Women-servants (parivārikā itthiyo) Pv II.12⁶; VvA 69, 78, 187; PvA 152; Oxen A IV.41; Monkeys J III.355; Horses Vin III.6. — Money etc. as present, reward or fine representing a "round-sum" (cp. Nibelungen 314: horses with gold, 317: mark; dollars as reward Grimm No. 7; drachms as pay Hor. Sat. II.7⁴³) kahāpaṇas Sn 980, 982; PvA 273; blows with stick as fine Vin 1.247. — *Various*: a caravan usually consists of 500 loaded wagons, e. g. J 1.101; DhA II.79; PvA 100, 112; chariots VvA 78; ploughs Sn p. 13. Cp. S 1.148 (vyagghī-nisā); Vin II.285 (ūna-pañcasatāni); J II.93 (acharā); V.75 (vāṇijā); DhA 1.89 (suvaṇṇa-sivikā), 352 (rāja-satāni); IV.182 (jāti°) KhA 176 (paritta-dīpā). Also BSk. pañ'opasthāyikā-śatāni Divy 529; pañca-mātrāṇi strī-śatāni Divy 533. — *Note.* When Gotama said that his "religion" would last 500

years he meant that it would last a very long time, practically for ever? The later change of 500 to 5,000 is immaterial to the meaning of the expression, it only indicates a later period (cp. 5,000 in Nibelungeniled for 500, also 5,000 men in ambush Joshua 8. 12; converted by Peter Acts 4. 4; fed by Christ with 5 loaves Matthew 14. 21). Still more impressive than 500 is the expression 5 **Koṭis** (5 times 100,000 or 10 million), which belongs to a comparatively later period, e. g. at DhA 1.62 (ariya-sāvaka-koṭiyo), 256 (°mattā-ariyasāvakā); IV.190 (p. koṭi-mattā ariya-sāvakā).

3. *Typical sets of* 5 *in the Pali Canon.* °**aggaṇ** first fruits of 5 (kinds), viz. khett°, rās°, koṭṭh°, kumbhi°, bhojan° i. e. of the standing crop, the threshing floor, the granary, the pottery, the larder SnA 270. °**aṅgā** 5 gentlemanly qualities (of king or brahmin): sujāta, ajjhāyaka, abhirūpa, sīlavā, paṇḍita (see aṅga; on another combn with aṅga see below). The phrase pañc' aṅga-samannāgata & °vippahīna (S I.99; A V.16) refers to the 5 nīvaraṇāni: see explᵈ at Vism 146. °**aṅgikaturiya** 5 kinds of music: ātata, vitata, ātata-vitata, ghana, susira. °**abhiññā** 5 psychic powers (see *Cpd.* 209). °**ānantarika-kammāni** 5 acts that have immediate retribution (Miln 25), either 5 of the 6 abhiṭhānas (q. v.) or (usually) murder, theft, impurity, lying, intemperance (the 5 sīlas) cp. *Dhs trsl.* 267. °**indriyāni** 5 faculties, viz. saddhā, viriya, sati, samādhi, paññā (see indriya B. 15-19). °vidhaṇ (rāja-) **kakudhabhaṇḍaṇ**, insignia regis viz. vāḷavījanī, uṇhīsa, khagga, chatta, pādukā. °**kalyāṇāni**, beauty-marks: kesa°, maṇsa°, aṭṭhi°, chavi°, vaya°. °**kāmaguṇā** pleasures of the 5 senses (=taggocarāni pañc' āyatanāni gahitāni honti SnA 211). °**gorasā** 5 products of the cow: khīra, dadhi, takka, navanīta, sappi. °**cakkhūni**, sorts of vision (of a Buddha): maṇsa° dibba° paññā° buddha° samanta° °**taṇhā** cravings, specified in 4 sets of 5 each: see Ndᵇ 271ᵛ. °**nikāyā** 5 collections (of Suttantas) in the Buddh. Canon, viz. Dīgha° Majjhima° Saṇyutta°, Anguttara° Khuddaka°, e. g. Vin II.287. °**nīvaraṇāni** or obstacles: kāmacchanda, abhijjhā-vyāpāda, thīna-middha, uddhacca-kukkucca, vicikicchā. °**patiṭṭhitaṇ** 5 fold prostration or veneration, viz. with forehead, waist, elbows, knees, feet (Childers) in phrase °**ena vandati** (sometimes °ṇ vandati, e. g. SnA 78, 267) J V.502; SnA 267, 271, 293, 328, 436; VvA 6; DhA I.197; IV.178, etc. °**bandhana** either 5 ways of binding or pinioning or 5 fold bondage J IV.3 (as "ure pañcangika-bandhanaṇ" cp. kaṇṭhe pañcamehi bandhanehi bandhitvā S IV.201); Ndᵃ 304ᵐ ᵇ² (rājā bandhāpeti andhu-bandhanena vā rajju°, sankhalika°, latā°, parikkhepa°), with which cp. Śikṣāsamucc. 165: rājñā pañcapāśakena bandhanena baddhaḥ. — There is a diff. kind of bandhana which has nothing to do with binding, but which is the 5 fold ordeal (obligation: pañcavidha-bandhana-kāraṇaṇ) in Niraya, and consists of the piercing of a red hot iron stake through both hands, both feet and the chest; it is a sort of crucifixion. We may conjecture that this "bandhana" is a corruption of "vaddhana" (of **vyadh**, or viddhana?), and that the expression originally was pañcaviddhana-kāraṇa (instead of pañca-vidha-bandhana-k°). See passages under bandhana & cp. M III.182; A I.141; Kvu 597; SnA 479. °**balāni** 5 forces· saddhā° viriya° sati° samādhi° paññā° D II.120; M II.12; S III.96; A III.12 (see also bala). °**bhojanāni** 5 kinds of food: odāna, kummāsa, sattu, maccha, maṇsa Vin IV.176. °**macchariyāni** 5 kinds of selfishness: āvāsa° kula° lābha° vaṇṇa° dhamma°. °**rajāni** defilements: rūpa°, sadda° etc. (of the 5 senses) Ndᵇ 505; SnA 574. °**vaṇṇā** 5 colours (see ref. for colours under pīta and others), viz. nīla, pītaka, lohitaka, kaṇha, odāta (of B's eye) Ndᵃ 235ᵇ·ᵃ; others with ref. to paduma-puṇḍarīka VvA 41; to paduma DhA III.443; to kusumāni DA I.140; DhA IV.203. °*vaṇṇa* in another meaning (fivefold) in connection with pīti (q. v.). °**saṇyojanāni** fetters (q. v.). °**saṅgā** impurities, viz. rāga, dosa, moha, māna, diṭṭhi (cp. taṇhā) DhA IV.109. °**sīla** the 5 moral precepts, as sub-division of the 10 (see dasasīla and Ndᵃ under sīla on p. 277).

4. *Other (not detailed) passages with* 5: Sn 660 (abbudāni), 677 (nahutāni koṭiyo pañca); Th 2, 503 (°kaṭuka=pañcakāmaguṇa-rasa ThA 291); DhA II.25 (°mahānidhi); SnA 39 (°pakāra-gomaṇḍala-puṇṇabhāva). Cp. further: **guṇā** Miln 249; **paṇṇāni** Vin I.201 (nimba°, kuṭaja°, paṭola°, sulasi°, kappāsika°); **Paṇḍu-rāja-puttā** J V.426; **pabbaganthiyo** Miln 103; **pucchā** DhsA 55; mahā-**pariccāgā** DhA III.441 mahā-**vilokanāni** DhA I.84; **vatthūni** Vin II.196 sq.; **vāhanāni** (of King Pajjota) DhA I.196; **suddhāvāsā** Dhs A 14. In general see Vin V.128-133 (var. sets of 5).

-aṅga five (bad) qualities (see aṅga 3 and above 3), in phrase **vippahīna** free from the 5 sins D III.269; Ndᵃ 284 C; cp. BSk. pañcāṅga-viprahīna. Ep. of the Buddha Divy 95, 264 & °**samannāgata** endowed with the 5 good qualities A V.15 (of senāsana, explᵈ at Vism 122): see also above. **-aṅgika** consisting of 5 parts, fivefold, in foll. combⁿˢ: °jhāna (viz. vitakka, vicāra, pīti, sukha, cittass' ekaggatā) Dhs 83; °turiya orchestra S I.131; Th 1, 398; 2, 139; Vv 36⁴; DhA I.274, 394; °bandhana bond J IV.3. **-aṅgula**=°aṅgulika J IV.153 (gandha°); SnA 39 (usabhaṇ nahāpetvā bhojetvā °ṇ datvā mālaṇ bandhitvā). **-aṅgulika** (also °aka) the 5 finger-mark, palm-mark, the magic mark of the spread hand with the fingers extended (made after the hand & 5 fingers have been immersed in some liquid, preferably a solution of sandal wood, gandha; but also blood). See Vogel, the 5 finger-token in Pāli Literature, Amsterdam Akademie 1919 (with plates showing ornaments on Bharhut Tope), cp. also *J.P.T.S.* 1884, 84 sq. It is supposed to provide magical protection (esp. against the Evil Eye). Vin II.123 (cp. *Vin. Texts* II.116); J I.166, 192; II.104 (gandha °ṇ deti), 256 (gandha° applᵈ to a cetiya); III.23, 160 (lohita°); Vv 33¹⁸ (gandha-°ṇ adāsiṇ Kassapassa thūpasmiṇ); Mhvs 32, 4 (see trsl. p. 220); DhA III.374 (goṇānaṇ gandha-°āni datvā); SnA 137 (setamālāhi sabba-gandha-sugandhehi p°akehi ca alankatā paripuṇṇa-aṅgapaccaṅgā, of oxen). Cp. MVastu I.269 (stūpeṣu pañcaṅgulāni; see note on p. 579). Quotations of similar use in brahmanical literature see at Vogel p. 6 sq. **-āvudha** (āyudha) set of 5 weapons (sword, spear, bow, battle-axe, shield, after Childers) Miln 339 (see *Miln trsl.* II.227), cp. p° sannaddha J III.436, 467; IV.283, 437; V.431; VI.75; sannaddha-p° J IV.160 (of sailors). They seem to be different ones at diff. passages. **-āhaṇ** 5 days Vin IV.281; J II.114. **-cūḷaka** with 5 topknots J V.250 (of a boy). **-nakha** with 5 claws, N. of a five-toed animal J V.489 (so read for pañca na khā, misunderstood by C.). **-paṭṭhika** at Vin II.117, 121, 152; is not clear (v. l. paṭika). *Vin. Texts* III.97 trsl. "cupboards" and connect it with Sk. paṭṭikā, as celapattikaṇ Vin II.128 undoubtedly is ("strip of cloth laid down for ceremonial purposes," *trsl.* III.128). It also occurs at Vin IV.47. **-patikā** (f.) having had 5 husbands J V.424, 427. **-mālin** of a wild animal J VI.497 (=pancangika-turiya-saddo viya C., not clear). **-māsakamattaṇ** a sum of 5 māsakas DhA II.29. **-vaggiya** (or °ika SnA 198) belonging to a group of five. The 5 brahmins who accompanied Gotama when he became an ascetic are called p. bhikkhū. Their names are Aññākondañña, Bhaddiya, Vappa, Assaji, Mahānāma. M I.170; II.94; S III.66; PvA 21 (°e ādiṇ katvā); SnA 351; cp. chabbaggiya. **-vidha** fivefold J I.204 (°ā abhirakkhā); VI.341 (°paduma), °*bandhana*: see this. **-sādhāraṇa-bhāva** fivefold connection J IV.7. **-seṭṭha** (Bhagavā) "the most excellent in the five" Sn 355 (=pañcannaṇ paṭhama-sissānaṇ pañcavaggiyānaṇ seṭṭho, pañcahi vā saddhādīhi indriyehi sīlādīhi vā dhamma-khandhehi ativisiṭṭhehi cakkhūhi ca seṭṭho SnA 351). **-hattha** having 5 hands J V.431.

Pañcaka (adj.) [fr. pañca] fivefold, consisting of five J 1.116 (°kammaṭṭhāna); Dhs. chapters 167-175 (°naya fivefold system of jhāna, cp. *Dhs. trsl*[n] 52); SnA 318 (°nipāta of Anguttara). — nt. **pañcakaṃ** a pentad, five Vin 1.255 (the 5 parts of the kaṭhina robe, see *Vin. Texts* II.155), cp. p. 287; pl. **pañcakā** sets of five Vism 242. The 32 ākāras or constituents of the human body are divided into 4 **pañcaka's** (i. e. sets of 5 more closely related parts), viz. **taca°** "skin-pentad," the 5 dermatoid constituents: kosā, lomā, nakhā, dantā, taco; **vakka°** the next five, ending with the kidneys; **papphāsa°** id. ending with the lungs & comprising the inner organs proper; **matthalunga°** id. ending with the brain, and 2 *chakka's* (sets of 6), viz. **meda°** & **mutta°**. See e. g. VbhA 249, 258.

Pañcakkhattuṃ (adv.) five times.

Pañcadhā (adv.) in five ways, fivefold DhsA 351.

Pañcama (adj.) [compar.-superl. formation fr. pañca, with °ma as in Lat. supremus, for the usual °to as in Gr. πέμπτος, Lat. quintus, also Sk. pañcathaḥ] num. ord. the fifth D 1.88; Sn 84, 99, 101; VvA 102; PvA 52 (°e māse in the 5th month the Petī has to die); DhA III.195 (°e sattāhe in the 5th week). — f. **pañcamā** PvA 78 (ito °āya jātiyā) and **pañcamī** Sn 437 (senā); PvA 79 (jāti).

Pañcamaka (adj.) = pañcama J 1.55.

Pañcaso (adv.) by fives.

Pañja [is it to be puñja?] heap, pile A II.75 (meaning different?); Cp. I.10[16].

Pañjara (m. & nt.) [cp. Epic Sk. pañjara, which probably belongs to Lat. pango, q. v. Walde, *Lat. Wtb.* s. v.] a cage, J 1.436; II.141; III.305 (sīha°); IV.213; V.232 (sīha), 365; VI.385 (sīha°), 391; Miln 23 (°antaragata gone into the c.); 27; DhA I.164 (nakha°), where meaning is "frame"; VbhA 238.

Pañjali (adj.) [pa+añjali. Cp. Ep. Sk. prāñjali] with outstretched hands, as token of reverence Sn 1031; in cpd. **pañjalī-kata** (cp. añjalīkata; añjali+pp. of **kṛ**) raising one's folded hands Sn 566, 573; Th 1, 460; J VI.501. Cp. BSk. prāñjalīkṛta MVastu II.257, 287, 301.

Pañjalika (adj.) [fr. pañjali] holding up the clasped hands as token of respectful salutation S 1.226; Sn 485, 598.

Pañjasa (adj.) [pa+añjasa] in the right order, straight A II.15.

Paññā (-°) (adj.) [the adj. form of paññā] of wisdom, endowed with knowledge or insight, possessed of the highest cognition, in foll. cpds.: anissaraṇa° D 1.245; S II.194; IV.332; anoma° Sn 343; appa° S I.198; J II.166; III.223, 263; avakujja° A 1.130; gambhīra° S 1.190; javana° S 1.63; Nd[2] 235; tikkha°; dup° D III.252, 282; S 1.78, 191; II.159 sq.; M III.25; A II.187 sq.; Dh 111, 140; Pug 13; DhA II.255; nibbedhika° S 1.63; A II.178; Nd[2] 235; puthu° ibid.; bhāvitā° S IV.111; A V.42 sq.; bhūri° S III.143; IV.205; manda° VbhA 239; mahā° S 1.63, 121; II.155; A 1.23, 25; II.178 sq.; Nd[2] 235; SnA 347; sap° S I.13, 22, 212; IV.210; A IV.245; Pv I 8[8]; II[5]; PvA 60 (= paṇḍita), 131 (+ buddhimant); suvimutta° A V.29 sq.; hāsa° S 1.63, 191; V.376; Nd[2] 235. By itself (i. e. not in cpd.) only at Dh 208 (= lokiya-lokuttara-paññāya sampanna DhA III.172) and 375 (= paṇḍita DhA IV.111).

Paññatā (f.) [secondary abstract formation fr. **paññā**, in meaning equal to paññāṇa] having sense, wisdom A III.421 (dup° = foolishness) V.159 (id.); mahā°, puthu°, vipula° A 1.45. See also **paññattaṃ**.

Paññatta[1] [pp. of paññāpeti, cp. BSk. prajñapta] pointed out, made known, ordered, designed, appointed, ordained S II.218; A 1.98, 151; IV.16, 19; V.74 sq.; Pv IV.1[35]; DhA I.274; VvA 9 (su° mañca-pīṭha), 92 (niccabhatta); PvA 78. Esp. freq. in ster. formula **paññatte āsane nisīdi** he sat down on the appointed (i. e. special) chair (seat) D 1.109, 125, 148; S 1.212; Dh 148; SnA 267; PvA 16, 23, 61.

Paññatta[2] (nt.) [abstr. fr. paññā] wisdom, sense etc. S V.412 (v. l. paññatā). See also paññatā.

Paññatti (f.) [fr. paññāpeti, cp. paññatta[1]] making known, manifestation, description, designation, name, idea, notion, concept. On term see *Cpd.* 3 sq., 198, 199; *Kvu trsl*[n] 1; *Dhs trsl*[n] 340. — M III.68; S III.71; IV.38 (māra°), 39 (satta°, dukkha°, loka°); A II.17; V.190; Ps II.171, 176; Pug 1; Dhs 1.309; Nett 1 sq., 38, 188; KhA 102, 107; DA 1.139; SnA 445, 470; PvA 200. The spelling also occurs as **paṇṇatti**, e. g. at J II.65 (°vahāra); Miln 173 (loka°); KhA 28; adj. **paṇṇattika** (q. v.).

Paññavant (adj.) [paññā + vant, with reduction of ā to a see Geiger, *P.Gr.* § 23] possessed of insight, wise, intelligent, sensible Vin 1.60; D III.237, 252, 265, 282, 287; M 1.292; III.23; S 1.53, 79; II.159 sq., 207, 279 (daharo ce pi p.); IV.243; V.100, 199, 392, 401; A II.76, 187, 230; III.2 sq., 127, 183; IV.85, 217, 271, 357; V.25, 124 sq.; Sn 174; Nd[2] 259; Dh 84; J 1.116; Pug 13; DhA II.255; KhA 54; VbhA 239, 278; PvA 40. Cp. paññāṇavant.

Paññā (f.) [cp. Vedic prajñā, pa+**jñā**] intelligence, comprising all the higher faculties of cognition, "intellect as conversant with general truths" (*Dial.* II.68), reason, wisdom, insight, knowledge, recognition. See on term Mrs. Rh. D. "*Buddhism*" (1914) pp. 94, 130, 201; also *Cpd.* 40, 41, 102 and discussion of term at *Dhs. trsl.* 17, 339, cp. scholastic definition with all the synonyms of intellectual attainment at Nd[2] 380 = Dhs 16 (paññā pajānanā vicayo etc.). As tt. in Buddhist Psych. Ethics it comprises the highest and last stage as 3rd division in the standard "Code of religious practice" which leads to Arahantship or Final Emancipation. These 3 stages are: (1) sīla-kkhandha (or °sampadā), code of moral duties; (2) samādhi-kkhandha (or citta-sampadā) code of emotional duties or practice of concentration & meditation; (3) paññā-kkhandha (or °sampadā) code of intellectual duties or practice of the attainment of highest knowledge. (See also jhāna[1].) They are referred to in almost every Suttanta of Dīgha I. (given *in extenso* at D 1.62-85) and frequently mentioned elsewhere, cp. D II.81, 84, 91 (see khandha, citta & sīla). — D 1.26 = 162 (°gatena caranti diṭṭhigatāni), 174 (°vāda), 195 (°pāripūrin); II.122 (ariyā); III.101, 158, 164, 183, 230, 237, 242, 284 sq.; S 1.13 = 165 (sīla, citta, paññā), 17, 34, 55; II.185 (sammā°), 277; V.222 (ariyā); M 1.144 (id.); III.99 (id.), 245 (paramā), 272 (sammā°); A 1.61, 216; II.1 (ariyā); IV.105 (id.); III.106 (sīla, citta, p.), 352 (kusalesu dhammesu); IV.11 (id.); V.123 sq.; It 35, 40 (°uttara), 51 (sīla samādhi p. ca), 112 (ariyā°); Sn 77, 329, 432, 881, 1036 and passim; Dh 38, 152, 372; Nd[1] 77; Nd[2] 380; Ps 1.53, 64 sq., 71 sq., 102 sq., 119; II.150 sq., 162, 185 sq.; Pug 25, 35, 54 (°sampadā); Dhs 16, 20, 555; Nett 8, 15, 17, 28, 54, 191; VbhA 140, 396; PvA 40 (paññāya abhāvato for lack of reason); Sdhp 343. On **paññāya** see sep. article. See also adhipanna (adhisīla, adhicitta+).

-ādhipateyya the supremacy of wisdom A II.137. **-indriya** the faculty of reason (with sati° & samādhi°) D III.239, 278; Dhs 16, 20 etc.; Nett. 7, 15 sq; 191. **-obhāsa** the lustre of wisdom Ps 1.119; Dhs 16, 20 etc. **-kkhandha** the code of cognition (see above) Vin 1.62; D III.229, 279; It 51; Nd[1] 21; Nett 70, 90, 128. It is always comb[d] with sīla° & samādhi-kkhandha. **-cakkhu** the eye of wisdom (one of the 5 kinds of extraordinary sight of a Buddha; see under cakkhumant) D III.219; S V.467; It 52; Nd[1] 354; Nd[2] 235. **-dada** giving or

bestowing wisdom S 1.33; Sn 177. **-dhana** the treasure of perfect knowledge (one of the 7 treasures, see dhana) D III.163, 251; A III.53; VvA 113. **-nirodhika** tending to the destruction of reason S v.97; It 82. **-paṭilābha** acquisition of wisdom S v.411; A 1.45; Ps II.189. **-pāsāda** the stronghold of supreme knowledge Dh 28 (=dibba-cakkhuṃ sankhātaṃ °ṃ). **-bala** the power of reason or insight, one of the 5 powers D III.229, 253; M III.72; A IV.363; Sn 212; Dhs 16, 20 etc.; Nett 54, 191; VvA 7. **-bāhulla** wealth or plenty of wisdom S v.411; A 1.45. **-bhūmi** ground or stage of wisdom; a name given to the Paṭicca-samuppāda by Bdhgh at Vism XVII, pp. 517 sq. (°niddesa). **-ratana** the gem of reason or knowledge Dhs 16, 20 etc. **-vimutta** freed by reason D II.70; III.105, 254; M 1.35, 477; A 1.61; II.6; IV.452; Sn 847; Nd[1] 207; Kvu 58; Nett 199. **-vimutti** emancipation through insight or knowledge (always paired with ceto-vimutti) D 1.156, 167; III.78, 102, 108, 132, 281; It 75, 91; Sn 725, 727; Nett 7, 40, 81, 127; DA 1.313; VbhA 464. **-visuddhi** purity of insight D III.288. **-vuddhi** increase of knowledge S v.97, 411; A 1.15, 45; II.245. **-sampadā** the blessing of higher knowledge (see above) A 1.62; II.66; III.12 sq., 182 sq.; IV.284, 322. **-sīla** conduct and (higher) intelligence Dh 229 (°samāhita - lokuttarapaññāya c' eva pārisuddhisīlena ca samannāgata DhA III.329); Vv 34[23] id. = ariyāya diṭṭhiyā ariyena sīlena ca sāmannāgata VvA 155). Often used with yathābhūtaṃ q. v. Cp. paññāya.

Paññāṇa (nt.) [pa+ñāṇa, cp. Vedic prajñāno in both meanings & paññā] 1. wisdom, knowledge, intelligence D 1.124 (sīla+); S 1.41; A IV.342; Sn 96, 1136; DA 1.171, 290. — 2. mark, sign, token J v.195.

Paññāṇavant (adj.) [paññāṇa+vant] reasonable, sensible, wise Sn 202, 1090; J v.222; VI.361; Nd[2] 382.

Paññāta [pp. of pajānāti] known, renowned DA 1.143; ap° unknown, defamed Vin IV.231; S IV.46; A III.134 (where also der. appaññātika).

Paññāpaka (adj. n.) [fr. paññāpeti] one who advises, assigns or appoints Vin II.305 (āsana°).

Paññāpana (nt.) [fr. paññāpeti] disclosure, discovering M III.17; S III.59; declaration DhsA 11.

Paññāpetar [n. ag. of paññāpeti] one who imparts knowledge, discloser of truths, discoverer D II.223.

Paññāpeti [Caus. of pajānāti] 1. to make known, declare, point out, appoint, assign, recognise, define D 1.119 (brāhmaṇā brāhmaṇaṃ), 180, 185, 237; It 98 (tevijjaṃ brāhmaṇaṃ), Pug 37, 38; PvA 61 (āsanaṃ). — 2. to lay down, fold out, spread PvA 43 (sanghāṭiṃ). — pp. **paññatta** (q. v.). — Caus. II. **paññāpāpeti** J III.371.

Paññāya (indecl.) [ger. of pajānāti, in relation °ñāya: ñatvā as uṭṭhāya: ṭhatvā; so expl[d] by P. Commentators, whereas modern interpreters have taken it as instr. of paññā] understanding fully, knowing well, realising, in full recognition, in thorough realisation or understanding. Used most frequently with yathābhūtaṃ (q. v.) S 1.13 (bhāveti), 44 (lokasmiṃ pajjoto), 214 (parisujjhati); II.7 sq. (uppajjati), 68 (suppaṭividdho); III.6 (id.); v.324 (ajjhupekkhati); A 1.125 (anuggahissati); III.44 (vaḍḍhati); IV.13 sq. (pariyogāhamāna); v.39 (disvā) Sn 1035 (see Nd[2] 386[n]); It 93 (moh'aggiṃ, v. l. saññāya); PvA 60 (upaparikkhitvā, as expl[n] of ñatvā), 140 = viceyya.

Paññāyati [Pass. of pajānāti] to be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear It 89; DhA 1.14, 95 (fut. paññāyissatha you will be well known); II.75; PvA 83 (pālito eva), 166 (disvā+); ppr. **paññāyamāna** DhA 1.29; PvA 96 (=perceivable). — aor. **paññāyi** PvA 172 (paccakkhato).

Paṇha [Ved. praśna, for details of etym. see pucchati] mode of asking, inquiry, investigation, question D 1.11 (deva°) M 1.83; III.30; A 1.103, 288; III.81, 191 sq., 419 sq.; v.50 sq.; Sn 512, 957, 1005, 1024, 1148 etc., Nd[1] 464; Miln 28, 340; DA 1.97. **paṇhaṃ pucchati** to ask a question Nd[2] under pucchā (q. v.).

-paṭibhāna an answer to a question M 1.83; Miln 28. **-vimaṃsaka** one who tests a question Sn 827; Nd[1] 166; SnA 538. **-vyākaraṇa** mode of answering questions, of which there are 4, viz. ekaṃsa "direct," vibhajja "qualified," paṭipucchā "after further questioning," ṭhapanīya "not to be answered or left undecided," thus enum[d] at D III.229; A 1.197 sq.; II.46; Miln 339.

Paṭa [cp. Epic Sk. paṭa, etym. unknown, prob. dialectical] cloth; cloak, garment S II.219 (°pilotika); Th 1, 1092 (bhinna-paṭan-dhara "wearing the patchwork cloak" trsl.); J IV.494; KhA 45, 58 (°tantu); DA 1.198; DhA II.45 (puppha°); III.295 °kañcuka, v. l. kaṭak°); Vism 16 (bhinna-paṭa-dhara in def[n] of bhikkhu); VbhA 327 (id.); DhsA 81 (paṭa-paṭa sadda); VvA 73, 201; PvA 185. Cp. paṭikā & paṭalikā; also kappaṭa.

Paṭaggi [paṭi+aggi] counter-fire Vin II.138; J 1.212; kacc. 31.

Paṭaṅga [cp. *Sk. phaḍiṅgā, but influenced by Sk. pataga a winged animal, bird] a grasshopper Sn 602; J VI.234, 506; Miln 272, 407; DhA IV.58; PvA 67; Pgdp 59.

Paṭaccarin (adj.) [paṭa+carin but cp. Sk. pāṭaccara a shoplifter Halāyudha 2, 185] poor (lit. dressed in old clothes); so read perhaps at J VI.227 (vv. ll paḷaccari & paṭiccari).

Paṭala (nt.) [connected with paṭa, cp. Sk. paṭala in meaning "section" Vedic, in all other meanings later Sk.] 1. a covering, membrane, lining, envelope, skin, film Vism 257 (maṃsa° of the liver, where KhA 54 reads maṃsa-piṇḍa), 359 (phaṇa°); DhsA 307 (7 akkhi° membranes of the eye); KhA 21 (samuppaṭana), 55 (udara° mucous membrane of the stomach), 61 (id.); DhsA 330 (id.); SnA 248 (id.); PvA 186 (eka° upāhanā, single-lined, cp. paṭalika & palāsika & see Morris *J.P.T.S.* 1887, 165); Vism 446 (kappāsa° film of cotton seed); Bdhd 66 (id.). — 2. roof, ceiling PvA 52 (ayo° of iron). — 3. a heap, mass (esp. of clouds) J 1.73 (megha°); DhsA 239 (abbha°). — madhu° honey comb J 1.202; DhA 1.59; III.323. — 4. cataract of the eye Dāvs v.27.

Paṭalika (adj.) [fr. paṭala] belonging to a cover or lining, having or forming a cover or lining, as adj. said of sandals (eka° with single lining) J II.277 (v. l. for ekatalika); III.80, 81 (id.). — as n. f. **paṭalikā** a woven cloth, a woollen coverlet (embroidered with flowers), usually comb[d] with **paṭikā** Vin 1.192; II.162; D 1.7 (=ghana-puppho uṇṇāmayo attharako. So āmilāka-paṭṭo ti pi vuccati DA 1.87); A 1.137, 181; III.50, IV.94, 231, 394.

Paṭaha [cp. Epic Sk. paṭaha, dial.] a kettle-drum, war drum, one of the 2 kinds of drums (bheri) mentioned at DhsA 319, viz. mahā-bheri & p.-bheri; J 1.355; Dpvs 16, 14; PvA 4.

Paṭāka (nt.) [cp. Sk. paṭāka, connected with paṭa] a flag M 1.379; Miln 87; Vism 469; ThA 70.

Paṭāṇi at Vin IV.46 (paṭāṇi dinnā hoti) is not clear, it is expl[d] by Bdhgh as "mañcapidhānaṃ (for °pīṭhānaṃ) pādasikhāsu āṇi dinno hoti." At DA 1.77 we find the foll.: "visūkaṃ paṭāni (sic.) -bhūtaṃ dassanan ti visūka-dassanaṃ," and at DhsA 393: "paṭāni-gahaṇaṃ gahetvā ekapaden' eva taṃ nissaddaṃ akāsiṃ."

Paṭi (indecl.) [Ven. prati, to Idg. *preti as in Lat. pretium (fr. *pretios) "price" (cp. precious), i. e. equivalent; Gr. πρός (aeol.), προρί, πρὸς against] directional

prefix in well-defined meaning of "back (to), against, towards, in opposition to, opposite." As *preposition* (with acc. and usually postponed) towards, near by, at; usually spelt **pati** (cp. sampati & sampaṭika) Sn 291 (?), 425 (Nerañjaram (pati); Th 1, 628 (suriyass' uggamanam p.); 2, 258 (abhiyobbanam p.), 306 (Nerañjaram p.); J 1.457 (paṭi suriyaṃ thatvā standing facing the sun); IV.93; VI.491; Pv II.9[11] (suriy' uggamanam p.); Miln 116 (dānam p.); PvA 154 (paṭi Gangaṃ against the G.). — Most freq. comb[ns] are: paṭi+ā (patiyā°), patisaṃ°; vi+paṭi°, sampaṭi°. The composition (assimilation-) form before vowels is **pacc°** (b. v.).—*Meanings.* I. (lit.) "back," in the sense of: (1) against, in opposition (opp. anu, see below III.), contrary: viz. (a) often with the implication of a hostile attack (anti-, against): °kaṇṭaka, °kosati (re-ject), °kūla, °khipati (re-fuse, op-pose), °gha, °codeti (re-prove), thambhati, °disā, °deseti, °pakkha, °patha, °piṃsāti, °pīḷita, °magga, °manteti, °yodha (at-tack), °vacana (re-ply), °vadati, °vedeti, °sattu (enemy), °suṇāti, °hata; — (b) warding off, protecting against (counter-, anti-): °kara (antidote), °sedhati (ward-off). — (c) putting against, setting off in a comparison (counter-, rival): °puggala (one's equal), °purisa (rival), °bala (adequate), °bimba (counterpart), °bhāga (id.); °malla (rival wrestler), °sama, °sāsana, °sūra, °seṭṭha; — (d) close contact (against, be-): °kujjita (covered), °gādha, °channa ("be-deckt") °vijjhana. — (2) in return, in exchange (in revenge) °akkosati, °āneti, °katheti, °karoti, °kūṭa[1], °kkamati, °khamāpeti, °gāti (sing in response), °gīta, °daṇḍa (retribution), °dadāti, °dāna, °nivāsana, °paṇṇa (in reply), °pasaṃsati, °piṇḍa, °pucchati (ask in return), °māreti (kill in revenge), °bhaṇḍa (goods in exchange), °bhaṇḍati (abuse in return) °rodana, °roseti, °vera (revenge), °sammodeti, °sātheyya. — (3) (temporal) again, a second time (re-): °dasseti (re-appear), °nijjhatta, °nivattati, °pavesati, °pākatika (re-stored), °bujjhati, °vinicchinati, °sañjivita (re-suscitated), °sandhi (re-incarnation), °sammajjati.— (4) away from, back to (esp. in comp[n] paṭivi°): °kuṭati (shrink back), °**ghāta** (repulsion), °dhāvati, °neti, °paṇāmeti (send away), °**bandhati** (hold back), °bāhati (id.), °vijacchati, °**vineti**, °vinodeti (drive out), °virata, °saṇharati, °sallīna, °sutta, °sumbhita. — II. (applied, in reflexive sense): (1) to, on to, up to, towards, at-: °oloketi (look at), °gijjha (hankering after) °ggaha, °jānāti °pūjeti, °peseti (send out to), °baddha (bound to), °bhaya, °yatta, °rūpa, °laddha, °labhati (at-tain), °lābha, °lobheti, °sāmeti, °sevati (go after), °ssata. (2) together (con-, com-), esp. comb[d] with °**saṃ**°; °saṃyujati; °passaddha, °maṇḍita, °sankharoti, °santhāra. — (3) asunder, apart ("up"): °kopeti (shake up), °viṃsa (part), °vibhatta (divided up). (4) secondary, complementary, by-, sham (developed out of meaning I. 1 c.): °nāsikā (a false nose), °sīsaka (sham top knot); esp. freq. in redupl. (iterative) cpds., like anga-paccanga (limb & by-limb, i. e. all kinds of limbs), vata-paṭivatta (duties & secondary duties, all duties). In the latter application paṭi resembles the use of ā, which is more frequent (see ā[5]). — III. The opposite of paṭi in directional meaning is **anu**, with which it is freq. comb[d] either (a) in neg. contrast or (b) in positive emphasis, e. g. (a) anuvātaṃ paṭivātaṃ with and against the wind; anuloma+paṭiloma with and against the grain; °sotaṃ w. & against the stream; (b) anumasati paṭimasati to touch closely (lit. up & down). — *Note.* The spelling pati for paṭi occurs frequently without discrimination; it is established in the comb[n] with **sthā** (as patiṭṭhāti, patiṭṭhita etc.). All cases are enum[d] under the respective form of paṭi°, with the exception of patiṭṭh°.

Paṭi-āneti [paṭi+ā+**nī**] to lead or bring back, in dup-paṭi-ānaya difficult to bring back J IV.43

Paṭi-orohati [paṭi+ava+**ruh**] to descend from DA 1.251 (°itvā).

Paṭikankhati [paṭi+kāṅkṣ] to wish for, long for S 1.227. adj. °kankhin M 1.21. See also pāṭikankhin.

Paṭikacca (indecl.) [so read for °**gacca** as given at all passages mentioned, see Trenckner Miln p. 421, & Geiger *Pr.* § 38[1]. — ger. fr. paṭikaroti (q.v.), cp. Sk. pratikāra in same meaning "caution, remedy"] 1. previously (lit. as cautioned) Vin IV.44; Miln 48 (v. l. °kacca) usually as paṭigacc' eva, e.g.Vin 1.342; D II.118. — (2) providing for (the future), preparing for, with caution, cautiously Vin II.256; S 1.57; V.162; A II.25; D II.144; Th 1, 547; J III.208; IV.166 (in expl[n] of paṭikata & paṭikaroti); V.235.

Paṭikaṇṭaka [paṭi+kantaka[4]] an enemy, adversary, robber, highwayman J 1.186; II.239; DhA III.456 (v. l. °kaṇḍaka).

Paṭikata [pp. of paṭikaroti] "done against," i. e. provided or guarded against J IV.166.

Paṭikatheti [paṭi+katheti] to answer, reply J VI.224; DA 1.263.

Paṭikampati [paṭi+kampati] to shake; pret. paccakampittha J V.340.

Paṭikamma (nt.) [paṭi+kamma, cp. paṭikaroti] redress, atonement A 1.21 (sa° & a° āpatti) Miln 28; DA 1.96.

Paṭikara [fr. paṭi+**kṛ**] counteracting; requital, compensation Vin IV.218 (a°); D 1.137 (ovāda° giving advice or providing for ? v. l. pari°); III.154.

Paṭikaroti [paṭi+karoti) 1. to redress, repair, make amends for a sin, expiate (āpattiṃ) Vin 1.98, 164; II.259; IV.19; S II.128=205; A V.324; DhA 1.54. — 2. to act against, provide for, beware, be cautious J IV.166. — 3. to imitate J II.406. — ger. **paṭikacca** (q. v.). — pp. **paṭikata** (q. v.).

Paṭikassana (nt.) [paṭi+**kṛṣ**] drawing back, in phrase mūlāya p. "throwing back to the beginning, causing to begin over & over again" Vin II.7, 162; A 1.99.

Paṭikassati [paṭi+kassati] to draw back, remove, throw back Vin 1.320 (mūlāya); II.7 (id.).

Paṭikā (f.) [Sk. paṭikā dial. fr. paṭa cloth] a (white) woollen cloth (: uṇṇāmayo set' attharako DA 1.86) D 1.7; A 1.137, 181; III.50; IV.94, 231, 394; Dāvs V.36. See also **paṭiya**.

Paṭikāra [paṭi+**kṛ**] counteraction, remedy, requital Sdhp 201, 498; usually neg. **app°** adj. not making good or which cannot be made good, which cannot be helped Vin IV.218 (=anosārita p. 219); PvA 274 (maraṇa) Cp. foll.

Paṭikārika (adj.) [fr. preceding] of the nature of an amendment; **app°** not making amends, not making good J V.418.

Paṭikiṭṭha inferior, low, vile A 1.286=Dh 1.144; in meaning "miserable" at DhA II.3 is perhaps better to be read with v. l. as **pakkiliṭṭha**, or should it be **paṭikuṭṭha** ?

Paṭikibbisa (nt.) [paṭi+kibbisa] wrong doing in return, retaliation J III.135.

Paṭikirati [paṭi+kirati] to strew about, to sprawl Pv IV.10[8] (uttānā paṭikirāma=vikiriyamān'angā viya vattāma PvA 271).

Paṭikiliṭṭha (adj.) [pati+kiliṭṭha] very miserable PvA 268 (v. l.); and perhaps at DhA II.3 for paṭikiṭṭha (q. v.).

Paṭikujjati [paṭi+**kubj**, see kujja & cp. patikuṭati] to bend over, in or against, to cover over, to enclose D II.162; M 1.30; A III.58. Caus. °**eti** J[e] 1.50, 69. — pp. **paṭikujjati** (q. v.).

Paṭikujjana (nt.) [fr. paṭi+**kubj**] covering, in °phalaka covering board, seat KhA 62 (vacca-kuṭiyā).

Paṭikujjita [pp. of paṭikujjeti] covered over, enclosed A I.141; Th 1, 681; J I.50, 69; V.266; Pv I.10[13] (= upari pidahita PvA 52); DhsA 349.

Paṭikujjhati [paṭi+**krudh**] to be angry in return S I.162 = Th 1, 442.

Paṭikuṭati [paṭi+**kuṭ** as in kuṭila, cp. **kuc** & paṭikujjati] to turn in or over, to bend, cramp or get cramped; fig. to shrink from, to refuse A IV.47 sq. (v. l. °kujjati); Miln 297 (pati°; cp. Miln trsl[n] II.156); Vism 347 (v. l. BB; T. °kuṭṭati); DhA I.71; II.42. — Caus. **paṭikoṭṭeti** (q. v.). — pp. **paṭikuṭita** (q. v.). See also paṭilīyati.

Paṭikuṭita [pp. of paṭikuṭati] bent back, turned over (?) Vin II.195 (reading uncertain, vv. ll. **paṭikuṭṭiya** & paṭikuṭiya).

Paṭikuṭṭha [pp. of paṭi+**kruś**, see paṭikkosati & cp. BSk. pratikruṣṭa poor Divy 500] scolded, scorned, defamed, blameworthy, miserable, vile Vin I.317; PvA 268 (v. l. paṭikiliṭṭha); as neg. **app°** blameless, faultless S III.71-73; A IV.246; Kvu 141, 341. See also **paṭikiṭṭha**.

Paṭikuṇika (adj.) [for °kuṭita ?] bent, crooked PvA 123 (v. l. kuṇita & kuṇḍita).

Paṭikuṇṭhita [cp. kuṇṭhita] = pariguṇṭhita (q. v.); covered, surrounded J VI.89.

Paṭikuttaka [or uncertain etym.; paṭi+kuttaka ?] a sort of bird J VI.538.

Paṭikubbara [paṭi+kubbara] the part of the carriage-pole nearest to the horse(?) A IV.191.

Paṭikulyatā (f.) [fr. paṭikūla, perhaps better to write patikkulyatā] reluctance, loathsomeness M I.30; A V.64. Other forms are paṭikūlatā, pāṭikkūlyatā, & pāṭikulyā (q. v.).

Paṭikūṭa (nt.) [paṭi+kūṭa[1]] cheating in return J II.183.

Paṭikūlatā (f.) [fr. paṭikkūla] disgustiveness Vism 343 sq.

Paṭikeḷanā see parikeḷanā; i. e. counter-playing Dh I.286.

Paṭikoṭṭeti [paṭi+koṭṭeti as Caus. of kuṭati] to bend away, to make refrain from M I.115; S II.265 (cp. id. p. A IV.47 with trs. °kuṭati & v. l. °kujjati which may be a legitimate variant). The T. prints pati°.

Paṭikopeti [paṭi+kopeti] to shake, disturb, break (fig.) J V.173 (uposathaṇ).

Paṭikkanta [pp. of paṭikkamati] gone back from (-°), returned (opp. abhi°) D I.70 (abhikkanta+); A II.104, 106 sq., 210; Pv IV.1[43] (cp. PvA 240); DA I.183 (= nivattana); VvA 6 (opp. abhi°) PvA 11 (piṇḍapāta°), 16 (id.). For opp. of paṭikkanta in conn. with piṇḍāya see **paviṭṭha**.

Paṭikkantaka [fr. last] one who has come or is coming back DhA I.307.

Paṭikkama [fr. paṭi+**kram**] going back Pv IV.1[2] (abhikkama+"going forward and backward"; cp. PvA 219).

Paṭikkamati [paṭi+**kram**] to step backwards, to return (opp. abhi°) Vin II.110, 208; M I.78; S I.200, 226; II.282; Sn 388 (ger. °kkamma = nivattitvā SnA 374); SnA 53. — Caus. **paṭikkamāpeti** to cause to retreat J I.214 Miln 121. — pp. **paṭikkanta** (q. v.).

Paṭikkamana (nt.) [fr. paṭikkamati] returning, retiring, going back Dh I.95; in **°sālā** meaning "a hall with seats of distinction" SnA 53.

Paṭikkūla (adj.) [paṭi+kūla] lit. against the slope; averse, objectionable, contrary, disagreeable Vin I.58 (°kūla); D III.112, 113; M I.341 (dukkha°); S IV.172 (id.); J I.393; VvA 92 (K.); PvA 77; VbhA 250 sq. — **app°** without objection, pleasant, agreeable Vv 53[3] (K.); Vism 70 (k). — nt. °ṇ loathsomeness, impurity VvA 232. See also abstr. pāṭikkūlyatā (paṭi°).

-gāhitā as neg. a° "refraining from contradiction" (*Dhs trsl*[n]) Pug 24 (k.); Dhs 1327 (k.). **-manasikāra** realisation of the impurity of the body DhA II.87 (°kkula); VbhA 251. **-saññā** (āhāre) the consciousness of the impurity of material food D III.289, 291; S V.132; A IV.49; adj. **°saññin** S I.227; V.119, 317; A III.169.

Paṭikkosati [paṭi+**kruś**] to blame, reject, revile, scorn Vin I.115; II.93; M III.29; D I.53 (= paṭibāhati DA I.160); S IV.118 (+apavadati); Sn 878; Dh 164; J IV.163; Miln 131, 250; DhA III.191 (opp. abhinandati). — pp. **paṭikuṭṭha** (q. v.).

Paṭikkosana (nt.) & °ā (f.) [fr. paṭikkosati] protest Vin I.321; II.102 (a°).

Paṭikkhaṭi [paṭi+**īkṣ**] to look forward to, to expect Sn 697 (paṭikkhaṇ sic ppr. = āgamayanā SnA 490).

Paṭikkhitta [pp. of paṭikkhipati] refused, rejected D I.142; M I.78, 93; A I.296; II.206; J II.436; Nett 161, 185 sq.; DhA II.71.

Paṭikkhipati [paṭi+khipati] to reject, refuse, object to, oppose J I.67; IV.105; Miln 295; DA I.290; DhA I.45; II.75; PvA 73, 114, 151, 214 (aor. °khipi = vāresi). — **appaṭikkhippa** (grd.) not to be rejected J II.370. — Contrasted to **samādiyati** Vism 62, 64 & passim.

Paṭikkhepa [fr. paṭi+**kṣip**] opposition, negation, contrary SnA 228 for "na"), 502; PvA 189 (°vacana the opp. expression). °to (abl.) in opposition or contrast to PvA 24.

Paṭikhamāpita [pp. of paṭi+khamāpeti, Caus. of khamati] forgiven DhA II.78.

Paṭigacca see **paṭikacca**.

Paṭigacchati to give up, leave behind J IV.482 (gehaṇ); cp. **paccagū**.

Paṭigandhiya only as neg. **appaṭi°** (q. v.).

Paṭigāthā (f.) [paṭi+gāthā] counter-stanza, response SnA 340. Cp. paccanīka-gāthā.

Paṭigādha [paṭi+gādha[2]] a firm stand or foothold A III.297 sq.; Pug 72 = Kvu 389.

Paṭigāyati (°gāti) [paṭi+gāyati] to sing in response, to reply by a song J IV.395 (imper. °gāhi).

Paṭigijjha (adj.) [paṭi+gijjha, a doublet of giddha, see gijjha[2]] greedy; hankering after Sn 675 (SnA 482 reads °giddha and expl[ns] by mahāgijjha).

Paṭigīta (nt.) [paṭi+gīta] a song in response, counter song J IV.393.

Paṭiguhati (°gūhati) [paṭi+gūhati] to conceal, keep back Cp. I.9[18].

Paṭiggaṇhanaka (adj.-n.) [paṭiggaṇhana (= paṭiggahaṇa) + ka] receiving, receiver PvA 175.

Paṭiggaṇhāti (**paṭigaṇhāti**) [paṭi+gaṇhāti] to receive, accept, take (up) D I.110 (vatthaṇ), 142; Vin I.200; II.109, 116 (a sewing-needle); S IV.326 (jātarūpa-rajataṇ); Sn 479, 689, 690; Dh 220; J I.56, 65; DA I.236; PvA 47. In special phrase **accayaṇ paṭiggaṇhāti** to accept (the confession of) a sin, to pardon a sin Vin II.192; D I.85; M I.438; J V.379. — pp. **paṭiggahita** (q. v.). — Caus. **°ggaheti** Vin II.213; M I.32.

Paṭiggaha [fr. paṭiggaṇhāti] 1. receiving, acceptance; one who receives, recipient J 1.146; 11.9; VI.474; Pv III.1[11]. — 2. friendly reception J VI.526. — 3. receptacle (for water etc.) Vin II.115, 213 (udaka°). — 4. a thimble Vin II.116.

Paṭiggahaṇa (nt.) [fr. paṭigganhāti] acceptance, receiving, taking M III.34; S V.472; SnA 341. — accaya° acceptance of a sin, i. e. pardon, absolution J V.380.

Paṭiggahita [pp. of paṭigganhāti] received, got, accepted, appropriated, taken Vin I.206, 214; J VI.231. — As appaṭiggahitaka (nt.) "that which is not received" at Vin IV.90.

Paṭiggahītar [n. ag. of paṭiggaṇhāti] one who receives, recipient D I.89.

Paṭiggāha see **patiṭṭhāha**.

Paṭiggāhaka (adj.-n.) [fr. paṭiggaṇhāti] receiving, accepting; one who receives, recipient Vin II.213; D I.138; A I.161; II.80 sq.; III.42, 336; J I.56; PvA 7, 128, 175 (opp. dāyaka); VvA 195; Sdhp 268.

Paṭiggāhaṇa (nt.) [fr. paṭiggaṇhāti] reception, taking in J VI.527.

Paṭigha (m. & nt.) [paṭi+gha, adj. suffix of **ghan=han**, lit. striking against] 1. (ethically) repulsion, repugnance, anger D I.25, 34; III.254, 282; S I.13; IV.71, 195, 205, 208 sq.; V.315; A I.3, 87, 200; Sn 371, 536; Dhs 1060; Miln 44; DA I.22. — 2. (psychologically) sensory reaction D III.224, 253, 262; S I.165, 186; A I.41, 267; II.184; Dhs 265, 501, 513, 579; VbhA 19. See on term *Dhs trsl*[n] 72, 204, 276 and passim. — **appaṭigha** see separately s. v. *Note.* How shall we read paṭighaṭṭha nānighaṇso at DhsA 308? (paṭigha-ṭṭhāna-nighaṇso, or paṭighaṭṭana-nighaṇso?)

Paṭighavant (adj.) [fr. paṭigha] full of repugnance, showing anger S IV.208, 209.

Paṭighāta [paṭi+ghāta, of same root as paṭigha] 1. (lit.) warding off, staying, repulsion, beating off D III.130; M I.10; A I.98; IV.106 sq.; J I.344; Vism 31 (=paṭihanana); Miln 121; DhA II.8; PvA 33. — 2. (psych.) resentment Dhs 1060, cp. *Dhs trsl.* 282.

Paṭighosa [paṭi+ghosa] echo Vism 554.

Paṭicamma in °gataṇ sallaṇ at J VI.78 to be expl[d] not with C. as from paṭi+camati (**cam** to wash, cp. ācamati), which does not agree with the actual meaning, but according to Kern, Toev. II.29, s. v. as elliptical for paṭibhinna-camma, i. e. piercing the skin so as to go right through (to the opp. side) which falls in with the C. expl[n] "vāmapassena pavisitvā dakkhiṇapassena viniggatan ti."

Paṭicaya & (paṭiccaya) [paṭi+caya] adding to, heaping up, accumulation, increase Vin II.74; III.158 (pati°); S III.169; A III.376 sq. (v. l. pati°); IV.355; V.336 sq.; Th 1, 642; Ud 35 (pati°); Miln 138.

Paṭicarati [paṭi+carati) 1. to wander about, to deal with Miln 94. — 2. to go about or evade (a question), to obscure a matter of discussion, in phrase **aññena aññaṇ** p. "to be saved by another in another way," or to from one (thing) to another, i. e. to receive a diff, answer to what is asked D I.94; Vin IV.35; M I.96, 250, 442; A IV.168 (v. l. paṭivadati); expl[d] at DA I.264 by ajjhottharati paṭicchādeti "to cover over," i. e. to conceal (a question). See on expression *Dialogues* I.116.

Paṭicaleti [Caus. of paṭicalati] to nudge J V.434.

Paṭicāra [fr. paṭi+car] intercourse, visit, dealing with Miln 94.

Paṭicodana (nt.) [abstr. fr. paṭicodeti] rebuking, scolding (back) DhsA 393.

Paṭicodeti [paṭi+codeti] to blame, reprove M I.72; Vin IV.217; Ud 45.

Paṭicca [ger. of pacceti, paṭi+i; cp. BSk. pratītya] grounded on, on account of, concerning, because (with acc.) M I.265 (etaṇ on these grounds); S III.93=It 89 (atthavasaṇ); J II.386 (=abhisandhāya); Sn 680, 784, 872, 1046; SnA 357; DhA I.4; PvA 64 (maraṇaṇ), 164, 181 (kammaṇ), 207 (anuddayaṇ). See also foll.
-**vinīta** trained to look for causality M III.19.

Paṭicca-samuppanna [p.+samuppana] evolved by reason of the law of causation D III.275; M I.500; S II.26; A V.187; Ps I.51 sq., 76 sq.; Vbh 340, 362. Cp. BSk. pratitya samutpanna MVastu III.61.

Paṭicca-samuppāda [p.+samuppāda, BSk. prātītya-samutpāda, e. g. Divy 300, 547] "arising on the grounds of (a preceding cause)" happening by way of cause, working of cause & effect, causal chain of causation; causal genesis, dependent origination, theory of the twelve causes. — See on this Mrs. Rh. D. in *Buddhism* 90 f., *Ency. Rel. & Ethics*, s. v. & *KS* II., preface. *Cpd.* p. 260 sq. with diagram of the "Wheel of Life"; *Pts. of Controversy*, 390 f. — The *general* formula runs thus: Imasmiṇ sati, idaṇ hoti, imass' uppādā, idaṇ uppajjati; imasmiṇ asati, idaṇ na hoti; imassa nirodhā, idaṇ nirujjhati. This being, that becomes; from the arising of this, that arises; this not becoming, that does not become: from the ceasing of this, that ceases M II.32; S II.28 etc. The term usually occurs **applied to dukkha** in a famous formula which expresses the Buddhist doctrine of evolution, the respective stages of which are conditioned by a preceding cause & constitute themselves the cause of resulting effect, as working out the next state of the evolving (shall we say) "individual" or "being," in short the bearer of evolution. The respective links in this chain which to study & learn is the first condition for a "Buddhist" to an understanding of life, and the cause of life, and which to know forward and backward (anuloma-paṭilomaṇ manas' ākāsi Vin I.1) is indispensable for the student, are as follows. The root of all, primary cause of all existence, is **avijjā** ignorance; this produces **saṅkhārā**: karma, dimly conscious elements, capacity of impression or predisposition (will, action, Cpd.; synergies Mrs. Rh. D.), which in their turn give rise to **viññāṇa** thinking substance (consciousness, Cpd.; cognition Mrs. Rh. D.), then follow in succession the foll. stages: **nāmarūpa** individuality (mind & body, animated organism Cpd.; name & form Mrs. Rh. D.), **saḷāyatana** the senses (6 organs of sense Cpd.; the sixfold sphere Mrs. Rh. D.), **phassa** contact, **vedanā** feeling, **taṇhā** thirst for life (craving), **upādāna** clinging to existence or attachment (dominant idea Cpd.; grasping Mrs. Rh. D.), **bhava** (action or character Cpd.; renewed existence Mrs. Rh. D.), **jāti** birth (rebirth conception Cpd.), **jarāmaraṇa** (+soka-parideva-dukkha-domanass' ûpayāsā) old age & death (+tribulation, grief, sorrow, distress & despair). The BSk. form is pratītya-samutpāda, e. g. at Divy 300, 547.

The Paṭicca-samuppāda is also called the **Nidāna** ("basis," or "ground," i. e. cause) doctrine, or the **Paccay' ākāra** ("related-condition"), and is referred to in the *Suttas* as **Ariya-ñāya** ("the noble method or system"). The term paccay' ākāra is late and occurs only in Abhidhamma-literature. — The oldest account is found in the Mahāpadāna Suttanta of the Dīgha Nikāya (D II.30 sq.; cp. *Dial.* II.24 sq.), where 10 items form the constituents of the chain, and are given in backward order, reasoning from the appearance of dukkha in this world of old age and death towards the *original* cause of it in viññāṇa. The same chain occurs

again at S II.104 sq. — A later development shows 12 links, viz. avijjā and sankhārā added to precede viññāṇa (as above). Thus at S II.5 sq. — A detailed exposition of the P.-s. in Abhidhamma literature is the exegesis given by Bdhgh at Vism XVII. (pp. 517-586, under the title of Paññā-bhūmi-niddesa), and at VbhA 130-213 under the title of Paccayākāra-vibhanga. — Some passages selected for ref.: Vin I.1 sq.; M I.190, 257; S I.136; II.1 sq., 26 sq., 42 sq., 70, 92 sq., 113 sq.; AI.177; V.184; Sn. 653; Ud 1 sq.; Ps I.50 sq.; 144; Nett 22, 24, 32, 64 sq.; DA I.125, 126.

-**kusala** skilled in the (knowledge of the) chain of causation M III.63; Nd[1] 171; f. abstr. °**kusalatā** D III.212.

Paṭicchaka (adj.) [fr. paṭicchati) receiving J VI.287.

Paṭicchati [paṭi + icchati of iṣ[2]; cp. BSk. pratīcchati Divy 238 and sampaṭicchati] to accept, receive, take A III.243 (udakaṇ); Vin IV.18; Th 2, 421; J I.233; II.432; III.171; IV.137; V.197; DhA III.271. — pp. **paṭicchita** (q. v.). Caus. II. **paṭicchāpeti** to entrust, dedicate, give J I.64, 143, 159, 383, 506; II.133; PvA 81.

Paṭicchanna [pp. of paṭicchādeti] covered, concealed, hidden Vin II.40; A I.282; Sn 126, 194; Pv I.10[2] (kesehi = paṭicchādita PvA 48); II.10[2] (kesehi); DA I.276, 228; SnA 155; KhA 53; VbhA 94 (°dukkha); PvA 43, 103. -**appaṭicchanna** unconcealed, open, unrestrained Vin II.38; J I.207.

-**kammanta** of secret doing, one who acts underhand or conceals his actions A II.239; Sn 127.

Paṭicchavi in **appaṭicchavi** at Pv II.1[13] read with v. l. as **sampatitacchavi**.

Paṭicchāda [fr. paṭi + **chad**] 1. covering, clothes, clothing Pv II.1[16] (= vattha PvA 76). — 2. deceiving, hiding; concealment, deception Sn 232.

Paṭicchādaka = prec. DhsA 51.

Paṭicchādana (nt.) [fr. paṭicchādeti] covering, hiding, concealment M I.10; A III.352; Vbh 357 = SnA 180.

Paṭicchādaniya (nt.) [fr. paṭicchādeti] the flavour of meat, flavouring, meat broth or gravy Vin I.206, 217; Miln 291.

Paṭicchādita [pp. of paṭicchādeti, cp. paṭicchanna] covered, concealed, hidden J VI.23 (= paṭisanthata) PvA 48.

Paṭicchādī (f.) [fr. paṭicchādeti] 1. covering, protection Vin II.122. — 2. antidote, remedy, medicine (or a cloth to protect the itch) Vin I.296; IV.171.

Paṭicchādeti [paṭi + chādeti, Caus. of **chad**] 1. to cover over, conceal, hide S I.70, 161; DA I.264; VvA 65 (dhanaṇ); KhA 191; PvA 76, 88, 142 (kesehi), 194 (= parigūhati). — 2. to clothe oneself Vin I.46. — 3. to dress (surgically), to treat (a wound) M I.220. — 4. to conceal or evade (a question) DA I.264. — pp. **paṭicchādita** & **paṭicchanna** (q. v.).

Paṭicchita [pp. of paṭicchati] accepted, taken up Sn 803 (pl. °tāse, cp. Nd[1] 113 & SnA 531).

Paṭijaggaka (adj.) [fr. paṭijaggati] fostering, nursing, taking care of J V.111.

Paṭijaggati [paṭi + jaggati, cp. BSk. pratijāgarti Divy 124, 306] lit. to watch over, i. e. to nourish, tend, feed, look after, take care of, nurse Dh 157; J I.235, 375; II.132, 200, 436; Vism 119; DhA I.8, 45, 99, 392; IV.154; PvA 10, 43. — pp. **paṭijaggita** (q. v.). — Caus. °jaggāpeti.

Paṭijaggana (nt.) [fr. paṭijaggati] rearing, fostering, tending; attention, care J I.148; Miln 366; DhA I.27; II.96.

Paṭijagganaka (adj.) [fr. paṭijaggana] to be reared or brought up J VI.73 (putta).

Paṭijaggāpeti [Caus. II. of paṭijaggati] to make look after or tend Vism 74.

Paṭijaggita [pp. of paṭijaggati] reared, cared for, looked after, brought up J V.274, 331.

Paṭijaggiya (adj.) [grd. of paṭijaggati] to be nursed DhA I.319.

Paṭijānāti [paṭi + jānāti] to acknowledge, agree to, approve, promise, consent D I.3, 192; S I.68, 172; II.170; III.28; V 204, 423; Sn 76, 135, 555, 601, 1148; J I.169; DhA I.21; PvA 223 (pot. paṭiññeyya), 226 (id.), 241; ger. paṭiññāya Vin II.83 (a°). — pp. **paṭiññāta** (q. v.).

Paṭijīvan (-°) in phrase jīva-paṭijīvaṇ at J II.15 is to be taken as a sort of redupl. cpd. of jīva, the imper. of jīvati "live," as greeting. We might translate "the greeting with 'jīva' and reciprocating it."

Paṭiñña (adj.) [= paṭiññā] acknowledged; making belief, quâsi-; in phrase **samaṇa**° a quâsi-Samaṇa, pretending to be a Samaṇa A I.126; II.239; cp. Sakyaputtiya° S II.272; sacca° J IV.384, 463; V.499.

Paṭiññā (f.) [fr. paṭi + **jñā**; cp. later Sk. pratijñā] acknowledgment, agreement, promise, vow, consent, permission D III.254; J I.153; Pv IV.1[12], 1[44]; Miln 7; DhA II.93; PvA 76, 123; SnA 397, 539. — patiññaṇ moceti to keep one's promise DhA I.93.

Paṭiññāta [pp. of patijānāti] agreed, acknowledged, promised Vin II.83, 102; D I.88; A I.99; IV.144; PvA 55.

Paṭita (adj.) satisfied, happy DhA II.269 (°ācāra)

Paṭiṭṭhati (paṭiṭṭhahati) etc. see **pati**°

Paṭitittha (nt.) [paṭi + tittha] opposite bank (of a river) J V.443.

Paṭitthambhati [paṭi + thambhati] to stand firm (against) Miln 372.

Paṭidaṇḍa [paṭi + daṇḍa] retribution Dh 133, cp. DhA III.57, 58.

Paṭidadāti [paṭi + dadāti] to give back, to restore J I.177; IV.411 (°diyyare); PvA 276 (ger. °datvā).

Paṭidasseti [paṭi + dasseti] to show oneself or to appear again, to reappear Pv III.2[27].

Paṭidāna (nt.) [paṭi + dāna] reward, restitution, gift PvA 80.

Paṭidisā (f.) [paṭi + disā] an opposite (counter-) point of the compass, opposite quarter D III.176 (disā ca p. ca vidisā ca).

Paṭidissati [paṭi + dissati; usually spelt pati°] to be seen, to appear J III.47 = PvA 281; Sn 123; J IV.139; SnA 172.

Paṭidukkhāpanatā (f.) [paṭi + abstr. of dukkhāpeti, Caus. -Denom. fr. dukkha] the fact of being afflicted again with suffering Miln 180.

Paṭideseti [paṭi + deseti] to confess Vin II.102. See also **pāṭidesaniya**.

Paṭidhāvati [paṭi + dhāvati] to run back to (acc.) M I.265 ≈ S II.26 (pubbantaṇ; opp. aparantaṇ ādhāvati M, upadhāvati S); Sdhp 167

Paṭinandati [pati + nandati] to accept gladly, to greet in return S I.189.

Paṭinandita [pp. of paṭi+**nand**] rejoicing or rejoiced; greeted, welcomed Sn 452 (pati°); J VI.14, 412.

Paṭināsikā (f.) [paṭi+nāsikā] a false nose J I.455, 457.

Paṭinijjhatta (adj.) [paṭi+nijjhatta] appeased again J VI.414.

Paṭiniddesa [paṭi+niddesa] coming back upon a subject Nett 5.

Paṭinivattati [paṭi+nivattati] to turn back again Vin I.216; J I.225; Miln 120, 152 (of disease), 246; PvA 100, 126. — Caus. °nivatteti to make turn back PvA 141; C. on A III.28 (see paccāsāreti).

Paṭinivāsana (nt.) [paṭi+nivāsana[1]] a dress given in return Vin I.46 = II.223.

Paṭinissagga [paṭi+nissagga of nissajjati, nis+**sṛj**, Cp. BSk. pratinisarga AvŚ II.118, pratiniḥsarga ib. II.194; MVastu II.549; pratinissagga MVastu III.314, 322] giving up, forsaking; rejection, renunciation Vin III.173; S III.13; V.311, 421 sq.; A I.100, 299; IV.148, 350; Ps I.194 (two p., viz. pariccāga° and pakkhandana°); Pug 19, 21, 22. — ādāna° S V.24; A V.233, 253 sq.; upadhi° It 46, 62; sabbûpadhi° S I.136; III.133; V.226; A I.49; V.8, 100, 320 sq.; °ânupassanā Ps II.44 sq.; °ânupassin M III.83; S IV.211; V.329; A IV.88, 146 sq.; V.112, 359.

Paṭinissaggin (adj.) [fr. paṭinissagga] giving up, renouncing, or being given up, to be renounced, only in cpd. **duppaṭi**° (sup°) hard (easy) to renounce D III.45; M I.96; A III.335; V.150.

Paṭinissajjati [paṭi+nissajjati, cp. BSk. pratinisṛjati AvŚ II.190] to give up, renounce, forsake Vin III.173 sq.; IV.294; S II.110; A V.191 sq. — ger. **paṭinissajja** S I.179; A IV.374 sq.; Sn 745, 946 (cp. Nd[1] 430). — pp. **paṭinissaṭṭha** (q. v.).

Paṭinissaṭṭha [pp. of paṭinissajjati, BSk. pratiniḥsṛṣṭa Divy 44 and °nisṛṣṭa Divy 275] given up, forsaken (act. & pass.), renouncing or having renounced Vin III.95; IV.27, 137; M I.37; S II.283; A II.41; It 49; Nd[1] 430, 431 (vanta pahīna p.); PvA 256.

Paṭinissarati [paṭi+nissarati] to depart, escape from, to be freed from Nett 113 (= niyyāti vimuccati C.).

Paṭineti [paṭi+neti] to lead back to (acc.) Vv 52[17]; Th 2, 419; Pv II.12[21] (imper. °nayāhi); PvA 145, 160.

Paṭipakkha (adj.-n.) [paṭi+pakkha] opposed, opposite; (m.) an enemy, opponent (cp. pratipakṣa obstacle Divy 352) Nd[1] 397; J I.4, 224; Nett 3, 112, 124; Vism 4; DhA I.92; SnA 12, 21, 65, 168, 234, 257, 545; PvA 98; DhsA 164; Sdhp 211, 452.

Paṭipakkhika (adj.) [fr. paṭipakkha] opposed, inimical Sdhp 216.

Paṭipajjati [paṭi+**pad**, cp. BSk. pratipadyate] to enter upon (a path), to go along, follow out (a way or plan), to go by; fig. to take a line of action, to follow a method, to be intent on, to regulate one's life D I.70 (saṇvarāya). 175 (tathattāya); S II.98 (kantāramaggaṇ); IV.63 (dhammass' anudhammaṇ); V.346 (id.); IV.194 (maggaṇ); A I.36 (dhammânudhammaṇ); II.4; Sn 317, 323, 706, 815, 1129 (cp. Nd[2] 384); Dh 274 (maggaṇ); Pug 20 (saṇvarāya); PvA 43 (maggaṇ), 44 (ummaggaṇ), 196 (dhaṇaṇ); Sdhp 30. — 3rd sg. aor. **paccāpādi** J IV.314.[4] — ger. **pajjitabba** to be followed PvA 126 (vidhi), 131 (id.), 281. — pp. **paṭipanna** (q. v.). — Caus. **paṭipādeti** (q. v.).

Paṭipajjana (nt.) [fr. paṭipajjati] a way or plan to be followed, procedure, in °**vidhi** method, line of action PvA 131 (v. l. BB), 133.

Paṭipaṇāmeti [paṭi+pa+Caus. of **nam**] to make turn back, to send back, ward off, chase away M I.327 (siriṇ); S IV.152 (ābādhaṇ); Miln 17 (sakaṭāni).

Paṭipaṇṇa (nt.) [paṭi+paṇṇa] a letter in return, a written reply J I.409.

Paṭipatti (f.) [fr. paṭi+**pad**] "way," method, conduct, practice, performance, behaviour, example A I.69; V.126 (dhammânudhamma°), 136; Ps II.15; Nd[1] 143; Nd[2] s. v.; Miln 131, 242; DhA II.30; DhA IV.34 (sammā° good or proper behaviour); PvA 16 (parahita°), 54, 67; DA I.270; Sdhp 28, 29, 37, 40, 213, 521.

Paṭipatha [paṭi+patha] a confronting road, opposite way Vin II.193 (°ṇ gacchati to go to meet); III.131; IV.268; Miln 9; Vism 92; DhA II.88.

Paṭipadā (f.) [fr. paṭi+**pad**] means of reaching a goal or destination, path, way, means, method, mode of progress (cp. *Dhs. trsl*[n] 53, 82, 92, 143), course, practice (cp. BSk. pratipad in meaning of pratipatti "line of conduct" AvŚ II.140 with note) D I.54 (dvatti p.), 249 (way to); S II.81 (nirodhasāruppa-gāminī p.); IV.251 (bhaddikā), 330 (majjhimā) V.304 (sabbattha-gāminī), 361 (udaya-gāminī sotāpatti°), 421; D III.288 (ñāṇa-dassana-visuddhi°); A I.113, 168 (puñña°) II.76, 79, 152 (akkhamā); Vbh 99, 104 sq., 211 sq., 229 sq., 331 sq. — In pregnant sense *The* path (of the Buddha), leading to the destruction of all ill & to the bliss of Nibbāna (see specified under magga, ariyamagga, sacca), thus a quâsi synonym of magga with which freq. comb[d] (e.g. D I.156) Vin I.10; D I.157; III.219 (anuttariya); M II.11; III.251, 284; S I.24 (daḷhā yāya dhīrā pamuccanti); A I.295 sq. (āgālhā nijjhāmā majjhimā); Sn 714 (cp. SnA 497), 921; Ps II.147 (majjhimā); Nett 95 sq.; Pug 15, 68; VvA 84 (°sankhāta ariyamagga). Specified in various ways as follows: āsava-nirodha-gāminī p. D I.84; dukkha-nirodha-g°. D I.84, 189; III.136; S V.426 sq.; A I.177; Ps I.86, 119; Dhs 1057; loka-nirodha-g° A II.23; It 121; with the epithets sammā° anuloma° apaccanīka° anvattha° dhammânudhamma° Nd[1] 32, 143, 365; Nd[2] 384 etc. (see detail under sammā°). — There are several groups of 4 paṭipadā mentioned, viz. (a) dukkhā dandhâbhiññā, sukhā & khippâbhiññā dandh° & khipp°, i. e. painful practice resulting in knowledge slowly acquired & quickly acquired, pleasant practice resulting in the same way D III.106; A II.149 sq., 154; V.63; SnA 497; (b) akkhamā, khamā, damā & samā p. i. e. want of endurance, endurance, self-control, equanimity.

Paṭipanna [pp. of paṭipajjati] (having) followed or following up, reaching, going along or by (i. e. practising), entering on, obtaining S II.69; IV.252; A I.120 (arahattāya); IV.292 sq.(id.), 372 sq.; It 81 (dhammânudhamma°); Sn 736; Dh 275 (maggaṇ); Vv 34[23] (= maggaṭṭha one who has entered the path VvA 154) = Pv IV.3[40]; Pug 63; Miln 17; DA I.26; PvA 78, 112 (maggaṇ), 130, 174 (sammā°), 242; (dhammiyaṇ paṭipadaṇ); DhA I.233 (magga° on the road, wandering).

Paṭipannaka (adj. n.) [fr. paṭipanna] one who has entered upon the Path (ariyamagga) Pug 13 (= maggaṭṭhaka, phalatthāya paṭipannattā p. nāma PugA 186); Miln 342, 344; Nett 50; DhsA 164. See also *Miln trsl.* II.231, 237.

Paṭiparivatteti [paṭi+p.] to turn back or round once more M I.133.

Paṭipaviṭṭha [pp. of paṭipavisati] gone inside again Sn 979.

Paṭipavisati [paṭi+pavisati] to go in(to) again; Caus. °**paveseti** to make go in again, to put back (inside) again Vin I.276. — pp. **paṭipaviṭṭha** (q. v.).

Paṭipasaṇsati [paṭi+pasaṇsati] to praise back or in return J II.439.

Paṭipaharati [paṭi+paharati] to strike in return DhA 1.51.

Paṭipahiṇati [paṭi+pahiṇati] to send back (in return) DhA 1.216.

Paṭipākatika (adj.) [paṭi+pākatika] restored, set right again, safe and sound J III.167 (=pākatika at PvA 66); IV.407; VI.372; PvA 123, 284.

Paṭipāṭi (f.) [paṭi+pāṭi] order, succession Vin 1.248 (bhatta°); Vism 411 (khandha°); usually in abl. **paṭipāṭiyā** adv. successively, in succession, alongside of, in order Vism 343 = J V.253 (ghara° from house to house); ThA 80 (magga°); DhA 1.156; II.89; III.361; SnA 23, 506; PvA 54; VvA 76, 137.

Paṭipāṭika (adj.) [fr. last] being in conformity with the (right) order ThA 41.

Paṭipādaka [fr. paṭi+**pad**] the supporter (of a bed) Vin 1.48; II.208.

Paṭipādeti [Caus. of paṭipajjati, cp. BSk. pratipādayati in same meaning AvŚ 1.262, 315] to impart, bring into, give to, offer, present M 1.339; J V.453, 497; Pv II.8[1] (vittaṃ).

Paṭipiṇsati [paṭi+piṇsati] to beat against S II.98 (ure); J VI.87; Vism 504 (urāni).

Paṭipiṇḍa [paṭi+piṇḍa] alms in return J II.307; V.390 (piṇḍa° giving & taking of alms); Miln 370.

Paṭipīta in asuci° at A III.226 is not clear (v. l. °pīḷita perhaps to be preferred).

Paṭipīḷana (nt.) [fr. paṭipīḷeti] oppression Miln 313, 352.

Paṭipīḷita (adj.) [paṭi+pp. of **pīḍ**] pressed against, oppressed, hard pressed Miln 262, 354.

Paṭipuggala [paṭi+puggala] a person equal to another, compeer, match, rival M 1.171=Miln 235; S 1.158; Sn 544; It 123 (natthi te paṭipuggala). — **appaṭipuggala** without a rival, unrivalled, without compare S 1.158; III.86; Th 2, 185; J 1.40; Miln 239 (cp. *Miln trsl.* II.43).

Paṭipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal, individual Dhs 1044. Perhaps read pāṭi° (q. v.).

Paṭipucchati [paṭi+pucchati] to ask (in return), to put a question to, to inquire D 1.60; M 1.27; S III.2; Sn p. 92; J 1.170; IV.194; PvA 32, 56, 81; A 1.197; II.46; also neg. **appaṭipucchā** (abl. adv.) without inquiry Vin 1.325.

Paṭipucchā (f.) [paṭi+pucchā] a question in return, inquiry; only °- (as abl.) by question, by inquiry, by means of question & answer in foll. cpds.: °**karaṇīya** Vin 1.325; °**vinīta** A 1.72; °**vyākaraṇīya** (pañha) D III.229.

Paṭipurisa [paṭi+purisa] a rival, opponent Nd[1] 172.

Paṭipūjana (nt.) or °**ā** (f.) [fr. paṭi+**pūj**] worship, reverence, honour Miln 241.

Paṭipūjeti [paṭi+pūjeti] to honour, worship, revere Sn 128; Pv I.1[3]; Miln 241.

Paṭipeseti [paṭi+peseti] to send out to PvA 20.

Paṭippaṇāmeti [paṭi+paṇāmeti] to bend (back), stretch out DhsA 324.

Paṭippassaddha [pp. of paṭippassambhati] allayed, calmed, quieted, subsided S IV.217, 294; V.272; A 1.254; II.41; J III.37, 148; IV.430; Ps II.2; Pug 27; KhA 185; PvA 23, 245, 274. *Note.* The BSk. form is pratiprasrabdha Divy 265.

Paṭippassaddhi (f.) [fr. paṭippassaddha] subsidence, calming, allaying, quieting down, repose, complete ease Vin 1.331 (kammassa suppression of an act); Ps II.3, 71, 180; Nett 89; Dhs 40, 41, 320; SnA 9. Esp. frequent in the Niddesas in stock phrase expressing the complete calm attained to in emancipation, viz. **vūpasama paṭinissagga** p. amata nibbāna, e. g. Nd[2] 429.

Paṭippassambhati [paṭi+ppa+sambhati of **śrambh**. Note however that the BSk. is °praśrambhyati as well as °srambhyati, e. g. MVastu 1.253, 254; Divy 68, 138, 494, 549, 568] to subside, to be eased, calmed, or abated, to pass away, to be allayed S 1.211; V.51; aor. °ssambhi DhA II.86 (dohaḷo); IV.133 (ābādho). — pp. **paṭippassaddha** (q. v.). — Caus. **paṭippassambheti** to quiet down, hush up, suppress, bring to a standstill, put to rest, appease Vin 1.49 (kammaṇ), 144 (id.), 331 (id.); II.5 (id.), 220 (id.); M 1.76; J III.28 (dohaḷaṇ).

Paṭipassambhanā (f.) & °**ppassambhitatta** (nt.) are exegetical (philosophical) synonyms of **paṭippassaddhi** at Dhs 40, 41, 320.

Paṭippharati [paṭi+pharati] to effulge, shine forth, stream out, emit, fig. splurt out, bring against, object M 1.91 sq.; A IV.193 (codakaṇ); J 1.123, 163; Nd[1] 196 (vādaṇ start a word-fight); Miln 372; DhA IV.4 (vacanaṇ).

Paṭibaddha (adj.) [paṭi+baddha, pp. of **bandh**] bound to, in fetters or bonds, attracted to or by, dependent on D 1.76; Vin IV.302 (kāya°); A V.87 (para°); Dh 284; Miln 102 (āvajjana°); PvA 134 (°jīvika dependent on him for a living). — Freq. in cpd. °**citta** affected, enamoured, one's heart bound in love Vin III.128; IV.18; Sn 37 (see Nd[2] 385), 65; PvA 46, 145 (°tā f. abstr.), 151, 159 (rañño with the king).

Paṭibandha (adj.) [paṭi+bandha] bound to, connected with, referring to Ps 1.172, 184.

Paṭibandhati [paṭi+bandhati] to hold back, refuse J IV.134 (vetanaṇ na p.=aparihāpetvā dadāti).

Paṭibandhu [paṭi+bandhu] a connection, a relation, relative Dhs 1059, 1136, 1230; DhsA 365.

Paṭibala (adj.) [paṭi+bala] able, adequate, competent Vin 1.56, 342; II.103, 300; III.158; A V.71; Miln 6.

Paṭibāḷha [pp. of paṭibāhati, though more likely to paṭi+**vah**[2]] (op)pressed, forced, urged Vbh 338=Miln 301.

Paṭibāhaka [of pati+bādh] antidote Miln 335; repelling, preventing J VI.571.

Paṭibāhati [paṭi+*bāh of bahis adv. outside] to ward off, keep off, shut out, hold back, refuse, withhold, keep out, evade Vin 1.356; II.162, 166 sq., 274; IV.288; J 1.64, 217; DhA II.2 (rañño āṇaṇ), 89 (sītaṇ); VvA 68; PvA 96 (maraṇaṇ), 252, 286 (grd. appaṭibāhanīya). Caus. °**bāheti** in same meaning J IV.194; DhA II.71 PvA 54. — pp. **paṭibāḷha** (q. v.).

Paṭibāhana exclusion, warding off, prevention Miln 81; Vism 244.

Paṭibāhiya (adj.) [grd. of paṭibāhati] to be kept off or averted, neg. ap° J IV.152.

Paṭibāhira (adj.) [paṭi+bāhira] outside, excluded Vin II.168.

Paṭibimba (nt.) [paṭi+bimba] counterpart, image, reflection Vism 190; VvA 50; VbhA 164.

Paṭibujjhati [paṭi+bujjhati] to wake up, to understand, know, A III.105 sq.; ThA 74; PvA 43, 128. — pp. **paṭibuddha** (q. v.).

Paṭibuddha [pp. of paṭibujjhati] awakened, awake Sn 807.

Paṭibodha [fr. paṭi+**budh**, cp. paṭibujjhati] awaking, waking up Vv 50[24].

Paṭibhajati [paṭi+**bhaj**] to divide M III.91.

Paṭibhaṇḍa [paṭi+bhaṇḍa, cp. BSk. pratipanya Divy 173, 271, 564] merchandise in exchange, barter J I.377; PvA 277.

Paṭibhaṇḍati [paṭi+bhaṇḍati] to abuse in return S I.162 (bhaṇḍantaṇ p.); A II.215 (id.); Nd¹ 397 (id.).

Paṭibhaya [paṭi+bhaya] fear, terror, fright S IV.195; PvA 90; Dāvs IV.35. Freq. in cpd. ap° & sap°, e. g. Vin IV.63; M I.134; III.61.

Paṭibhāga [paṭi+bhāga] 1. counterpart, likeness, resemblance Nd² s. v.; Vism 125 (°nimitta, imitative mental reflex, memory-image); SnA 65, 76, 83, 114, 265; PvA 46, 178, 279. — 2. rejoinder J VI.341 (paṅha°). — 3. counterpart, opposite, contrary Mi. 304. — **appaṭibhāga** (adj.) unequalled, incomparable, matchless Miln 357 (+appaṭisetṭha); DhA I.423 (=anuttara).

Paṭibhāti [paṭi+**bhā**] to appear, to be evident, to come into one's mind, to occur to one, to be clear (cp. *Vin. Texts* II.36) S I.155 (°tu taṇ dhammikathā); V.153 (T. reads patibbāti); Sn 450 (p. maṇ=mama bhāgo pakāsati SnA 399); Nd¹ 234=Nd² 386 (also fut. °bhāyissati); J V.410; VvA 78=159 (maṇ p. ekaṇ paṅhaṇ pucchituṇ "I should like to ask a question").

Paṭibhāna (nt.) [paṭi+bhāna. Cp. late Sk. pratibhāna, fr. Pali] understanding, illumination, intelligence; readiness or confidence of speech, promptitude, wit (see on term *Vin. Texts* III.13, 172; *Pts. of Controversy*, 378 f.) D I.16, 21, 23; S I.187; A II.135, 177, 230; III.42; IV.163; V.96; Ps II.150, 157; J VI.150; Pug 42; Vbh 293 sq.; VbhA 338, 394, 467; Miln 21; DA I.166. — **appaṭibhāna** (adj.) bewildered, not confident, cowed down Vin II.78=III.162; M I.258; A III.57; J V.238, 369; VI.362.

Paṭibhānavant (adj.) [fr. paṭibhāna] possessed of intelligence or ready wit A I.24; Sn 58, 853, 1147; Nd¹ 234=Nd² 386; SnA 111 (pariyatti° & paṭivedha°).

Paṭibhāneyyaka (adj.) [ger. formation+ka fr. paṭibhāna] =paṭibhānavant Vin I.249 (cp. *Vin. Texts* II.140); A I.25.

Paṭibhāsati [paṭi+**bhās**] to address in return or in reply S I.134; Sn 1024.

Paṭimaṇsa (adj.) [for paṭimassa=Sk. *pratimṛśya, ger. of prati+**mṛś**, cp. in consonants haṇsa for harṣa etc.] as neg. app° not to be touched, untouched; faultless Vin II.248 (acchidda+); A V.79.

Paṭimagga [paṭi+magga, cp. similarly paṭipatha] the way against, a confronting road; °ṇ gacchati to go to meet somebody J IV.133; VI.127.

Paṭimaṇḍita [pp. of paṭi+**maṇḍ**] decorated, adorned with J I.8, 41, 509; PvA 3, 66, 211.

Paṭimantaka [fr. paṭi+**mant**] one who speaks to or who is spoken to, i. e. (1) an interlocutor J IV.18 (=paṭivacana-dayaka C.); — (2) an amiable person (cp. Lat. affabilis=affable) M I.386.

Paṭimanteti [paṭi+manteti] to discuss in argument, to reply to, answer, refute; as pati° at Vin II.1; D I.93 (vacane), 94; Dh I.263; J VI.82, 294.

Paṭimalla [paṭi+malla] a rival wrestler S I.110; Nd¹ 172.

Paṭimassati [paṭi+masati of mṛś, cp. paṭimaṇsa] to touch (at) D I.106; Sn p. 108 (anumasati+). — Caus. **paṭimāseti** (q. v.).

Paṭimā (f.) [fr. paṭi+**mā**] counterpart, image, figure J VI.125; Dāvs V.27; VvA 168 (=bimba); DhsA 334.

—**appaṭima** (adj.) without a counterpart, matchless, incomparable Th 1, 614; Miln 239.

Paṭimānita [pp. of paṭimāneti] honoured, revered, served PvA 18.

Paṭimāneti [paṭi+Caus. of **man**] to wait on, or wait for, look after, honour, serve Vin II.169; IV.112; D I.106; J IV.2, 203; V.314; Miln 7; PvA 12; DA I.280. — pp. **paṭimānita** (q. v.).

Paṭimāreti [paṭi+Caus. of **mṛ**] to kill in revenge J III.135.

Paṭimāseti [Caus. of patimasati] to hold on to, to restrain, keep under control; imper. paṭimāse (for °māsaya) Dh 379 (opp. codaya; expl^d by °parivīmaṇse "watch" DhA IV.117).

Paṭimukka (adj.) [pp. of paṭimuñcati; cp. also paṭimutta & ummukka, see Geiger, *P.Gr.* § 197] fastened on, tied to, wound round, clothed in S IV.91; M I.383; It 56; Th 2, 500 (? v. l. paripuṇṇa, cp. ThA 290); J I.384; VI.64; Miln 390; DhA I.394 (sīse); VvA 167 (so read for °mukkha), 296.

Paṭimukha (adj.) [paṭi+mukha] facing, opposite; nt. °ṇ adv. opposite SnA 399 (gacchati).

Paṭimuñcati [paṭi+**muc**] 1. to fasten, to bind (in lit. as well as appl^d sense), to tie, put on Vin I.46; S I.24 (veraṇ °muñcati for °muccati!); J I.384; II.22, 88, 197; IV. 380 (ger. °mucca, v. l. °muñca), 395; V.25 (attain), 49; VI.525; DhA III.295. — Pass. paṭimuccati to be fastened, aor. °mucci J III.239; VI.176. — 2. to attain, obtain, find J IV.285=VI.148.

Paṭimutta (& °**ka**) (adj.) [pp. of paṭimuñcati, cp. paṭimukka] in sup° well purified, cleansed, pure J IV.18 (°kambu=paṭimutta-suvaṇṇ' ālankāra C.); V.400; Pv IV.1[33] (°ka-suṭṭhu paṭimuttabhāṇin PvA 230).

Paṭimokkha [fr. paṭi+**muc**] 1. a sort of remedy, purgative D I.12 osadhīnaṇ p. expl^d at DA I.98 as "khārādīni datvā tad-anurūpo khaṇe gate tesaṇ apanayanaṇ." Cp. *Dial.* 26. — 2. binding, obligatory J V.25 (sangaraṇ p. a binding promise). Cp. pāṭimokkha.

Paṭiya (nt.) [=paṭikā] a white woollen counterpane J IV.352 (=uṇṇāmaya-paccattharaṇāni setakambalāni pi vadanti yeva C.).

Paṭiyatta [pp. of paṭi+**yat**] prepared, got ready, made, dressed Vin IV.18 (alankata°); J IV.380 (C. for pakata), PvA 25 (C. for upaṭṭhita), 75 (alankata°), 135 (id.), 232 (id.), 279 (id.); KhA 118 (alankata°).

Paṭiyāti [pati+**yā**, cp. pacceti] to go back to, reach J VI.149 (C. for paṭimuñcati).

Paṭiyādita [pp. of paṭiyādeti] given, prepared, arranged, dedicated Miln 9; DhA II.75.

Paṭiyādeti [for *paṭiyāteti=Sk. pratiyātayati, Caus. of paṭi+**yat**, like P. niyyādeti=Sk. niryātayati] to prepare, arrange, give, dedicate SnA 447. — pp. **paṭiyādita** (q. v.). — Caus.II. **paṭiyādāpeti** to cause to be presented or got ready, to assign, advise, give over Vin I.249 (yāguṇ); Sn p. 110 (bhojaniyaṇ); PvA 22, 141.

Paṭi-y-ālokaṇ gacchati "to go to the South" Vin IV.131, 161.

Paṭiyodha [paṭi+yodha] counterfight J III.3.

Paṭiyoloketi (T. **paṭi-oloketi**) [paṭi+oloketi] to look at, to keep an eye on, observe J II.406.

Paṭirava [paṭi+rava] shouting out, roar Dāvs IV.52.

Paṭirājā [paṭi+rājā] hostile king, royal adversary J VI.472; DhA I.193.

Paṭiruddha [pp. paṭi+**rudh**] obstructed, hindered, held back, caged J IV.4 (oruddha-paṭiruddha sic.).

Paṭirūpa (adj.) [paṭi+rūpa] fit, proper, suitable, befitting, seeming D I.91; Vin II.166 (seyyā); M I.123; S I.214; II.194 (ap°); Th 2, 341; Pv II.12[15]; J V.99; Pug 27; DhA III.142; PvA 26, 122 (=yutta), 124. -°**desavāsa** living in a suitable region D III.276=A II.32; Nett 29, 50. — Spelt pati° at Dh 158; Sn 89, 187, 667; SnA 390. Cp. pāṭirūpika.

Paṭirūpaka (adj.) (-°) [fr. paṭirūpa] like, resembling, disguised as, in the appearance of, having the form of S I.230; DhA I.29 (putta°); PvA 15 (samaṇa°). As pati° at SnA 302, 348, 390. — nt. an optical delusion DhA III.56.

Paṭirūpatā (f.) [abstr. fr. paṭirūpa] likeness, semblance, appearance, pretence PvA 268 (=vaṇṇa).

Paṭirodati [paṭi+rodati of **rud**] to cry in return, to reply by crying J III.80; pp. **paṭirodita**=**paṭirodana**.

Paṭirodana (nt.) [paṭi+rodana] replying through crying J III.80.

Paṭirodeti [paṭi+Caus. of **rud**] to scold back S I.162.

Paṭirosati [paṭi+rosati] to annoy in return, to tease back S I.162; A II.215; Nd[1] 397.

Paṭiladdha [pp. of paṭilabhati] received, got, obtained PvA 15 (=laddha), 88.

Paṭilabhati [paṭi+labhati] to obtain, receive, get It 77; J I.91; Nd[2] 427 (pariyesati p. paribhuñjati); Pug 57; VvA 115; PvA 6, 7, 16, 50, 60, 67 etc. — pret. 3rd pl. **paccaladdhaṇsu** S I.48 (so v. l. & C. T. °latthaṇsu), expl[d] by paṭilabhiṇsu cp. *K. S.* 319. — aor. 1st sg. **paṭilacchiṇ** J V.71. — Caus. **paṭilābheti** to cause to take or get, to rob J V.76 (paṭilābhayanti naṇ "rob me of him").

Paṭilābha [fr. paṭi+**labh**] obtaining, receiving, taking up, acquisition, assumption, attainment D I.195; M I.50; A II.93, 143; Ps II.182, 189; Nd[1] 262; Dh 333; Pug 57; VvA 113; PvA 50, 73, 74. — attabhāva° obtaining a reincarnation, coming into existence S II.256; III.144; A II.159, 188; III.122 sq. — See also paribhoga.

Paṭilika v. l. BB together with **paṭalika** for **talika** at J III.80 (cp. A III 36 ?).

Paṭilīna [pp. of paṭilīyati] having withdrawn, keeping away S I.48 (°nisabha "expert to eliminate"; reading pati°); with reading pati also; A II.41; IV.449; Sn 810, 852; Nd[1] 130, 224 (rāgassa etc. pahīnattā patilīno).

Paṭilīyati [paṭi+līyati of **lī**] to withdraw, draw back, keep away from, not to stick to A IV.47=Miln 297 (+paṭikuṭati paṭivaṭṭati; Miln & id. p. at S II.265 print pati°); Vism 347 (+paṭikuṭṭati pativaṭṭati). — pp. **paṭilīna**; Caus. **paṭileṇeti** (q. v.).

Paṭileṇeti [Sec. der[n] fr. pp. paṭilīna in sense of Caus.; cp. Sk. °lāpayati of **lī**] to withdraw, to make keep away, not to touch S II.265 (pati°, as at Miln 297 patilīyati).

Paṭilobheti [paṭi+Caus. of **lubh**] to fill with desire, to entice J V.96.

Paṭiloma (adj.) [paṭi+loma] "against the hair," in reverse order, opposite, contrary, backward; usually comb[d] with **anuloma** i. e. forward & backward Vin I.1; A IV.448; etc (see **paṭiccasamuppāda**); J II.307. -°**pakkha** opposition PvA 114 (cp. **paṭipakkha**).

Paṭivacana (nt.) [paṭi+vacana] answer, reply, rejoinder J IV.18; Miln 120; PvA 83 (opp. vacana); ThA 285.

Paṭivaṭṭati (& °**vattati**) [paṭi+**vṛt**] (intrs.) to roll or move back, to turn away from A IV.47=Miln 297 (paṭilīyati paṭikuṭati p.); Caus. **paṭivaṭṭeti** in same meaning trs. (but cp. Childers s. v. "to knock, strike") S II.265 (T. spells pati°, as also at Miln 297). — grd. **paṭivattiya** only in neg. ap° (q. v.). — pp. **paṭivatta** (q. v.).

Paṭivatta (nt.) [pp. of paṭivattati] moving backwards, only in cpd. vatta-paṭivatta-karaṇa "moving forth or backwards," performance of different kinds of duties; doing this, that & the other DhA I.157.

Paṭivattar [paṭi+vattar, n. ag. of **vac**] one who contradicts S I.222.

Paṭivadati [pati+vadati] to answer, reply A IV.168 (v. l. for paṭicarati); Sn 932; Dh 133; Nd[1] 397; PvA 39.

Paṭivasati [paṭi+vasati] to live, dwell (at) D I.129; Vin II.299; S I.177; J I.202; SnA 462; PvA 42, 67.

Paṭivāṇa, Paṭivāṇitā, Paṭivāṇī etc. occur only in neg. form app°, q. v.

Paṭivātaṇ (adv.) [paṭi+vātaṇ, acc. cp. Sk. prativāta & prativātaṇ] against the wind (opp. anuvātaṇ) Vin II.218; S I.13; Sn 622; Dh 54, 125; PvA 116; Sdhp 425.

Paṭivāda [paṭi+vāda] retort, recrimination Miln 18 (vāda° talk and counter-talk).

Paṭivāpeti [Caus. of paṭi+**vap**] to turn away from, to free from, cleanse M I.435=A IV.423; DhsA 407.

Paṭivāmeti [paṭi+Caus. **vam**] to throw out again Dh I.39.

Paṭiviṇsa [paṭi-aṇsa with euphonic consonant v instead of y (paṭi-y-aṇsa) and assimilation of a to i (paṭiyiṇsa > paṭiviṇsa)] lit. "divided part," sub-part, share, bit, portion, part Vin I.28; III.60 (T. reads paṭivisa); J II.286; DhsA 135; DhA I.189; III.304; VvA 61 (°vīsa), 64 (v. l. °vīsa), 120 (id.).

Paṭiviṇsaka [prec.+ka] part share, portion DhA II.85.

Paṭivigacchati [pati+vi+gacchati] to go apart again, to go away or asunder A III.243; Miln 51.

Paṭivijānāti [paṭi+vi+jānāti] to recognise Vin III.130; Nd[2] 378 (ājānāti vijānāti p. paṭivijjhati); Miln 299.

Paṭivijjha (adj.) [grd. of paṭivijjhati] in cpd. **dup°** hard to penetrate (lit. & fig.) S V.454.

Paṭivijjhati [paṭi+vijjhati of **vyadh**] to pierce through, penetrate (lit. & fig.), intuit, to acquire, master, comprehend Vin I.183; S II.56; V.119, 278, 387, 454; A IV.228, 469; Nd[2] 378; J I.67, 75; Ps I.180 sq.; Miln 344; DhA I.334. — aor. **paṭivijjha** Sn 90 (=aññāsi sacchākāsi SnA 166), and **paccavyādhi** Th 1, 26=1161 (°byādhi); also 3rd pl. **paccavidhuṇ** A IV.228. — pp. **paṭividdha** (q. v.). On phrase uttariṇ appaṭivijjhanto. See uttari.

Paṭivijjhanaka (adj.) [paṭi+vijjhana+ka, of **vyadh**] only in neg. **ap°** impenetrable DhA IV.194.

Paṭividita [pp. of paṭi+**vid**] known, ascertained D I.2; Ps I.188.

Paṭividdha [pp. of paṭivijjhati] being or having penetrated or pierced; having acquired, mastering, knowing M I.438; S II.56 (sup°); Ps II.19, 20; J I.214; VvA 73 (°catusacca=saccānaṇ kovida). — **appaṭividdha** not pierced, not hurt J VI.446.

Paṭivinaya [paṭi+vi+**nī**] repression, subdual, only in cpd. **āghāta°** D III.262, 289; A III.185 sq. See **āghāta**.

Paṭivinicchinati [paṭi+vinicchinati] to try or judge a case again, to reconsider J II.187.

Paṭivinīta [pp. of paṭivineti] removed, dispelled, subdued S II.283; V.76, 315.

Paṭivineti paṭi+vi+**nī**] to drive out, keep away, repress, subdue S I.228; M I.13; A III.185 sq.; J VI.551; PvA 104 (pipāsaṇ). Cp. BSk. prativineti MVastu II.121. — pp. **paṭivinīta** (q. v.).

Paṭivinodana (nt.) [fr. paṭivinodeti] removal, driving out, explusion A II.48, 50; Miln 320.

Paṭivinodaya (adj.-n.) [fr. paṭivinodeti] dispelling, subduing, riddance, removal; dup° hard to dispel A III.184 sq.

Paṭivinodeti [paṭi+vi+Caus. of **nud**, Cp. BSk. prativinudati Divy 34, 371 etc.] to remove, dispel, drive out, get rid of D I.138; M I.48; Pv III.5[8]; Pug 64; VvA 305; PvA 60.

Paṭivibhajati [paṭi+vibhajati] to divide off, to divide into (equal) parts M I.58 (cp. III.91; paṭibhaj° & v. l. vibhaj°).

Paṭivibhatta (adj.) [paṭi+vibhatta] (equally) divided M I.372; A IV.211; VvA 50. On neg. **ap°** in cpd. **°bhogin** see **appaṭivibhatta**.

Paṭivirata (adj.) [pp. of paṭiviramati, cp. BSk. prativiramati Divy 11, 302, 585] abstaining from, shrinking from (with abl.) D I.5; M III.23; S V.468; It 63; Pug 39, 58; DA I.70; PvA 28, 260. — **app°** not abstaining from Vin II.296; S V.468; It 64.

Paṭivirati (f.) [fr. paṭivirata] abstinence from Dhs 299; M III.74; PvA 206.

Paṭiviramati [paṭi+viramati] to abstain from M I.152.

Paṭivirujjhati [paṭi+vi+**rudh**] to act hostile, to fall out with somebody, to quarrel (saddhiṇ) J IV.104. — pp. **paṭiviruddha** (q. v.).

Paṭiviruddha [pp. of paṭivirujjhati, cp. BSk. prativiruddha rebellious Divy 445] obstructed or obstructing, an adversary, opponent J VI.12; DA I.51 (°ā satta=pare); Miln 203, 403.

Paṭivirūhati [paṭi+virūhati] to grow again Vism 419.

Paṭivirodha [paṭi+virodha] hostility, enmity, opposition Dhs 418, 1060; Pug 18; Miln 203.

Paṭivisiṭṭha [paṭi+visiṭṭha] peculiar M I.372.

Paṭivisesa [paṭi+visesa] sub-discrimination J II.9.

Paṭivissaka (adj.) [fr. paṭi+*veśman or *veśya] dwelling near, neighbouring M I.126; J I.114, 483; III.163; IV.49; V.434; DhA I.47 (°itthi), 155, 235 (°dārakā).

Paṭivutta (paṭi+**vutta**, pp. of **vac**] said against, replied Vin III.131, 274.

Paṭivekkhiya see ap°.

Paṭivedeti [paṭi+vedeti, Caus. of **vid**] to make known, declare, announce Vin I.180; S I.101, 234; Sn 415 (aor. °vedayi); DA I.227; PvA 6 (pītisomanassaṇ).

Paṭivedha [fr. paṭi+**vyadh**] cp. paṭivijjhaṭi & BSk. prativedha MVastu I.86] lit. piercing, i. e. penetration, comprehension, attainment, insight, knowledge A I.22, 44; D III.253; Ps I.105; II.50, 57, 105, 112, 148, 182; Vbh 330; Miln 18; SnA 110, 111; Sdhp 65. — **appaṭivedha** non-intelligence, ignorance Vin I.230; S II.92; III.261; V.431; A II.1; Dhs 390, 1061, 1162; Pug 21. — **duppaṭivedha** (adj.) hard to pierce or penetrate; fig. difficult to master Miln 250. — **maggaphala°** realisation of the fruit of the Path DhA I.110.

Paṭivera [paṭi+vera] revenge DhA I.50.

Paṭivellati [paṭi+vellati] to embrace, cling to J V.449.

Paṭivyāharati [paṭi+vyāharati] to desist from, aor. **paccavyāhāsi** D II.232.

Paṭivyūhati (pati°) [paṭi+vyūhati] to heap up against (?) SnA 554.

Paṭisaṇyamati [paṭi+saṇyamati] to restrain, to exercise self-control J IV.396.

Paṭisaṇyujati [paṭi+saṇ+**yuj**] to connect with, fig. to start, begin (vādaṇ a discussion or argument) S I.221 (bālena paṭisaṇyuje=paṭipphareyya C.; "engage himself to bandy with a fool" *K.S.* 284); Sn 843 (vādaṇ p.=paṭipphareyya kalahaṇ kareyya Nd[1] 196). — pp. **paṭisaṇyutta** (q. v.).

Paṭisaṇyutta [pp. of paṭisaṇyujati] connected with, coupled, belonging to Vin IV.6; S I.210 (nibbāna °dhammikathā); Th 1, 598; It 73; VvA 6, 87; PvA 12.

Paṭisaṇvidita [pp. of paṭi+saṇ+**vid** same (prati) at MVastu III.256] apperceived, known, recognised, in phrase "pubbe appaṭisaṇvidita pañho" S II.54.

Paṭisaṇvedin (adj.) [fr. paṭisaṇvedeti; BSk. pratisaṇvedin Divy 567] experiencing, feeling, enjoying or suffering M I.56; S I.196; II.122; IV.41; V.310 sq.; A I.164 (sukhadukkha°); IV.303 (id.); V.35 (id.); It 99; Ps I.95, 114 (evaṇsukhadukkha°), 184, 186 sq.; Pug 57, 58.

Paṭisaṇvedeti [pati+saṇ+vedeti, Caus. of **vid**] to feel, experience, undergo, perceive D I.43, 45; A I.157 (domanassaṇ); IV.406 (id.); Pug 59; PvA 192 (mahādukkhaṇ). There is also a by-form, viz. **paṭisaṇvediyati** S II.18, 75, 256 (attabhāva-paṭilābhaṇ); It 38 (sukkha-dukkhaṇ; v. l. °vedeti).

Paṭisaṇharaṇa (nt.) [fr. paṭisaṇharati] removing Nett 27, 41.

Paṭisaṇharati [paṭi+saṇ+**hṛ**, cp. BSk. pratisaṇharati MVastu I.82] to draw back, withdraw, remove, take away, give up Vin II.185 (sakavaṇṇaṇ); D I.96; S V.156; PvA 92 (devarūpaṇ).

Paṭisakkati [paṭi+sakkati[2]] to run back Vin II.195; A IV.190.

Paṭisaṅkhayanto is ppr. of paṭi+saṇ+**kṣi**, to be pacified Th 1, 371.

Paṭisaṅkharoti [paṭi+saṇ+**kṛ**] to restore, repair, mend Vin II.160; A II.249; J III.159 (nagaraṇ). Caus. II. **paṭisaṅkhārāpeti** to cause to repair or build up again M III.7; J VI.390 (gehāni).

Paṭisaṅkhā (f.) [paṭi+saṅkhā of **khyā**] reflection, judgment, consideration Vin I.213; S IV.104 (°yoniso); Ps I.33, 45, 57, 60, 64; Pug 25, 57; Dhs 1349. **appaṭisaṅkhā** (see also °saṅkhāti) want of judgment, inconsideration Ps I.33, 45; Dhs 1346=Pug 21. — *Note.* In comb[n] **paṭisaṅkhā yoniso** "carefully, with proper care or intention" p. is to be taken as ger. of paṭisaṅkhāti (q. v.). This connection is frequent, e. g. S IV.104; A II.40; Nd[1] 496; Nd[2] 540.

Paṭisaṅkhāti [paṭi+saṇ+**khyā**] to be careful, to think over, reflect, discriminate, consider; only in ger. **paṭisaṅkhā** (as adv.) carefully, intently, with discrimination Vin I.213; M I.273; III.2; J I.304; Nd[2] 540; Pug 25; cp. paṭisaṅkhā (+yoniso); also ger. **paṭisaṅkhāya** Sdhp 394. — Opp. **appaṭisaṅkhā** inconsiderately, in phrase sahasā app° rashly & without a thought M I.94; S II.110, 219. — Cp. **paṭisaṅcikkhati**.

Paṭisaṅkhāna (nt.) [fr. paṭisaṅkhāti] carefulness, mindfulness, consideration J 1.502; VvA 327; DhsA 402 (°paññā); Sdhp 397. -°**bala** power of computation A 1.52, 94; II.142; D III.213, 244; Ps II.169, 176; Dhs 1354 (cp. *Dhs trsl*[n] 354); Nett 15, 16, 38.

Paṭisaṅkhārika & °**ya** (adj.) [fr. paṭisaṅkharoti] serving for repair Vin III.43 (dārūni); PvA 141 (id.; °ya).

Paṭisañcikkhati [paṭi+saṃ+cikkhati of **khyā**; cp. paṭisaṅkhati & BSk. pratisañcikṣati MVastu II.314] to think over, to discriminate, consider, reflect Vin I.5; D I.63; M I.267, 469; III.33; S I.137; A I.205; Pug 25; Vism 283.

Paṭisañjīvita [pp. of paṭi+saṃ+**jīv**] revived, resurrected M I.333.

Paṭisatena (adv.) [paṭi+instr. of sataṃ] by the hundred, i. e. in front of a hundred (people) Vin I.269.

Paṭisattu [paṭi+sattu] an enemy (in retaliation) J II.406; Nd[1] 172, 173; Miln 293.

Paṭisanthata [pp. of paṭisantharati] kindly received (covered, concealed? C.) J VI.23 (=paṭicchāditaṃ guttaṃ paripuṇṇaṃ vā C.).

Paṭisantharati [paṭi+saṃ+tharati of **stṛ**] to receive kindly, to welcome, Miln 409; DhsA 397. ger. °santhāya J VI.351. — pp. **paṭisanthata** (q. v.).

Paṭisanthāra [fr. paṭi+saṃ+**stṛ**] lit. spreading before, i. e. friendly welcome, kind reception, honour, goodwill, favour, friendship D III.213, 244; A I.93; III.303 sq.; IV.28, 120; V.166, 168 (°aka adj. one who welcomes); J II.57; Dh 376 (expl[d] as āmisa° and dhamma° at DhA IV.111, see also DhsA 397 sq. & *Dhs trsl.* 350); Dhs 1344; Vbh 360; Miln 409. paṭisanthāraṃ karoti to make friends, to receive friendly PvA 12, 44, 141, 187.

Paṭisandahati [paṭi+sandahati] to undergo reunion (see next) Miln 32.

Paṭisandhi [fr. paṭi+saṃ+**dhā**] reunion (of vital principle with a body), reincarnation, metempsychosis Ps I.11 sq., 52, 59 sq.; II.72 sq.; Nett 79, 80; Miln 140; DhA II.85; VvA 53; PvA 8, 79, 136, 168. A detailed discussion of p. is to be found at VbhA 155-160. — **appaṭisandhika** see sep.

Paṭisama (adj.) [paṭi+sama] equal, forming, a counterpart Miln 205 (rāja°); neg. **appaṭisama** not having one's equal, incomparable J I.94; Miln 331.

Paṭisambhidā (f.) [pati+saṃ+**bhid**; the BSk. pratisaṃvid is a new formation resting on confusion between **bhid** & **vid**, favoured by use & meaning of latter root in P. paṭisaṃvidita. In BSk. we find pratisaṃvid in same application as in P., viz. as fourfold artha° dharma° nirukti° pratibhāna° (?) MVastu III.321] lit. "resolving continuous breaking up," i. e. analysis, analytic insight, discriminating knowledge. See full discussion & expl[n] of term at Kvu trsl[n] 377-382. Always referred to as "the four branches of logical analysis" (catasso or catupaṭisambhidā), viz. **attha**° analysis of meanings "in extension"; **dhamma**° of reasons, conditions, or causal relations; **nirutti**° of [meanings "in intension" as given in] definitions paṭibhāna° or intellect to which things knowable by the foregoing processes are presented (after Kvu trsl[n]). In detail at A II.160; III.113, 120; Ps I.88, 119; II.150, 157, 185, 193; Vbh 293-305; VbhA 386 sq. (cp. Vism 440 sq.), 391 sq. — See further A I.22; IV.31; Nd[2] 386 under paṭibhānavant; Ps I.84, 132, 134; II.32, 56, 116, 189; Miln 22 (attha-dh°-nirutti-paṭibhāna-pāramippatta), 359; VvA 2; DhA IV.70 (**catūsu p.-° āsu cheka**). **p°-patta** one who has attained mastership in analysis A I.24; III.120; Ps II.202. — Often included in the attainment of Arahantship, in formula "**saha paṭisambhidāhi arahattaṃ pāpunāti**," viz. Miln 18; DhA II.58, 78, 93.

Paṭisammajjati [paṭi+sammajjati] to sweep over again Miln 15.

Paṭisammodeti [paṭi+saṃ+Caus. of **mud**] to greet friendly in return J VI.224 (=sammodanīya-kathāya paṭikatheti C.).

Paṭisaraṇa (nt.) [paṭi+saraṇa[1]] refuge in (-°), shelter, help, protection M I.295 (mano as p. of the other 5 senses); III.9; S IV.221; V.218; A I.199 (Bhagavaṃ°); II.148 (sa° able to be restored); III.186 (kamma°); IV.158, 351; V.355; J I.213; VI.398. — **appaṭisaraṇa** (adj.) without shelter, unprotected Vin II.153 (so read for appaṭiss°). — *Note.* In meaning "restoration" the derivation is prob. fr. paṭi+**sṛ** to move (Sk. saraṇa and not śaraṇa protection). Cp. paṭisāraṇiya.

Paṭisarati[1] [paṭi+**sṛ**] to run back, stay back, lag behind Sn 8 sq. (opp. atisarati; aor. paccasāri expl[d] by ohiyyi SnA 21).

Paṭisarati[2] [paṭi+**smṛ**] to think back upon, to mention DA I.267.

Paṭisallāna (& °āṇa, e. g. S V.320) (nt.) [for *paṭisallayana, fr. paṭi+saṃ+**lī**, cp. paṭilīna & paṭilīyati, also BSk. pratisaṃlayana Divy 150, 194, 494] retirement for the purpose of meditation, solitude, privacy, seclusion D III.252; M I.526; S I.77; III.15; IV.80, 144; V.12, 398, 414; A II.51, 176; III.86 sq., 116 sq., 195; IV.15, 36, 88; V.166, 168; Sn 69 (cp. Nd[2] s. v.); J II.77 (pati°); Vbh 244, 252; Miln 138, 412.

-**ārāma** fond(ness) of solitude or seclusion (also °rata) A III.261 sq.; It 39; Nd[2] 433. -**sāruppa** very suitable for seclusion Vism 90.

Paṭisalliyati (°līyati) [fr. paṭi+saṃ+**lī**, cp. paṭilīyati] to be in seclusion (for the purpose of meditation) Vin III.39 (inf. °salliyituṃ); D II.237; S V.12 (id.), 320, 325; Miln 139. — pp. **paṭisallīna** (q. v.).

Paṭisallīna [pp. of paṭisalliyati; cp. BSk. pratisaṃlīna Divy 196, 291.] secluded, retired, gone into solitude, abstracted, plunged in meditation, separated Vin I.101 (rahogata+); D I.134, 151; S I.71, 146 sq. (divāvihāragata+), 225; II.74 (rahogata+); IV.80, 90, 144; V.415; A II.20; SnA 346 (pati°); J I.349; Miln 10, 138 sq.; VvA 3; DA I.309 (pati°).

Paṭisāṭheyya (nt.) [paṭi+sāṭheyya] a deceit in return (cp. paṭikūṭa) J II.183.

Paṭisāmita [pp. of paṭisāmeti] arranged, got ready Vism 91.

Paṭisāmeti [paṭi+Caus. of **sam**, samati to make ready; cp. BSk. pratiśāmayati Divy passim] to set in order, arrange, get ready Vin II.113, 211, 216; M I.456; J III.72; Miln 15 (pattacīvaraṃ); VvA 118 (v. l. °yāpeti), 157 (v. l. °nameti).

Paṭisāyati [paṭi+sāyati] to taste, eat, partake of food Vin II.177.

Paṭisāra [paṭi+**smṛ**] see vi°.

Paṭisāraṇa (nt.) [fr. paṭi+sāveti] act of protection, expiation, atonement Miln 344 (in law); appl[d] fig. in psychology M I.295=S V.218.

Paṭisāraṇiya (adj. nt.) [a grd. formation fr. paṭi+sāreti, Caus. of **sṛ** to move] only as t.t. in comb[n] with **kamma** (official act, chapter), i. e. a formal proceeding by which a bhikkhu expiates an offence which he has committed against someone, reconciliation (cp. *Vin. Texts* II.364) Vin I.49 (one of the 5 Sangha-kammas, viz. tajjaniya° nissaya°, pabbājaniya°, p.°, ukkhepaniya°), 143 (id.), 326; II.15-20, 295; A I.99; IV.346; DhA II.75.

Paṭisārin (adj.) [fr. paṭi+**sṛ**, cp. paṭisāraniya & paṭisaraṇa Note] falling back upon, going back to, trusting in, leaning on (-°) D 1.99 (gotta°); S 1.153 (id.); II.284 (id.).

Paṭisāsana (nt.) [paṭi+sāsana] counter-message, reply DhA 1.392.

Paṭisibbita [pp. of paṭi+sibbati] sewn, embroidered VvA 167 (pati°).

Paṭisīsaka [paṭi+sīsaka] a false top-knot, "chignon" (?) J II.197 (°ṃ paṭimuñcitvā); v.49 (id.); Miln 90 (muṇḍaka°).

Paṭisutta [pp. of paṭi+**svap**] sunk into sleep Th 1, 203.

Paṭisumbhita [pp. of paṭi+**śumbh**] fallen down Pv III.1[8] (=patita PvA 174).

Paṭisūra [paṭi+sūra] a rival hero or fighter, an opponent in fight Sn 831 (=paṭipurisa paṭisattu paṭimalla Nd[1] 172); Nd[1] 173 (id.).

Paṭiseṭṭha (adj.) [paṭi+seṭṭha] having a superior; neg. app° incomparable, unsurpassed Miln 357 (appaṭibhāga+).

Paṭisedha [fr. paṭi+**sidh**[1], sedhati drive off] warding off, prohibition Miln 314 ("resubjugation"); SnA 402 (with ref. to part "na"); KhA 170 (id.); PvA 11 (°nipāta="mā"); VvA 224.

Paṭisedhaka (adj. n.) [fr. paṭisedha] warding off, one who prevents or puts a stop to S 1.221; Miln 344.

Paṭisedhati & (Caus.) °**sedheti** [paṭi+sedhati] to ward off, prohibit, prevent, refuse S IV.341; PvA 11.

Paṭisedhana (nt.) [cp. paṭisedha] warding off, refusal, prohibition, stopping S 1.221, 223; PvA 11, 25; Sdhp 397.

Paṭisedhitar [n. ag. fr. paṭisedhati] one who prohibits or refuses J II.123.=V.91.

Paṭisena [paṭi+sena, of either **sī** or **śri**, cp. usseneti] repulsion, opposition, enmity, retaliation; only in comp[n] with **kṛ** as °**senikaroti** to make opposition, to oppose, retaliate Sn 932, cp. Nd[1] 397; -°**senikattar** (n. ag.), one who repulses, fighter, retaliator, arguer Sn 832, cp. Nd[1] 173.

Paṭiseneti [paṭi+seneti, see usseneti] to repel, push away, be inimical towards, retaliate (opp. usseneti) A II.215 (paṭisseneti); Sn 390 (°seniyati).

Paṭisevati [paṭi+sevati, cp. BSk. pratisevate Divy 258 in same meaning] to follow, pursue, indulge in (acc.), practise Vin II.296 (methunaṃ dhammaṃ); M 1.10; A II.54 (methunaṃ); J 1.437; VI.73, 505; Dh 67; Nd[1] 496; Pug 62; Miln 224; DhA II.40; PvA 130; Sdhp 396. — *Note.* **paṭisevati** is spelt **pati**° at Dh 67, 68; J III.275, 278.

Paṭisevana (nt.) [fr. paṭisevati] going after, indulging in, practice M 1.10.

Paṭisevitar [n. ag. of paṭisevati] one who practises, pursues or indulges in (acc.) A III.143 sq. (bhesajjaṃ).

Patisotan (adv.) [paṭi+sotaṃ, acc. of sota] against the stream (opp. anusotaṃ) It 114; J 1.70; PvA 154. — **paṭisotagāmin** going against the stream, toiling, doing hard work S 1.136; A II.6 (opp anu°), 214 sq.

Paṭissata [paṭi+sata, pp. of **smṛ**] recollecting, thoughtful, mindful, minding Sn 283=Miln 411; Dh 144 (t); Vv 21[10]; and with spelling **pati**° at S III.143; IV.74, 322, 351; A III.24; It 10, 21, 81; Sn 283, 413.

Paṭissati (f.) [paṭi+sati of **smṛ**] mindfulness, remembrance, memory M 1.36 sq.; Dhs 23; Pug 25. **app**° lapse of memory Dhs 1349.

Paṭissatika (adj.) [fr. paṭissati] mindful, thoughtful Th 1, 42.

Paṭissava [fr. paṭi+**śru**] assent, promise, obedience J VI.220; VvA 351 (cp. paṭissaya VvA 347).

Paṭissavatā (f.) [abstr. fr. paṭissava] obedience; neg. appaṭissavatā want of deference Dhs 1325=Pug 20.

Paṭissā & **Patissā** (f.) [paṭi+**śru**, cp. paṭissuṇāti & paṭissāvin; in BSk. we find pratīśā which if legitimate would refer the word to a basis different than **śru**. The form occurs in cpd. sapratīśa respectful Divy; also MVastu I.516; II.258; besides as sapratisa MVastu III.345] deference, obedience, only in cpd. **sappaṭissa** (q. v.) obedient, deferential It 10 (sappatissa); Vv 84[41] (cp. VvA 347), & **appaṭissa** disobedient, not attached to S 1.139; II.224 sq.; A II.20; III.7, 247, 439; J II.352 (°vāsa anarchy; reading t); PvA 89.

Paṭissāvin (adj.) [fr. paṭi+**śru**] assenting, ready, obedient, willing D 1.60; S III.113 (kinkāra-paṭi°).

Paṭissuṇāti [paṭi+**śru**] to assent, promise, agree aor. **paccassosi** Vin 1.73; D 1.236; S 1.147, 155; Sn p. 50, and paṭisuṇi SnA 314; ger. °**suṇitvā** freq. in formula "sādhū ti patissuṇitvā" asserting his agreement, saying yes S 1.119; PvA 13, 54, 55; & passim; also paṭissutvā S 1.155. — f. abstr. paṭissutavatā SnA 314.

Paṭisseneti see **paṭiseneti**.

Paṭihaṇsati [for ghaṇsati ?] to beat, knock against PvA 271 (for ghaṭṭeti Pv IV.10[8]; v. l. paṭipisati).

Paṭihankhati [fut. of paṭihanti] only in one stock phrase viz. hurānañ ca vedanaṃ paṭihankhāmi navañ ca vedanaṃ na uppādessāmi "I shall destroy any old feeling and not produce any new" S IV.104=A II.40=III.388=IV.167=Nd[1] 496=Nd[2] 540[2]; Vism 32, 33.

Paṭihata [pp. of paṭihanti] stricken, smitten, corrupted Pv III.7[9]; PvA 20 (°citta), 207 (id.).— app° unobstructed DhA II.8; VvA 14.

Paṭihanana (nt.) [fr. paṭi+**han**] repulsion, warding off Vism 31.

Paṭihananaka (adj.) [fr. paṭi+**han**] one who offers resistance DhA 1.217.

Paṭihanti [paṭi+**han**] to strike against, ward off, keep away, destroy M 1.273; Miln 367; ppr. **paṭihanamāna** meeting, impinging on, striking against Vism 343. — ger. **paṭihacca** S V.69, 237, 285; fut. **paṭihankhati**; pp. **paṭihata** (q. v.). — Pass. **paṭihaññati** It 103; J 1.7; DhsA 72.

Paṭiharati [paṭi+**hṛ**] to strike in return Vin II.265; D 1.142; S IV.299. — Caus. **paṭihāreti** to repel, avoid J VI.266, 295. — Cp. pāṭihāriya etc.

Paṭu (adj.) [cp. Epic. Sk. paṭu] sharp, pungent; fig. keen, wise, clever, skilful Vism 337 (°saññākicca), 338. Cp. paddha[1] & pāṭava.

Paṭuppādana (nt.) [paṭa (?) +upp°] subtraction (opp. sankalana) DA 1.95. The word is not clear (cp. *Dial.* 1.22).

Paṭuva at D 1.54 is read as pacuṭa by Bdhgh. & trsl[a] (see *Dial.* 1.72). See under **pavuṭā**.

Paṭola [dial. ?] a kind of cucumber, Trichosanthes Dioeca Vin 1.201 (°paṇṇa).

Paṭṭa [cp. late Sk. paṭṭa, doubtful etym.] 1. slab, tablet, plate, in cpds. **ayo**° iron plate A IV.130, 131; J IV.7 (suvaṇṇa°); PvA 43 (ayomaya°); **loha**° brass plate PvA 44; **silā**° stone slab J 1.59 etc. When written on,

it is placed into a casket (mañjūsā) J II.36; IV.335. — 2. a bandage, strip (of cloth) Vv 33[41] (āyoga°) = VvA 142. — 3. fine cloth, woven silk, cotton cloth, turban (-cloth) Vin II.266 (dussa° = setavattha-paṭṭa Bdhgh, see *Vin. Texts* III.341); S II.102 (id.) J I.62 (sumana° cloth with a jasmine pattern); VI.191 (°sāṭaka), 370 (nāḷi°); KhA 51 (°bandhana); DA I.87 (āmilāka); DhA I.395 (°vattha); II.42 (rajata°). —**dupaṭṭa** "double" cloth, see under dvi B II.

Paṭṭaka (adj. n.) [fr. paṭṭa] made of or forming a strip of cloth; a bandage, strip (of cloth), girdle Vin II.136 (paṭṭikā); A I.254 (= paṭṭikā C.); J V.359 (aya° an iron girdle), VbhA 230 (paṭṭikā).

Paṭṭana (nt.) [*Sk. paṭṭana] a place, city, port J I.121; IV.16, 137, V.75; PvA 53. — °**ka** a sort of village J VI.456.

Paṭṭikā see **paṭṭaka**.

Paṭṭoli in yāna° at Vism 328 is doubtful. It might be read as yāna-kaḷopi (on account of comb[n] with kumbhimukha), or (preferably) as **putoḷi** (with v. l. BB), which is a regular variant for **mutoḷi**. The trsl[n] would be "provision bag for a carriage." See further discussed under **mutoḷi**.

Paṭṭha (adj.) [fr. pa + **sthā**, see paṭṭhahati] "standing out," setting out or forth, undertaking, able (clever?) Vin III.210 (dhammiṇ kathaṇ kātuṇ); IV.60 (cīvarakammaṇ kātuṇ), 254 (dhammiṇ kathaṇ kātuṇ) 285, 290; Nd[2] p. 46 (for Sn prose part puṭṭha; v. l. seṭṭha); Nd[2] no. 388 (in expl[n] of paṭṭhagū Sn 1095; here it clearly means "being near, attending on, a pupil or follower of"). See also paddha[1] and paddhagu.

Paṭṭhapita [pp. of paṭṭhahati; cp. BSk. prasthapita Divy 514] established, or given PvA 119 (cp. patiṭṭhāpitatta).

Paṭṭhahati [pa + **sthā** = P. tiṭṭhati, with short base *ṭṭha for *tiṭṭha in trs. meaning, see patiṭṭhahati] to put down, set down, provide; ppr. **paṭṭhayamāna** PvA 128 (varamāna + ; v. l. paṭṭhap°); aor. **paṭṭhayi** Pv II.9[34] (dānaṇ; v. l. paṭṭhapayi, expl[d] by paṭṭhapesi PvA 126). ger. **paṭṭhāya** see sep. — Caus. II. **paṭṭhapeti** to put out or up, to furnish, establish, give S II.25; Pv II.9[24] (fut. °ayissaṭi dānaṇ, v. l. paṭṭhayissati; expl[d] by pavattessati PvA 123); J I.117; PvA 54 (bhattaṇ), 126 (dānaṇ). — pp. **paṭṭhapita** (q. v.).

Paṭṭhāna (nt.) [fr. pa + **sthā**, cp. paṭṭhahati] setting forth, putting forward; only in cpd. **sati°** setting up of mindfulness (q. v. and see discussion of term at *Dial* II.324). Besides in later lit. meaning "origin," starting point, cause, in title of the 7th book of the Abhidhamma, also called Mahāpakaraṇa. See Ledi, *J.P.T.S.* 1915-16, p. 26; Mrs. Rh. D., Tika p. I, vi. — At Sdhp 321 it has the Sk. meaning of "setting out" (?).

Paṭṭhāya (indecl.) [ger. fr. paṭṭhahati] putting down, starting out from, used as prep. (with abl.) from . . . onward, beginning with, henceforth, from the time of, e. g. **ajjato p.** from to-day VvA 246; **ito p.** from here, henceforth J I.60, 63, 150; cp. J I.52 (mūlato); VI.336 (sīsato); PvA 11 (galato), 13 (gihikālato). **paṭṭhāya-yāva** (with acc.) from—up to Vism 374.

Paṭṭhika in pañca° see under **pañca**.

Paṭhati [**paṭh** to read, Sk. paṭhati] to read (of a text) VvA 72; PvA 58, 59, 70 etc.; see also **pāṭha**.

Paṭhana (nt.) [fr. paṭhati] reading (textual) Miln 344.

Paṭhama (adj.) [Ved. prathama, cp. Av. fratəma; also Ved. prataraṇ further, Gr. πρότερος superl. formation fr. prep. *pro, Sk. pra etc. see pa°] num. ord. "the first," in foll. meanings: (1) the first, foremost, former Sn 93, 436, 1031; J II.110; KhA I.192; DhA III.5, 196 (°vaya, contrasted with majjhima & pacchima); PvA 5, 13, 56. nt. acc. **paṭhamaṇ** at first, for the first time Vin I.16; D II.14; Dh 158; J I.222; II.103, 153; often as first part of cpd. °-, meaning either "first" or "recently, newly, just" Vin I.1 (°ābhisambuddha having just attained Buddhaship); D III.253 (°ābhinibbatta), Sn 420 (°uppattika "in his first youth"); J III.394 (°uggata newly sprung up). — A second compar. formation is **pathamatara**, only as adv. °ṇ **at the** (very) first, as early as possible, first of all Vin I.30; J VI.510; DhA I.138; VvA 230; PvA 93.

Paṭhavatta (nt.) [abstr. fr. paṭhavī] earthliness M I.329.

Paṭhavant (adj.-n.) [fr. paṭhavi] a wayfarer S I.37.

Paṭhavī (f.) [Ved. pṛthivī, doublets in Pāli pathavī, puthavī, puthuvī, puḷuvī, see Geiger, *P.Gr.* §§ 12[4], 17[n]. To ad., pṛthu: see puthu, **prath** to expand, thus lit. the broad one, breadth, expansion. Not (as Bdhgh at Vism 364: patthaṭattā paṭhavī, cp. *Cpd.* 155 even modern linguists!) to be derived fr. pattharati] the earth. Acc. to Nd[2] 389 syn. with jagati. It figures as the first element in enum[n] of the 4 elements (see dhātu 1), viz. p., āpo, tejo, vāyo (earth, water, fire, wind or the elements of the extension, cohesion, heat and motion: *Cpd.* 155). At D III.87 sq. ≈ Vism 418 rasa° is opposed to bhūmi-pappaṭaka. Otherwise it is very frequent in representing the earth as solid, firm, spacious ground. See D II.14, 16; M I.327 sq.; S I.113 (p. udrīyati), 119 (id.), 186; II.133, 169 sq.; V.45, 78, 246, 456 sq.; A II.50; IV.89, 374, V.263 sq.; Sn 307, 1097; It 21; Dh 41, 44, 178 (pathavyā); Pv II.6[8]; Miln 418; PvA 57, 75, 174. —mahā° M I.127; S II.179, 263; III.150; J I.25, 74; III.42; Miln 187; aya° iron soil (of Avīci) DhA I.148. In comp[n] both paṭhavī° & pathavi°.

-oja (paṭhavoja) sap or essence of the earth DhA II.154. **-kampa** shaking the earth, an earthquake DA I.130. **-kampana** = kampa J I.47. **-kasiṇa** the earth artifice (see *Dhs trsl* 43) D III.280. **-dhātu** the earth element (see above) D I.215; II.294; III.228, 247; M I.185; 421; S II.170; Dhs 588, 648, 962 (cp. *Dhs. trsl*[n] 241); Nett 73, 74; VbhA 55; **-maṇḍala** the circle of the E. D I.134; S I.101; A IV.90. **-rasa** taste of earth S I.134; SnA 5. **-lekha** writing on (or in) earth A I.283; Pug 32. **-saññā** earth consciousness M. II.105; A IV.312; V.7 sq., 318 sq. 353 sq. **-sama** like the earth M I.127, 423; Dh 95.

Paḍayhati v. l. at PvA 60 for T. **pariḍayhati**.

Paṇa [in this meaning unknown in Sk; only in one faulty var. lect. as "house"; see BR s. v. paṇa. Usual meaning "wager"] a shop J IV.488 [v. l. pana].

Paṇaka see **paṇṇaka**. —**paṇaka** (comb) see phaṇaka.

Paṇati [cp. Sk. panati] to sell, barter, bargain, risk, bet J V.24 (= voharati attānaṇ vikkiṇati C.). — See also paṇitaka & paṇiya.

Paṇamati [pa + **nam**] to bend, to be bent or inclined Ps I.165, 167; — pp. **paṇata** ibid. — Caus. **panāmeti** (q. v.).

Paṇaya [classical Sk. praṇaya, fr pra + **nī**] affection J VI.102.

Paṇava [cp. Ep. Sk. paṇava, dial; accord. to BR a corruption of praṇava] a small drum or cymbal D I.79; S II.128; IV.344; A II.117, 241; J III.59 (of an executioner; PvA 4 in id. p. has paṭaha); Th 1, 467; Bu I.32; Vv 81[10]; Dhs 621 (°sadda); DhA I.18.

Paṇāma [fr. pa + **nam**, see paṇamati] bending, salutation, obeisance (cp. paṇāmeti 1) VvA 321 (°ṇ karoti = añjaliṇ karoti). — As **paṇāmana** nt. at J IV.307.

Paṇāmita [pp. of paṇāmeti] 1. (=paṇāmetī 1) raised, bent or stretched out Sn 352 (añjali sup°). — 2. (=paṇāmeti 3) dismissed, given leave Vin 1.54; M 1.457 (bhikkhusangho); Miln 209 (id.), 187.

Paṇāmeti [Caus. of paṇamati] 1. to bend forth or over, stretch out, raise, in phrase **añjaliṁ p.** to raise the hands in respectful salutation Vin II.188; D 1.118; Sn p. 79. — 2. to bend to or over, to shut, in kavāṭaṁ p. to shut the door Vin 1.87; II.114, 207; pattaṁ Vin II.216. — 3. to make go away, to turn someone away, give leave, dismiss Vin 1.54; II.303; S 1.7; Th 1, 511, 557; J V.314; Miln 187 (parisaṁ); Pass. **paṇāmīyati** (ibid.) — pp. **paṇāmita** (q. v.).

Paṇitaka (adj. nt.) [fr. paṇita — pp. of paṇati] staked, wagered, bet, wager, stake at play J VI.192 (so read for paṇīta°).

Paṇidahati [pa+ni+**dhā**] to put forth, put down to, apply, direct, intend; aspire to, long for, pray for S V.156 (atthāya cittaṁ paṇidahiṁ). ger. **paṇidhāya** S 1.42=Sn 660 (vācaṁ manañ ca pāpakaṁ); S 1.170 (ujuṁ kāyaṁ); A III.249 (deva-nikāyaṁ p.); IV.461 sq. (id.); Vbh 244 (ujuṁ kāyaṁ p.)=DA 1.210. Also lit. (as prep. with acc.) "in the direction of, towards" M 1.74 (angārā-kāsuṁ). — pp. **paṇihita** (q. v.).

Paṇidhāna (nt.) [fr. paṇidahati; cp. philosophical literature & BSk. praṇidhāna] aspiration, longing, prayer VvA 270; Sdhp 344.

Paṇidhi (f.) [fr. paṇidahati; cp. BSk. praṇidhi Divy 102, 134, in same meaning. The usual Sk. meaning is "spy"] aspiration, request, prayer, resolve D III.29, 276; S II.99, 154; III.256 (ceto°); IV.303; A II.32; IV.239 sq. (ceto°); V.212 sq.; Sn 801; Vv 47[12]; Nd[1] 109; Dhs 1059, 1126; SnA 132 (=paṇidhāna); DhA II.172; DhsA 222 (rāga-dosa-moha°).

-kamma (in deva cult) payment of a vow D 1.12, cp. DA 1.97 (which Kern, however, *Toev.* s. v., interprets as "application of an enema," comparing Sk. pranidheya to be injected as a clyster).

Paṇipatati [pa+ni+**pat**] to fall down before Th 1, 375.

Paṇipāta [fr. pa+ni+**pat**] prostration, adoration Dāvs V.53.

Paṇipātika (adj.) [fr. paṇipāta] consisting of a football, humbling or humble, devotional SnA 157.

Paṇiya (adj.) [ger. formation fr. **paṇ**, see paṇati & cp. BSk. paṇya in tara-paṇya fare AvŚ 1.148] to be sold or bought, vendible, nt. article of trade, ware A II.199; Vv 84[7] (=bhaṇḍa VvA 337); J IV.363 (=bhaṇḍa C. 366).

Paṇihita [pp. of paṇidahati] applied, directed, intent, bent on, well directed, controlled S IV.309 (dup°); A 1.8; V.87; Dh 43; (sammā °ṇ cittaṁ); Sn 154 (su° mano=suṭṭhu ṭhapito acalo SnA 200); Ps II.41 (vimokkha); Miln 204, 333; 413. —**appaṇihita** in connection with samādhi & vimokkha seems to mean "free from all longings," see Vin III.93=IV.25; S IV.295, 309, 360; Ps II.43 sq., 100; Miln 337.

Paṇāma [fr. pa+**nam**, see paṇamati] bowing, bow, obeisance Th 2, 407 (°ṇ karoti).

Paṇīta (adj.) [pp. of pa+neti in same application BSk.; cp. Divy 385] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see paṇeti daṇḍaṁ) Pv IV.1[66] (°daṇḍa receiving punishment=ṭhapita-sarīra-daṇḍa PvA 242). — 2. (appl[d]) brought out or forth, (made) high, raised, exalted, lofty, excellent; with ref. to food (very often used in this sense) "heaped up, plentiful, abundant." Synonymous with uttama (DA 1.109, 171), uḷāra (PvA 25, 228), atula (PvA 110); opp. hīna (D III.215; A III.349; V.140; Vism 11), lūkha (S II.153; VvA 64). — D 1.12 (dhammā gambhīrā . . . paṇītā . . .), 109 (khādaniya); II.127 (id.) III.215 (with hīna & majjhima-dhātu); S 1.136 (dhammo gambhīro etc.); II.153 (dhātu), 154 (paṇidhi); III.47; IV.360; V.66 (dhammā), 226 (etaṁ padaṁ), 266 (sattā); A 1.284; II.171, 190; IV.10, 332, 423; V.8, 36 and passim; Sn 240, 389; It 44; Pv 1.5[3]; IV.1[27]; Pug 28 (°ādhimutta having high aspirations), 30, 60; Dhs 269, 1027, 1411; PvA 12, 35 (āhāra), 42 (id.); DhA II.154 (bhojana). Compar. paṇītatara, often comb[d] with abhikkantatara, e. g. D 1.62, 74, 216; S 1.80; A 1.119, 171; V.37, 140, 203 sq.

Paṇītaka [perhaps=Sk. paṇita, or **paṇ** (see paṇa), as P. formation it may be taken as pa+nīta+ka, viz. that which has been produced] a gambler's stake J VI.192. See **paṇitaka**.

Paṇudati, Paṇunna see **panudati** etc.

Paṇeti [pa+**nī**] to lead on to, bring out, adduce, apply, fig. decree (a fine or punishment), only used in phrase daṇḍaṁ paṇeti to give a punishment D II.339=Miln 110; M II.88; Dh 310; J II.207; III.441; IV.192; Miln 29; DhA III.482. — pp. **paṇīta** (q. v.).

Paṇḍa see bhaṇḍati.

Paṇḍaka [cp late (dial.) Sk. paṇḍa & paṇḍaka; for etym. see Walde, *Lat. Wtb.* under pello] a eunuch, weakling Vin 1.86, 135, 168, 320; IV.20, 269; A III.128; V.71; Sdhp 79. — With ref. to the female sex as paṇḍikā at Vin II.271 (itthi°).

Paṇḍara (adj) [Ved. pāṇḍara; cp. paṇḍu, q. v. for etym.] white, pale, yellowish J II.365; V. 340; Nd[1] 3; Dhs 6=Vbh 88 (*Dhs trsl.* "that which is clear"? in def. of citta & mano) Dhs 17, 293, 597; Miln 226; DhA IV.8; VvA 40; PvA 56 (=seta); Sdhp 430.

Paṇḍicca (nt.) [fr. paṇḍita] erudition, cleverness, skill, wisdom J 1.383; Ps II.185; Pug 25; Dhs 16 (=paṇḍitassa bhāvo DhsA 147), 292, 555. As **pandicciya** J VI.4.

Paṇḍita (adj.) [cp. Ved. paṇḍita] wise, clever, skilled, circumspect, intelligent Vin II.190 (+buddhimanto); D 1.12 (°vedaniya comprehensible only by the wise), 120 (opp. duppaññā); III.192; M 1.423; III.61, 105, 178; S IV.375 (+viyatta medhāvin); V.151 (+vyatta kusala); A 1.59, 68, 84, 101 sq., 162 (paṇḍitā nibbānaṁ adhigacchanti); II.3 sq., 118, 178, 228; III.48=It 16; Sn 115, 254, 335, 523, 721, 820, 1007, 1125 (Ep. of Jatukaṇṇī); It 86; Dh 22, 28, 63 (°mānin), 79, 88, 157, 186, 238, 289; J III.52 (sasa°); Nd[1] 124; Pv IV.3[32] (opp. bāla; —sappaññā PvA 254); Dhs 1302; Miln 3, 22; DA 1.117; DhA IV.111; VvA 257; PvA 39, 41, 60 (=paññā), 93, 99.

Paṇḍitaka (adj.) [paṇḍita+ka] a pedant D 1.107.

Paṇḍu (adj.) [cp. Ved. pāṇḍu, palita, pāṭala (pale-red); Gr. πελιτνός, πελλός, πώλιος (grey); Lat. palleo (to be pale), pullus (grey); Lith. patvas (pale-yellow), pilkas (grey); Ohg. falo (pale, yellowish, withered); E. pale] pale-red or yellow, reddish, light yellow, grey; only at Th 2, 79 (kisā paṇḍu vivaṇṇā), where paṇḍu represents the usual up-paṇḍ'-uppaṇḍuka-jātā: 'thin, pale and colourless" see ThA 80). Otherwise only in cpds., e. g.

-kambala a light red blanket, orange-coloured cloth S 1.64 (=ratta-kambala C.); A 1.181; Sn 689 (=ratta° SnA 487); also a kind of ornamental stone, Sakka's throne (p.-k.-silā) is made of it J 1.330; II.93; II.53, (°silāsana); V.92 (id.); Pv II.9[60] (°silā=p.-k-nāmaka sīlāsana PvA 138); VvA 110 (id.); KhA 122 (°varā-sana); DhA 1.17 (°silāsana). **-palāsa** a withered leaf Vin 1.96=III.47; IV.217; Dh 235; VbhA 244; KhA 62; on °palāsika (DA 1.270) see *J.P.T.S.* 1893, 37. **-mattikā**

yellow loam, clay soil KhA 59. **-roga** jaundice Vin I.206 (°ābādha) 276 (id.); J I.431; II.102; DhA I.25. **-rogin** suffering from jaundice J II.285; III.401. **-viṇā** yellow flute (of Pañcasikha): see **beluva**. **-sīha** yellow lion, one of the 4 kinds SnA 125 (cp. Manor.-pūr. on A II.33). **-sutta** orange-coloured string D I.76.

Paṇḍuka (-roga) perhaps to be read with v. l. at M II.121 for **bandhuka°**.

Paṇṇa (nt.) [Ved. parṇa, cp. Ags. fearn, E. fern] 1. a leaf (esp. betel leaf) Vin I.201 (5 kinds of leaves recommended for medicinal purposes, viz. **nimba°** Azadirachta Indica, **kuṭaja°** Wrightia antidysenterica, **paṭola°** Trichosanthes dioeca, **sulasi°** or tulasi° basil, **kappāsika°** cotton, see *Vin. Texts* II.46) A I.183 (tiṇa+) Sn 811 (p. vuccati paduma-pattaṇ Nd[1] 135); J I.167; II.105 (nimba)°; KhA 46 (khitta-p.-kosa-saṇṭhāna); PvA 115 (=patta) tālapaṇṇa a fan of palm leaves Vv 33[43] (=tālapattehi kata-maṇḍala-vījanī VvA 147); haritapaṇṇa greens, vegetable SnA 283; sūpeyyapaṇṇa curry leaf J I.98. — 2. a leaf for writing upon, written leaf, letter; donation, bequest (see below paṇṇākāra) J I.409 (cp. paṭipaṇṇa); II.104; IV.151 (ucchangato p. °ṇ nīharati); DhA I.180; PvA 20 (likhā° written message). paṇṇaṇ āropeti to send a letter J I.227; pahiṇati id. J IV.145; V.458; peseti id. J I.178; IV.169. paṇṇaṇ likhati to write a letter J II. 174; VI.369 (paṇṇe wrote on a leaf), 385 iṇa° a promissory note J I.230; IV.256. — p. as ticket or label at DhsA 110. — 3. a feather, wing see **su°**.

-ākāra "state or condition of writing" (see ākāra 1), i. e. object of writing; that which is connected or sent with a letter, a special message, donation, present, gift J I.377; II.166; III.10; IV.316, 368; VI. 68, 390; SnA 78; DhA .184 326, 392, 339: II.80; III.292 (dasavidha dibba°, viz. āyu etc.; see ṭhāna); IV.11. **-kuṭi** a hut of leaves D III.94; S I.226; J II.44; Pv III.2[20]; DA I.318. **-chatta** a fan of leaves J II.277. **-chattaka** a leaf-awning S I.90, 92. **-dhāra** a holder made of leaves J V.205, **-pacchi** leaf-basket, a b. for greens J VI.369. **-puṭa** a palm-leaf basket PvA 168. **-saññā** a mark of leaves (tied up to mark the boundary of a field) J I.153. **-santhāra** a spreading leaf, leaf cover, adj. spread with leaves A I.136; J VI.24. **-sālā** a hut of leaves, a hermitage J I.6, 7, 138; II.101 sq.; VI.30, 318 (nala-bhittikaṇ °ṇ katvā); VI.24. **-susa** (& **sosa**) drying the leaves (said of the wind) KhA 15.

Paṇṇaka [paṇṇa+ka] 1. green leaves (collectively), vegetable, greens J VI.24 (kāra° vegetable as homage or oblation); Pv III.3[3] (panko paṇṇako ca, expl[d] as "kaddamo vā udakacchikkhalo vā" PvA 189, but evidently misunderstood for "withered leaves"); PvA 256 (tiṇa-kaṭṭha-paṇṇaka-sala, is reading correct?). — 2. N. of a water plant, most likely a kind of fern (see Kern, *Toev.* p. 16 s. v.). Often comb[d] with sevāla (Blyxa Octandra), e. g. at J II.324; V.37. — The spelling is also **paṇaka**, even more frequent than paṇṇaka and also comb[d] with sevāla, e. g. Vin III.177 (in comb[n] saṇkha **-sevāla°**, where Bdhgh explains "saṇkho ti dīghamūlako paṇṇasevālo vuccati, sevālo ti nīlasevālo, avaseso udaka-pappaṭaka-nīla-bījak' ādi sabbo 'ti paṇako ti saṇkhaṇ gacchati"); S V.122; A III.187, 232, 235; J IV.71 (sevāla°); Miln 35 (saṇkha-sevāla-p. which the Manor-pūr expl[ns] by udaka-pappaṭaka, and also as "nīlamaṇḍūkapiṭṭhivaṇṇena udakapiṭṭhiṇ chādetvā nibattapaṇakaṇ" see Trenckner, Miln 421 and cp. *Miln. trsl*[n] I.302), 210 (suvaṇṇa°), 401 (cakkavāko sevāla paṇaka-bhakkho); KhA 61 (sevāla°; cp. Schubring's **kalpasūtra** p. 46 sq.). — 3. (see paṇṇa 2) a written leaf, a ticket DhsA 110.

Paṇṇatti see **paññatti**.

Paṇṇattika (adj.) [fr. paṇṇatti] having a manifestation or name, in a°-bhāva state without designation, state of non-manifestation, indefinite or unknown state (with ref. to the passing nature of the phenomenal world) DhA I.89; II.163.

Paṇṇarasa & **Paṇṇavisati** see **pañca** 1. B, & C.

Paṇṇāsa see **pañca** 2. A.

Paṇṇi (f.) [=paṇṇa] a leaf Vin I.202 (taka°).

Paṇṇika [paṇṇa+ika] one who deals with greens, a florist or greengrocer J I.411; II.180; III.21 (°dhītā); Miln 331.

Paṇṇikā (f.) [to paṇṇaka; cp. Sk. parṇikā; meaning uncertain, cp. Kern, *Toev.* p. 17 s. v.] greens, green leaves, vegetable Vin II.267 (na harītaka °ṇ pakiṇitabbaṇ, trsl. at *Vin. Texts* III.343 by "carry on the business of florist and seedsman," thus taken as paṇṇika, cp. also *Vin. Texts* III.112); J I.445 (paṇṇikāya saññaṇ adāsi is faulty; reading should be saṇṇikāya "with the goad," of saṇ(ṇ)ikā =Sk. sṛṇi elephant-driver's hook).

Paṇhi (m. & f.) [Ved. pārṣṇi, Av. paṣnā, Lat. perna, Gr. πτέρνα, Goth. fairzna, Ohg. fersana = Ger. ferse] the heel Vin II.280 (°samphassa); J II.240; V.145; Sdhp 147, 153. See next.

Paṇhikā (f.) [fr. paṇhi] the heel J I.491; KhA 49 (°aṭṭhi); Vism 253 (id.); PvA 185.

Paṇhin (adj.) [fr. paṇhi] having heels D II.17 (āyata° having projecting heels, the 3[rd] of the 32 characteristics of a Mahāpurisa).

Patati [Ved. patati, Idg. *pet "to fly" as well as "to fall." Cp. Av. pataiti fly, hurry; Gr. πέτομαι fly, ὠκυπέτης quick, πίπτω fall; Lat. praepes quick, peto to go for, impetus, attack etc.] to fall, jump, fall down on (loc., acc. & instr.), to alight J I.278 (dīpake); Sn 248 (nirayaṇ); Pv IV.10[8] (1st pl. patāmase); Miln 187; PvA 45, ppr. **patanto** J I.263 (asaniyā); III.188 (nāvāya); fut. **patissati** J III.277; aor. **pati** Sn 1027 (sirasā); J III.55; Pv I.7[8]; ger. **patitvā** J I.291; III.26; PvA 16; DhA III.196 (vv. ll. papāta & papatā the latter aor. of papatati, q. v.); ger. **patitvā** J I.291; III.26; PvA 16. — pp. **patita** (q. v.). — Caus. **pāteti** (q. v.). Pass. (Caus.) **patīyati** is brought to fall also intrs. rush away J IV.415 (=palāyati C.); Miln 187.

Patatthi at J VI.276 is misprint for **pathaddhi** (q. v.).

Patana (nt. adj.) [fr. patati] falling, falling out, ruin, destruction J I.293 (akkhīni); II.154; III.188 (geha°); VI.85 (usu° range of his arrow).

Patanaka (adj.) [fr. patana] on the point of falling, going to fall, falling J VI.358.

Patanu (adj.) [pa+tanu] very thin J VI.578 (°kesa); Dhs 362 (°bhāva) =DhsA 238; Kvu 299 (id.).

Patara [Vedic pradara, pa+**dṛ**, with t. for d.; see Trenckner, *Notes* 62[16]; Geiger, *P.Gr.* § 39, 4] a split, a slit J IV.32.

Patarati [pa+tarati] 1. to go through or forth, to run out, to cross over D I.248; J III.91 (aor. patari). — 2. to overflow, boil over (of water) Miln 260. — Caus. **patāreti** (q. v.).

Patākā (f.) [cp. later Sk. patākā] a flag, banner (cp. dhaja) J I.52; VvA 31, 173.

Patāpa [fr. pa+**tap**] splendour, majesty Vv 40[8] (=tejas, ānubhāvo VvA 180).

Patāpavant (adj.) [fr. patāpa] splendid, majestic Sn 550 (=jutimantatāya p. SnA 453); Th 1, 820.

Patāpeti [pa+tāpeti, Caus. of **tap**] scorch, burn fiercely Vv 79[6] (=ativiya dīpeti VvA 307). Sdhp 573.

Patāyati [in form = pa + tāyati, diff. in meaning; not sufficiently expl^d, see Kern, *Toev.* p. 29 s. v. It is probably a distorted *sphāṭayati: see under pharati, phalaka and phāteti] to be spread out, intrs. to spread (?) A IV.97 (kodho p., as if fr. **pat**); J III.283 (C. nikkhamati, as if fr. **tṛ**, Kern. trsl^s " to be for sale ").

Patāreti [Caus. of patarati] to make go forth, to bring over or through M I.225; A III.432 (v. l. M. pakaroti). — aor. **patārayi** in meaning " strive " at J III.210 (= patarati vāyamati C. but Rhys Davids, " to get away from "); as " assert " at J V.117.

Pati[1] [Ved. pati, Av. paitis lord, husband; Gr. πόσις husband, Lat. potis, potens, possum, hos-pes; Goth. brūþ-faþs bridegroom, hunda faþs centurion, Lith. pāts husband] lord, master, owner, leader. — 1. in general D III.93 (khettānaṃ p. gloss adhipati). Mostly -°; see under gavam°, gaha°, dāna°, yūtha°, senā°. — 2. husband S I.210; Sn 314; J III.138; PvA 161. See also sapatika (with her husband), patibbatā & patika.

-kula her husband's clan ThA 283; VvA 206; **-devatā** a devoted wife J III.406; VvA 128.

Pati[2] (indecl.) [Vedic prati etc.) a doublet of paṭi; both often found side by side; pati alone always as prep. (with acc.) and as prefix with **sthā** (paṭiṭṭhāti, patiṭṭhita etc.). All cases are referred to the form with paṭi°, except in the case of patiṭṭh°. The more frequent cases are the foll.: patikāra, °kuṭati, °caya, °dissati, °nandati, °manteti, °māneti, °ruddha, °rūpa, °līna, °sallāna, etc. °sibbati, °sevati, °ssata, °ssaya, °ssava.

Patika (adj.) [only f. patikā and only as -°] having a husband in mata° " with husband dead," a widow Th 2, 221 (= vidhuva ThA 179); J V.103 (ap° without husband, v. l. for appatita, C. expl^s by assāmika). pavuttha° (a woman) whose husband lives abroad Vin II.268; III.83; Miln 205 (pavuttha°). See also pañcapatika & sapatika.

Patika at Vism 28 is to be read pātika (vessel, bowl, dish).

Patiṭṭhahati (& **Patiṭṭhāti**) [paṭi + **sthā**] to stand fast or firmly, to find a support in (loc.), to be established (intrs.), to fix oneself, to be set up, to stay; aor. patiṭṭhahi DhA III.175 (sotāpattiphale), PvA 42 (id.), 66 (id.); VvA 69 (sakadāgāmiphale); and **patiṭṭhāsi** Miln 16. — fut. °ṭṭhahissati J V.458 (°hessati); DhA III.171. — ger. **patiṭṭhāya** Sn 506; J II.2 (rajje); III.52; V.458 (rajje); Miln 33; PvA 142. — pp. **patiṭṭhita** (q. v.). — Caus. **patiṭṭhāpeti** (q. v.).

Patiṭṭhā (f.) [fr. pati + **sthā**. Cp. Ved. pratiṣṭhā support, foundation] support, resting place, stay, ground, help, also (spiritual) helper, support for salvation S I.1 (ap°); II.65; III.53; Sn 173; Dh 332; J I.149; IV.20; Miln 302; DhsA 261; VvA 138; PvA 53, 60 (= dīpa), 87 (= dīpa), 141 (su°), 174 (su° = dīpa).

Patiṭṭhāna (nt.) [fr. paṭi + **sthā** cp. late Sk. pratiṣṭhāna] fixing, setting up, support, help, ground (for salvation) Sn 1011; PvA 123.

Patiṭṭhāpita [pp. of patiṭṭhāpeti] put down, set down, established PvA 139.

Patiṭṭhāpitar [n. ag. of patiṭṭhāpeti] one who establishes A V.66.

Patiṭṭhāpeti [Caus. of patiṭṭhahati, cp. BSk.* pratiṣṭhāpayati Jtm 224] to establish, set up, fix, put into, instal D I.206; S I.90; J I.152; 168, 349 (sotāpatti-phale); PvA 22 (id.), 38 (id.) 50 (saraṇesu ca sīlesu ca), 223 (id.), 76 (ceṭiyaṃ), 78 (upāsakabhāve), 131, 132 (hatthe). — aor. **patiṭṭhāpesi** J I.138. — pp. **patiṭṭhāpita** (q. v.).

Patiṭṭhāha [fr. patiṭṭhahati] having one's footing in, hold on, tenacity Dhs 381 = Nd[2] 271[III] = DhsA 253. The v. l. at Nd[2] is paṭiggāha which is also read by Dhs.

Patiṭṭhita [pp. of patiṭṭhahati] established in (loc.), settled, fixed, arrayed, stayed, standing, supported, founded in D III.101 (supatiṭṭhita-citta); M I.448; S I.40, 45, 185 (dhammesu); It 77; Sn 409, 453; J I.51 (kucchimhi), 262 (rajje); Pv I.4[4]; II.9[69] (dussīlesu); Miln 282; VvA 110 (°gabbhā), 259 (°saddha); PvA 34 (jāta+). — nt. °ṃ arrangement, settling, in **pañca°** the fivefold array, a form of respectful greeting, see under pañca.

Patiṭṭhīyati [only apparently (Pass.) to patiṭṭhahati, of **sthā**, but in reality = Sk. prati-sthyāyate, of **sthyā**, see thīna. Ought to be paṭitthīyati; but was by popular analogy with patiṭṭhāya changed to patiṭṭhīyati] to be obdurate, to offer resistance A I.124; II.203; III.181 sq.; J IV.22 (aor. °ṭṭhīya); Pug 36; KhA 226.

Patita [pp. of patati] fallen Dh 68, 320; J II.167; Miln 187; PvA 31 (read pātita), 56.

Patitaka (adj.) [fr. last] thrown or fallen into (loc.), dropped Vism 62.

Patitiṭṭhati [paṭi + titthati] to stand up again Th 1, 173.

Patittha [pa + tittha] a bank of a river or lake, su° (adj.) with beautiful banks S I.90; Pv II.1[20] (= sundara-tittha PvA 77).

Patibbatā (f.) [pati + vatā] a devoted wife (cp. patidevatā) J II.121; VI.533; VvA 56, 110.

Patissata see paṭi°.

Patīta [pp. of pacceti] pleased, delighted Dh 68; Sn 379, 679; Vv 84[10] (= pahaṭṭha VvA 337). — neg. **appatīta** displeased M I.27; J V.103 (v. l. appatika, C. expl^s by assāmika, i. e. without husband).

Patīyati see **patati**.

Pateyya in phrase **alam-pateyya** at D III.71 (kumārikā alam-pateyyā), 75 (id.) means " surely fit to have husbands, ripe for marriage " (?)

Patoda [fr. pa + **tud** cp. Ved. pratoda] a goad, driving stick, prick, spur M I.124; III.97; S IV.176; A II.114; III.28; IV.91; V.324; Th 1, 210; J I.57, 192; Dhs 16, 20, 292; Pug 25; SnA 147; ThA 174; Sdhp 367.

-laṭṭhi a driver's stick, goad-stick [cp. BSk. pratodayaṣṭi Divy 7, 76, 463, 465] D I.105, 126; J VI.249; Miln 27; DhA I.302; II.38; IV.216; VvA 64. As °yaṭṭhi at Dpvs XI.30

Patodaka (adj. n.) [fr. pa + **tud**] lit. pushing, spurring; only in phrase **anguli°** nudging with one's fingers Vin III.84 = IV.110 (here to be taken as " tickling "); D I.91 (cp. Dial. I.113); A IV.343.

Patta[1] (nt.) [Ved. patra, to ***pet** as in patati (q. v. & see also paṇṇa); cp. Gr. πτερόν wing, πτέρυξ id.; Lat. penna feather = Ger. fittig.; acci-piter; Ohg. fedara = E. feather etc.] 1. the wing of a bird, a feather Vin IV.259; D I.71. **kukkuṭa°** a hen's quill (for sewing) Vin II.215. — 2. a leaf M I.429; Sn 44 = 64 (sañchinna°, see Nd[2] 625); 625 (pokkhara° lotus l.); Dh 401 (id.); Nd[1] 135 (paduma°); Pv II.9[5] (= paṇṇa PvA 15); VvA 147 (tāla°); ThA 71; PvA 283 (nigrodha°). **asi-patta-vana** " sword-leaf-forest " (a forest in Niraya) Sn 673; PvA 221. — 3. a small thin strip of metal at the lute Miln 53; VvA 281.

-āḷhaka a toy measure made of palm-leaves Vin II.10; III.180; D I.6 (cp. DA I.86); M I.266; A V.203; Miln 229. **-gandha** odour of leaves Dhs 625. **-nāḷī** rib of a feather DhA I.394. **-phala** leaf-fruit, a leaf and fruit, vegetables Sn 239 (= yaṃ kiñci harita-paṇṇaṃ SnA

283); PvA 86. **-yāna** having wings as vehicle, "wing-goer," i. e. a bird Sn 606 (=pattehi yantī ti pattayānā SnA 465); J II.443. **-rasa** taste of leaves Dhs 629; juice of leaves Vin I.246 (+puppharasa & ucchurasa). **-salākā** leaf-ticket DhA IV.65.

Patta[2] (m. & nt.) [Ved. pātra, fr. Idg. *pōtlom = Lat. poculum beaker, Oir. ōl. See pāna & pibati] a bowl, esp. the alms-bowl of a bhikkhu Vin I.46, 50, 51, 61, 224 (patte pūresuṇ); II.111, 126, 224, 269; S I.112; A IV.344; Sn 413, 443; J I.52, 55 (pattaṇ thavikāya pakkhipati), 69; III.535 (puṇṇa °ṇ deti to give a full bowl, i. e. plenty); V.389 (pl. pattāni); Vism 108 (āṇigaṇṭhik' āhato ayopatto); DhA IV.220 (°ṇ pūreti); PvA 35, 61, 76, 88, 141. — Two kinds of bowls are mentioned at Vin 243, viz. ayo° of iron & mattikā° of clay, dāru° a wooden bowl Vin II.112, 143. uda° a bowl of water or a water-bowl M I.100; S V.121; A III.230 sq. cp. **odapattakinī**. — pattassa mukhavaṭṭi J V.38. — fut. **pātī** (q. v.).

-ādhāraka bowl support, bowl-hold Vin II.113. **-kaṇḍolikā** a wicker-work stand for a bowl Vin II.114 (cp. *Vin. Texts* III.86). **-gata** gone into the bowl, alms given Th 1, 155; Pv IV.7[3]. **-gāhāpaka** one who is going to take a bowl, a receiver of a b. Vin II.177 (+sāṭiya° etc.); A III.275. **-cīvara** bowl and robe (see note in *Dial* II.102) Vin I.46; II.78, 194; S I.76; J III.379; Pv II.13[16]; DA I.45, 186; PvA 61. **-tthavikā** a bag to carry a bowl in Vin II.114; J III.364; VvA 40, 63; KhA 45. **-dhovana** "bowl-washing," (the water used for) washing the bowl Vin II.214. **-pāṇin** hand on bowl, bowl in hand Sn 713; It 89 = S III.93 ≈; *onīta*° removing the hand from the bowl: see onīta. **-piṇḍika** "eating from one vessel only" A III.220. **-maṇḍala** a circular artificial bottom of a bowl Vin II.112. **-māḷaka** a raised parapet (?) on which to put the bowl Vin II.114 (cp. *Vin. Texts* III.86). **-mūla** the bottom of the bowl Vin II.269. **-vaṭṭi** the brim of a bowl S IV.168. **-saññin** paying attention to one's bowl Vin II.214.

Patta[3] [pp. of pāpuṇāti] obtained, attained, got, reached (pass. & med.) Sn 55, 138, 478, 517, 542, 992; Dh 134 (nibbānaṇ) 423; J I.255 (vināsaṇ); IV.139 (samuddaṇ); PvA 4 (anayavyasanaṇ), 5 (sīsacchedaṇ), 71 (manussabhāvaṇ). Very frequent as -° and in meaning equal to finite verb or other phrase, when spelling °**ppatta** is restored (Sk. prāpta), e. g. ummādappatta out of mind PvA 6; jara° old J III.394; dukkha° afflicted with pain J VI.336; domanassa° dejected J II.155; patti° attained one's (possible) share It 32; bala° (become) strong D II.157; vaya° (become) old, come of age J II.421 (+solasa-vassa-kāle); PvA 68; somanassa° pleased J III.74; haritu° covered with green M I.343; J I.50, 399. Also as °-, but less frequent, meaning often equal to prep. "with," "after," etc., as pattābhiseka after consecration DhA IV.84; SnA 484; pattuṇṇa with wool SnA 263; °dhamma mastering the Dh. Vin I.16; the same at DhA IV.200 in meaning of patti°, i. e. "merit attained"; °mānasa (?) It 76 (v. l. satta°); °sambodhi It 97 (v. l. satta°). — Opp. **appatta** not obtained (see also patti 2), i. e. without Dh 272 (cp. DhA III.58); Pug 51 (°pānabhojana, so read for appanna°). — Cp. sam°.

Patta[4] at Dpvs XI.18 for pattin or pattika, foot-man, infantry.

Patta-kkhandha [perhaps patta[1] + khandha, thus "leaf-shouldered," i. e. with shoulders drooping like leaves; the Commentators explain patta as contracted form of patita fallen, thus "with shoulders falling." We may have to deal with an old misspelling for **panna** (=pa+**nam** bent down, put down), which expl[n] would suit the sense better than any other] downcast, dejected, disappointed Vin II.77 = III.162 (trsl[d] "with fallen hearts," expl[d] as patita, see *Vin. Texts* III.13); S I.124; M I.132, 258; III.298; A III.57; J V.17; Miln 5.

Pattaka (nt.) [fr. patta[2]] a (little) bowl Th 2, 28.

Pattatta (nt.) (-°) [abstr. fr. patta[3]] the fact of being furnished or possessed with Vism 524.

Pattabba (adj.) [grd. of pāpuṇāti] to be gained or attained; nt. that which can be attained or won SnA 443. See also **pattiya**[2].

Pattali (°lī) (f.) [according to Kern, *Toev.* s. v. to be read as either sattali or sattalā] plantain Th 2, 260 (=kadali ThA 211).

Patti[1] [Ved. patti, *pad (of pada) + ti] on foot, one who is on foot, a foot-soldier Vin IV.105 (as one of the 4 constituents of a **senā** or army, viz. hatthī elephants, assā, horses, rathā chariots, patti infantry); J IV.494 (hatthī, assā, rathā, patti); 463 (hatthī assā rathā, patti senā padissate mahā); Vism 19. Cp. pattika[1].

-kāya a body of foot soldiers, infantry S I.72 (cp. BSk. same, at Jtm 215 with hasty-aśva-ratha°). **-kārika** (for °kārika, of prec.) a foot soldier, lit. one of a body of infantry J IV.134; V.100; VI.15 (hatthāruhā anīkaṭṭhā rathikā pattikārikā), 21, 463 (hatthī assā rathikā p.).

Patti[2] (f.) [Classical Sk. prāpti fr. pa+**āp**, cp. patta[3]] 1. (-°) obtaining, acquiring, getting, entering into, state of S I.189 = Th 1, 1230 (nibbāna°); Sn 68 (paramattha°), 186 (nibbāna°); PvA 5 (vyasana), 112 (id.); Sdhp 379. — 2. attainment, acquisition S II.29 (aggassa); Sn 425 (yogakkhemassa); Nd[2] 390 (=lābhā paṭilābhā adhigamo phusanaṇ sacchikiriyā); esp. in phrase apattassa patti "att[t] of the unattained" D III.255 = A IV.332; S I.217; II.29; A II.148; III.179; Kvu 581. — 3. gaining, gain, profit, advantage S I.169 (brahma° "best vantage ground"). — 4. merit, profit, in special sense of a gift given for the benefit of someone else (as a "dakkhiṇā"), accrediting, advising, transference of merit, a gift of merit J II.423, 425 (=dakkhiṇā); IV.21; DhA I.270 (opp. to mūla price); II.4; IV.200 sq. (opp. to mūla). See also cpds. °dāna & °dhamma. — 5. that which obtains (as a rule), occasion, happening, state, place, as gram. t. t. loc. pattiyaṇ or pattiyā (-°) in lieu of SnA 310, 317. — See sam°.

-dāna an assigned or accredited gift, giving of merit (as permanent acquisition), transference of merit VvA 188, 190; PvA 9 (°vasena dānadhamma-pariccāgo), 49 (=dakkhiṇā) 88 (id.); Sdhp 229. **-dhamma** the practice of transferred merit, see *Kvu trsl*[n] 161[1], 170, & cp. pattadhamma. **-patta**, one who has obtained what can be obtained, or the highest gain (i. e. Nibbāna) Sn 536 (=pattabbaṇ patto pattabbaṇ arahattaṇ patto ti vuttaṇ hoti SnA 433), 537, 540.

Patti[3] (f.) [for patta[1] ?] leaf, leafy part of a plant Vin I.201 (taka, taka-patti, taka-paṇṇi).

Pattika[1] [fr. patti[1] cp. pajja[2]] on foot, a pedestrian or soldier on foot, D I.50, 89, 106, 108; II.73; A II.117 (hatth'-āruha, assāruha, rathika, p.); J VI.145; Vism 396 (manussā pattikā gacchanti); Sn 418; 448 (hatthāruha anīkaṭṭha rathike **pattikārika**); DhA I.385.

Pattika[2] [fr. patti[2]] having a share, gain or profit; a partner, donor DhA I.270, 271.

Pattika[3] (adj.-n.) [fr. patta[2]] in **dāru°** (collecting alms) with a wooden bowl, man with a wooden bowl D I.157 (cp. DA I.319).

Pattikā (f.) [fr. patta[1] or patti[3]] a leaf, in **tāla°** palm-leaf S II.217, 222.

Pattin (adj. n.) [fr. patta[3], Sk. *prāptin] attaining, one who obtains or gains Sn 513 (kiṇ° = kiṇ patta, adhigata SnA 425).

Pattiya[1] (adj. n.) [for *pratyaya = paccaya, cp. Trenckner, *Notes* 7[3], 9] believing, trusting, relying J v.414 (para°); (m.) belief, trust J v.231 (parapattiyena by relying on others), 233 (id.), 414 (id.).

Pattiya[2] (adj.) [grd. of pāpuṇāti; cp. pattabba] to be attained, to be shared or profited Pv II.9[31] (para° profitable to others, see expl[n] at PvA 125).

Pattiyāyati [denom. fr. pattiya[1]] to believe, trust, rely on J I.426; v.403; DA I.73.

Pattiyāyana (nt.) [fr. pattiyāyati] belief J v.402.

Pattiyati [denom. fr. patti[2]] to gain, to profit from (acc.) Miln 240 (attānaṃ na p. does not profit from himself).

Pattha[1] [fr. pa + **sthā**. Cp. Epic Sk. prastha plateau] a lonely place, in cpd. **vana**° D I.71; Pug 59 etc., a wilderness in the forest, expl[d] by Bdhgh as "gāmantaṃ atikkamitvā manussānaṃ anupacāra-ṭṭhānaṃ yattha na kasanti na vapanti" DA I.210; Ud 43 (patthañ ca sayan' āsanaṃ, ed.; but better with id. p. Dh 185 as **pantañ**, which is expl[d] at DhA III.238 by "vivittaṃ," i. e. separately). Cp. with this Sk. vana-prastha a forest situated on elevated land.

Pattha[2] [cp. late Sk. prastha] a Prastha (certain measure of capacity) = ¼ of an Āḷhaka; a cooking utensil containing one Prastha DhA II.154; SnA 476 (cattāro patthā āḷhakaṃ).

Patthaṭa [pp. of pattharati] stretched, spread out J I.336; Vism 364; DA I.311.

Patthaṇḍila [pa + thandila] hermitage M II.155.

Patthaddha [pa + thaddha] (quite) stiff Vin II.192; Th 1, 1074.

Patthanā (f.) [of ap + **arth**, cp. Sk. prārthayati & prārthana nt., prārthanā f.] aiming at, wish, desire, request, aspiration, prayer S II.99, 154; A I.224; III.47; v.212; Nd[1] 316, 337 (p. vuccati taṇhā); Nd[2] 112; Nett 18, 27; Dhs 1059; Miln 3; SnA 47, 50; DhA II.36; PvA 47. — patthanaṃ karoti to make a wish J I.68; DhA I.48; °ṃ ṭhapeti id. DhA I.47; II.83; IV.200.

Patthara [cp. late Sk. prastara. The ord. meaning of Sk. pr. is "stramentum"] 1. stone, rock S I.32. — 2. stoneware Miln 2.

Pattharati [pa + tharati] to spread, spread out, extend J I.62; IV.212; VI.279; DhA I.26; III.61 (so read at J VI.549 in cpd °pāda with spreading feet, v. l. patthaṭa°). — pp. **patthaṭa** (q. v.). — Caus. **patthāreti** with pp. **patthārita** probably also to be read at Th 1, 842 for padhārita.

Patthārika [fr. patthara] a merchant Vin II.135 (kaṃsa°).

Patthita [pp. of pattheti] wished for, desired, requested, sought after Sn 836; Miln 227, 361; DhA IV.201; PvA 47 (°ākāra of the desired kind, as wished for); Sdhp 79 (a°).

Patthina [pa + thina] stiff D II.335; DhsA 307. Also as **patthinna** at Vin I.286 (= atirajitattā thaddha Bdhgh, on p. 391); Vism 361 (= thina p. 262); VbhA 67 (°sneha).

Pattheti [pa + **arth**, cp. Sk. prārthayati] to wish for, desire, pray for, request, long for S IV.125; v.145; Sn 114, 899; Th 2, 341; Nd[1] 312, 316; PugA 208 (**sāṃsati** +); PvA 148; Sdhp 66, 319; ppr. **patthento** PvA 167; **patthayanto** J I.66 (paramâbhisaṃbodhiṃ); **patthayaṃ** Sn 70 (= icchanto patthayanto abhijappanto Nd[2] 392); **patthayamāna** M I.4; Sn 902; J I.259; DhA III.193; PvA 226 (= āsiṃsamāna); & **patthayāno** Sn 900; It 67, 115. — grd. **patthetabba** PvA 96, **patthayitabba** PvA 95, and **patthiya** which only occurs in neg. form **apatthiya** what ought not to be wished J IV.61; Pv II.6[7] (= apatthayitabbaṃ PvA 95); DhA I.29; also as **napatthiya** (med.) one who does not wish for himself Sn 914 (cp. Nd[2] 337). — pp. **patthita** (q. v.).

Patvā see **pāpuṇāti**.

Patha [of **path**, Ved. pathi with the 3 bases pathi, path° and panth°, of which only the last two have formed independent nouns, viz. patha and pantha (q. v.)] 1. path, road, way D I.63; Sn 176 (loc. pathe), 385, 540, 868; Nd[2] 485 B (+ pantha, in expl[n] of magga); J I.308 (loc. pathe); II.39; VI.525 (abl. pathā); Th 1, 64; Pug 22, 57; Mhvs 21, 24 (pathe); 36, 93 (loc. pathi, see Geiger, Gr. § 89); Sdhp 241. — 2. Very frequent as -°, where it is sometimes pleonastic, and acts in the function of an abstract formation in °*tā* or °*ttaṃ* (cp. similar use of anta: see **anta**[1] 5; and **pada**: see **pada** 3), e. g. anila° (air) J IV.119; anupariyāya° A IV.107; ādicca° (path of the sun, sky) DhA III.177; ummagga° S I.193; kamma° DhA I.36; gaṇana° (range of) calculation Miln 20; cakkhu° J IV.403 (= cakkhūnaṃ etaṃ nāmaṃ C.); catummahā° A III.28, 42, 394; dve° Vv 53[17]; nakkhatta° Dh 208; yaññā° (= yañña) Nd[2] 524; yogga° A III.122; rajā° S II.219; rāga° (sensuality) S IV.70; vacana° (way of saying, speech) Vv 63[17] (= vacana VvA 262), etc. See also cakkhu°, ñeyya°, dveḷhā°, manussa°, yaññā°, vāda°, sagga°, hattha°; der. **pātheyya**. — See also byappatha. — **apatha** where there is no way or road, wrong way J II.287; ThA 255; VvA 337.

-addhan "the journey or stretch of the path": see under addhan. **-addhi** (?) so perhaps to be read for patatthi, according to Fausböll J VI.276. Unclear in meaning, expl[d] by nibbiddha vīthi (frequented road?) **-gamana** "going on their course," of the stars D I.10 (see *Dial.* I.20: "their usual course").

Pathabya [fr. pathavi = paṭhavi] belonging to the earth, ruler of the earth (?) A IV.90 (reading uncertain).

Pathavi see **paṭhavi**.

Pathāvin [fr. patha] a traveller Vin IV.108; J VI.65; DA I.298.

Pada (nt.) [Ved. pad, pād (m.) foot, and also pāda; pada (nt.) step. Cp. Gr. *πώς* (*ποός*) = Lat. pēs, Goth. fōtus = Ohg fuoz = E. foot; further Arm. het track, Gr. *πεδά* after, *πέδον* field, *πεζός* on foot, etc.; Lith. pėdà track; Ags. fetvan = E. fetch. — The decl. in Pāli is vocalic (a), viz. pada; a trace of the consonant (root) decl. is instr. sg. padā (Th 1, 457; Sn 768), of cons. (s) decl. instr. padasā with the foot, on foot (D I.107; J III.371; DhA I.391). — Gender is nt., but nom. pl. is frequently found as padā, e. g. at Dh 273; Nett 192 (mūla°)] 1. foot Dh 273 = SnA 366 (? saccānaṃ caturo padā); DA I.85; usually -°, like hatthipadaṃ elephant's foot M I.176, 184; S I.86; v.43, 231; and with numerals dvi° & di°, catup°, aṭṭha° (q. v.). In aṭṭha° also meaning "square of a chessboard." — 2. step, footstep, track Dh 179 (of a Buddha, cp. DhA III.194 & 197) J I.170 (footmark) II.154; in redupl.-iterative formation padāpadaṃ step by step Sn 446 (v. l. padânupadaṃ), and pade padaṃ Sn p. 107 (cp. SnA 451). — 3. (Often synonymous with °patha i. e. way, kind, & sometimes untranslatable) (a) lit. way, path, position, place Vin II.217 (nakkhatta° constellation); J I.315 (assama° = assama); v.75 (id.), 321 (id.); VI.76 (id.); VI.180 (v. l. patha; C. mahāmagga); **mantapada** = **manta** D I.104 (cp. DA I.273). See also **janapada**, **saggapada**. — (b) in appl[d] meaning (modal): case, lot, principle, part, constituent, characteristic, ingredient, item, thing, element M I.176 (**cattāri padāni** = characteristics);

S I.7 (pade pade "now in this thing, now in that" C. ārammaṇe ārammaṇe), 212 (amataṇ p. = nibbāna); II.280 (id.); A II.51 (id.), It 39 (p. asankhataṇ = nibbāna); Sn 88 (dhammapade sudesite; expl[d] as nibbāna-dhamma SnA 164; dhammapada = Dhamma), ibid. (anavajja-padāni sevamāna = principles), 700 (moneyyaṇ uttamaṇ padaṇ, thing; but SnA 491 expl[s] as uttama-paṭipadaṇ), 765; Dh 21, 93, 114 (amataṇ), 254, 368 (santaṇ = nibbānass' etaṇ nāmaṇ, santa-koṭṭhāsaṇ DhA IV.108); Pv IV.3[48] (amataṇ); Nett 2 = 192 (nava padāni kusalāni); SnA 397 (nāmādi p.); Sdhp 47 (accutaṇ santaṇ p.), 615 (paramaṇ). See further dhamma°, nibbāna°, santi°, sikkhā°. — 4. a word, verse (or a quarter of a verse), stanza, line, sentence S II.36 (ekena padena sabbo attho vutto); S IV.379 = A V.320 (agga°); A II.182 (+ vyañjana & desanā); 189 (attha° text, motto); III.356 (id.); Sn 252 (= dhamma-desanā SnA 293), 374; Dh 273; J I.72 (atireka-pada-satena); Nett 4 (akkharaṇ padaṇ vyañjanaṇ, cp. nāmādīhi padehi at SnA 397, which is to be understood as nāma, pada & vyañjana, i. e. word, sentence & letter, cp. Mvyutp. 104, 74-76); Miln 148 (āhacca°); KhA 169; SnA 409 (ubhaya°), 444; VvA 3, 13; PvA 10, 26, 117 (word, term). abl. **padaso** (adv.) sentence by s[tce] or word by word Vin IV.14 (dhammaṇ vāceti = anupadaṇ C.; cp. KhA 190 p. °dhamma). At MA I.2 pada (sentence or division of a sentence) is contrasted with *akkhara* (word), when it is said that the Majjhima Nikāya consists of 80,523 padas and 740,053 akkharas. — Neg. **apada** (1) without feet, footless A IV.434 (Māra; v. l. apara); It 87 (sattā, + dvipada etc.). — (2) trackless, leaving no footprint, fig. having no desires (i. e. signs of worldliness) Dh 179 (rāga, etc., as padāni DhA III.197, but cp. also p. 194.)

-attha meaning of a word KhA 81, 84; SnA 91. **-ânupadaṇ** (adv.) on the track DhA II.38. **-ânupadika** following one's footsteps J II.78; DhA II.94 (therānaṇ); nt. adv. °ṇ close behind DhA I.290. **-ānupubbatā** (or °ta) succession of words Nd[1] 140 (in expl[n] of "iti"; cp. SnA 28); Nd[2] 137 (id.; reading °ka). **-uddhāra** synopsis of a verse SnA 237 (atthuddhāra +). **-kusala** clever at following a trail J III.501, 505. **-cārikā** a female (foot-) servant J IV.35. **-cetiya** "step-shrine," a holy footprint, a miraculous footprint left on the ground by a holy man DhA III.194. **-ccheda** separation of words, parsing SnA 150. **-jāta** (nt.) pedal character S I.86. **-ṭṭhāna** [cp. Sk. padasthāna footprint] "proximate cause" (*Cpd.* 13, 23) Nett 1 sq., 27 sq., 40 sq., 104; Vism 84. **-dvaya** twofold part (of a phrase), i. e. antecedent and subsequent DhsA 164. **-parama** one whose highest attainment is the word (of the text, and not the sense of it) A II.135; J VI.131; Pug 41 ("vyañjana-padam eva paramaṇ assā ti" PugA 223. **-pāripūri** (f.) expletive particle Nd[2] 137; SnA 28. **-pūraṇa** filling out a verse; as tt. g. expletive particle SnA 590 (a), 139 (kho), 137 (kho pana), 378 (tato), 536 (pi), 230 (su), 416 (ha), 377 (hi); KhA 219 (tam), 188 (su); VvA 10 (maya). **-bhājana** dividing of words, i. e. treating each word (of a phrase) separately DhsA 234. **-bhājaniya** division of a phrase DhsA 54. **-bhāṇa** reciting or preaching (the words of the Scriptures) DhA II.95; III.345; IV.18. **-vaṇṇanā** expl[n] of a pada or single verse SnA 65, 237; KhA 125, 132, 228. **-valañja** a footprint, track J VI.560; DhA II.38; III.194. **-viggaha** separation of words, resolution of a compound into its components VvA 326. **-vibhāga** separation of words, parsing SnA 269; PvA 34. **-saṇsagga** contact of words Nd[1] 139; Nd[2] 137; SnA 28. **-sadda** sound of footsteps Sn p. 80; J IV.409. **-sandhi** euphonic combination of words Nd[1] 445; Nd[2] 137; KhA 155, 224; SnA 28, 40, 157 etc.; PvA 52. **-silā** a stone for stepping on, flag Vin II.121 = 154.

Padaka[1] (adj.) [fr. pada[4]] one who knows the padas (words or lines), versed in the padapāṭha of the Veda (Ep. of an educated Brahmin) D I.88 = Sn p. 105 (where AvŚ II.19 in id. p. has padaśo = P. padaso word by word, but Divy 620 reads padako; ajjheti vedeti cā ti padako); M I.386; A I.163, 166; Sn 595; Miln 10, 236.

Padaka[2] (nt.) = **pada 3**, viz. basis, principle or **pada 4**, viz. stanza, line J V.116 (= kāraṇa-padāni C.).

Padaka[3] (nt.) [fr. pada[1]] in cpd. **aṭṭha°** an "eight-foot," i. e. a small inset square (cp. aṭṭha-pada chess-board), a patch (?) Vin I.297. See also **padika**.

Padakkhiṇa (adj.) [pa + dakkhiṇa] 1. "to the right," in phrase **padakkhiṇaṇ karoti** (with acc. of object) to hold (a person, etc.) to one's right side, i. e. to go round so as to keep the right side turned to a person, a mode of reverential salutation Vin I.17; S I.138; A I.294; II.21, 182; III.198; Sn 1010; J I.50, 60; III.392. — 2. "(prominent) with the right," i. e. skilful, clever, quick in learning J IV.469 (= susikkhita C.). — 3. lucky, auspicious, turning out well or favourable J V.353 (= sukha-nipphattin vuddhi-yutta C.).

-ggāhin "right-handed," i. e. cleverly taking up (what is taught), good at grasping or understanding A III.79, 180, V.24 sq., 90, 338; DhA II.105. — Opp. **appadakkhiṇaggāhin** "left-handed," unskilled, untrained (cp. Ger. "linkisch") S II.204 sq.; J III.483. **-ggāhitā** skilfulness, quick grasp, cleverness KhA 148.

Padatta (nt.) [abstr. fr. pada] being or constituting a lot, part or element SnA 164.

Padara (nt.) [pa + dara of **dṛ**, cp. dabba, darati, dāru] 1. a cleft, split, fissure, crevice M I.409; S II.32; Sn 720 (= darī SnA 500); comb[d] with kandara at Miln 36, 296, 411; PvA 29. — 2. a board, plank J II.10 91 (°sakaṭa) 112; III.181; V.47 sq.; VI.432 (°cchanna); SnA 330 (dabba° oar), 355; DhA II.55; III.296. — 3. Wrong spelling for **badara** at J IV.363 (beluvā p°āni ca) & VI.529.

-sañcita filled with clefts (?) Vin IV.46. **-samācāra** refractiousness, disobedience (?) M I.469.

Padahati [pa + **dhā**] 1. to strive, exert D III.221 (cittaṇ paggaṇhāti p.); PvA 31 (yoniso p.). — 2. to confront, take up, fight against, stand J VI.508 (usīraṇ muñja-pubbajaṇ urasā padahessāmi "I shall stand against the grasses with my chest"; C. expl[s] by dvedhā katvā purato gamissāmi, i. e. break and go forward). — *Note.* padahasi at J IV.383 read pade hasi (see Windisch, *Māra & B.* p. 124 & Morris, *J.P.T.S.* 1893, 51. Windisch takes padahasi as pa + **dah** to burn, & translates "du willst das Feuer brennen," i. e. you attempt something impossible, because the fire will burn you). — pp. **pahita** (q. v.).

Padahana see **padhāna**.

Padātar [n. ag. of padāti] extravagant, a squanderer Pdgp. 65, 68.

Padāti (padadāti, padeti) [pa + **dā**] 1. to give, bestow Pv I.11[6] (ger. padatvā, perhaps better to read ca datvā, as v. l. BB); J III.279 (fut. padassati); V.394 (id.). — 2. to acquire, take, get J I.190 (inf. padātave, C. gahetuṇ). — Pass **padīyati** (q. v.).

Padāna (nt.) [fr. pa + **dā**] giving, bestowing; but appears to have also the meaning of "attainment, characteristic, attribute" A I.102 (bāla° & paṇḍita°); J I.97 (sotāpatti-magg' ādi°); PvA 71 (anubala°); ThA 35 (anupatti-dhammatā°). — At Th 1, 47 Kern (*Toev.* II.138) proposes to read tuyhaṇ padāne for T. tuyh' âpadāne, and translates padāna by "footstep, footprint." See also **sapadāna** & **sampadāna**

Padāraṇa (nt.) [pa + **dṛ**] splitting, tearing Th 1, 752.

Padālana (nt.) [fr. padāleti] cleaving, bursting open, breaking Nett 61, 112 (mohajāla°); ThA 34 (moha-kkhandha°).

Padālita [pp. of padāleti] broken, pierced, destroyed S I.130; III.83; A v.88 (appadālita-pubbaṇ lobhakkhandhaṇ); Sn 546 (āsavā te p.; quoted at VvA 9); ThA 34 (as A. v.88 with moha°).

Padālitatta (nt.) [abstr. fr. padālita] the fact of having (med.) or being (pass.) pierced or broken, abl. padālitattā on account of having broken Miln 287.

Padāletar [n. ag. to padāleti] one who pierces or destroys, a destroyer, breaker, in phrase **mahato kāyassa padāletā** the destroyer of a great body (or bulk) A I.284 sq. (in sequence dūre-pātin, akkhaṇavedhin, m. k. p.); II.170 sq., 202; cp. padāleti[1].

Padāleti [Caus. of pa+**dal**] 1. to cleave, break, pierce, destroy, in comb[n] °**khandhaṇ padāleti** to destroy the great mass of . . ., e. g. tamo° It 8 (padālayuṇ); Th 2, 28 (ger. padāliya=moha° padālitvā ThA 34); lobha° S v.88; avijjā° A I.285. — 2. to break, break down, tear down, burst open J I.73 (pabbata-kūṭāni); IV.173 (matthakaṇ p°etvā uṭṭhita-singā); v.68 (silāya matthakaṇ); Miln 332 (diṭṭhi-jālaṇ); DA I.37 (Sineruṇ). See also sam°. — pp. **padālita** (q. v.).

Padika (adj.) [fr. pada 1; cp. padaka[3]] consisting of feet or parts, -fold; dvādasa° twelve fold J I.75 (paccayākāra).

Paditta [pp. of pa+**dīp**, cp. Sk. pradīpta] kindled, set on fire, blazing S III.93 ≈ (chav' âlataṇ ubhato padittaṇ); J VI.108; Sdhp 208 (°angārakāsuṇ).

Padippati [pa+dippati] to flame forth, to blaze Cp III 9[3] (davaḍāho p.). — pp. **paditta** (q. v.). — Caus. **padīpeti** (q. v.).

Padissa (adj.) [grd. of padissati] being seen, to be seen, appearing D II.205 (upasantappa°).

Padissati [pa+dissati, Pass. of **dṛś**] to be seen Sn 108 (doubtful; v. l. padussati; expl[d] at SnA 172 by paṭidissati, v. l. padussati, cp. p. 192); Cp I.10[2]; J VI.89; Sdhp 427.

Padīpa [cp. Epic Sk. pradīpa] 1. a light Dh 146; Vv 46[2] (jalati blazes); Tikp 14; Miln 40; VvA 51 (padīpaṇ ujjāletvā lighting a lamp, making a light); PvA 38; Sdhp 250. — 2. a lamp Sn 235 (nibbanti dhīrā yath' âyaṇ p.); DhA II.163 (anupādāno viya p.). °ṇ **karoti** to make a light, to light up Vin I.118; °ṇ ujjāleti see under 1. Usually as **tela-padīpa** an oil lamp Vin I.15; S II.86 (telañ ca vaṭṭiñ ca telapadīpo jhāyati) — IV.213; V.319; A I.137; VvA 198. **appadīpa** where there is no light, obscure Vin IV.268.

-kāla lighting time Vv 9[6].

Padīpita [pp. of padīpeti] lit, burning, shining Miln 40.

Padīpiya & **Padīpeyya** (nt.) [padīpa+(i)ya] that which is connected with lighting, material for lighting a lamp, lamps & accessories; one of the gifts forming the stock of requisites of a Buddhist mendicant (see Nd[2] 523: yaññā as deyyadhamma). The form in °**eyya** is the older and more usual one, thus at A II.85, 203; IV.239; It 65; Pug 51; VvA 51. — The form in °**iya** at Vv 22[5], 26[6], 37[6]; J VI.315; VvA 295.

Padīpeti [Caus. of padippati] to light a light or a lamp Vin I.118 (padīpeyya, padīpetabba); Miln 40; ThA 72 (Ap. v. 46); Sdhp 63, 332, 428. — pp. **padīpita** (q. v.).

Padīyati [Pass. of padāti] to be given out or presented; Pv II.9[16]; Sdhp 502, 523.

Paduṭṭha [pp. of padussati] made bad, spoilt, corrupt, wicked, bad (opp. pasanna, e. g. at A I.8; It 12, 13) D III.32 (°citta); M III.49; A II.30; Sn 662; Dh 1; J II.401; DhA I.23 (opp. pasanna); PvA 34, 43 (°manasa). —**appaduṭṭha** good, not corrupt D I.20; III.32; M III.50; S I.13; Pv IV.7[10].

Padubbhati [pa+dubbhati] to do wrong, offend, plot against J I.262 (ger. °dubbhitvā).

Paduma (nt.) [cp. Epic Sk. padma, not in RV.] the lotus Nelumbium speciosum. It is usually mentioned in two varieties, viz. **ratta**° and **seta**°, i. e. red and white lotus, so at J v.37; SnA 125; as ratta° at VvA 191; PvA 157. The latter seems to be the more prominent variety; but paduma also includes the 3 other colours (blue, yellow, pink?), since it frequently has the designation of **pañcavaṇṇa-paduma** (the 5 colours however are nowhere specified), e. g. at J I.222; V.337; VI.341; VvA 41. It is further classified as **satapatta** and **sahassapatta**-p., viz. lotus with 100 & with 1,000 leaves: VvA 191. Compared with other species at J v.37, where 7 kinds are enum[d] as **uppala** (blue, red & white), **paduma** (red & white), **kumuda** (white) and **kallahāra**. See further kamala and kuvalaya. — (1) the lotus or lotus flower M III.93; S I.138, 204; A I.145; II.86 sq.; III.26, 239; Sn 71, 213; J I.51 (daṇḍa° N. of a plant, cp. Sk. daṇḍotphala), 76 (khandha°, latā°, daṇḍaka°, olambaka°); IV.3; VI.564; Dh 458; Nd[1] 135; Vv 35[4] (=puṇḍarīka VvA 161); 44[12] (nānā-paduma-sañchanna); Pv II.1[20] (id.); II.12[2] (id.); Pug 63; Vism 256 (ratta°); DA I.219; KhA 53; SnA 97; Sdhp 359. — (2) N. of a purgatory (°niraya) S I.151-152; Sn 677; p. 126; SnA 475 sq.

-acchara (heavenly) lotus-maiden SnA 469. **-uttara** N. of Buddha SnA 341, 455 etc. **-kaṇṇikā** a peak in the shape of a lotus VvA 181. **-kalāpa** a bunch of lotuses VvA 191. **-gabbha** the calyx of a l. ThA 68 (°vaṇṇa). **-patta** a l. leaf Nd[1] 135 (=pokkhara); DhA IV.166 (=pokkhara-patta). **-puñja** a l. cluster J III.55. **-puppha** a lotus flower Nd[2] 393; SnA 78. **-rāga** "lotus hued," a ruby VvA 276. **-vyūha** one of the 3 kinds of fighting, viz. p.°, cakka°, sakaṭa° J II.406 = IV.343 (cp. Sk. p.-vyūha-samādhi a kind of concentration, & see J trsl[n] II.275). **-sara** a lotus pond J I.221; V.337; SnA 141.

Padumaka [fr. paduma] 1. the Paduma purgatory S I.152. — 2. a lotus J II.325.

Padumin (adj.-n.) [cp. Sk. padmin, spotted elephant] having a lotus, belonging to a lotus, lotus-like; N. of (the spotted) elephant Sn 53 (expl[d] at SnA 103 as "padumasadisa-gattatāya vā Padumakule uppannatāya vā padumī," cp. Nd[2] p. 164). — f. **padumini** [cp. Sk. padminī lotus plant] 1. a lotus pond or pool of lotuses D I.75; II.38; M III.93; S I.138; A III.26. — 2. the lotus plant Nelumbium speciosum J I.128 (°paṇṇa); IV.419 (°patta); SnA 369; KhA 67 (°patta); PvA 189.

Padulla [?] in cpd. padulla-gāhin is perhaps misreading; trsl. "clutching at blown straws (of vain opinion)," expl[d] by C. as duṭṭhullagāhin; at id. p. S I.187 we find duṭṭhullabhāṇin "whose speech is never lewd" (see *Psalms of Brethren* 399, n. 3).

Padussati [pa+dussati] to do wrong, offend against (with loc.), make bad, corrupt DA I.211 (see padosa); Sn 108 (v. l. for padissati); aor. **padussi** J II.125, 401. — pp. **paduṭṭha**; Caus. **padūseti** (q. v.).

Padūsita [pp. of padūseti] made bad, corrupted, spoilt It 13 (v. l. padussita).

Padūseti & **Padoseti** [Caus. of padussati, but the latter probably Denom. fr. padosa[2]] to defile, pollute, spoil, make bad or corrupt [cp. BSk. pradūṣyati cittaṇ Divy 197, 286] D I.20; M I.129; It 86; DA I.211 (see padosa[1]);

ThA 72 (Ap. v. 40; to be read for paduse, Pot. = padoseyya); J v.273 (manaṇ p., for upahacca). —**padusseti** read also at A IV.97 for padasseti (dummanku 'yam padusseti dhūm' aggimhi va pāvako). — As **padoseti** at PvA 212 (cittāni padosetvā) and in stock phrase **manaṇ padosaye** (Pot.) in sense of "to set upon anger" (cp. padosa²) S I.149 ("sets his heart at enmity") = A II.3; V.171, 174 = Sn 659 (= manaṇ padoseyya SnA 477) = Nett 132; S IV.70; SnA 11 (mano padoseyya). — pp. **padūsita** (q. v.).

Padesa [fr. pa + **diś**, cp. late Sk. pradeśa] indication, location, range, district; region, spot, place S II.227, 254; V.201; A II.167 (cattāro mahā°); Dh 127 (jagati°), 303; J II.3, 158 (Himavanta°); III.25 (id.), 191 (jāti-gotta-kula°); SnA 355; PvA 29, 33 (hadaya°), 36 (so read for padase), 43, 47; Sdhp 252.

-kārin effecting a limited extent S V.201. **-ñāṇa** knowledge within a certain range, limited knowledge S V.457. **-bodhisatta** a limited Bodhisatta Kvu 283 (cp. *Kvu trsl*ⁿ 139³, 166²). **-rajja** principality over a district, local government It 15; ThA 26 (Ap. v. 10). **-rājā** a local or sub-king Vism 301 (cakkavatti +). **-lakkhaṇa** regional or limited characteristics Kvu 283. **-vassin** raining or shedding rain only locally or over a (limited) district It 64-66.

Padesika (adj.) (-°) [fr. padesa] belonging to a place of indication, indicating, regional, reaching the index of, only with numerals in reference to age (usually solasa-vassa° at the time of 16 years) J I.259 (id.) 262 (id.); II.277 (id.). See also uddesika in same application.

Padosa¹ [pa + dosa¹, Sk. pradoṣa] defect, fault, blemish, badness, corruption, sin D I.71 (= padussati paraṇ vā padūseti vināsetī ti padoso DA I.211); M III.3; S IV.322 (vyāpāda°); A I.8 (ceto°); III.92 (vyāpāda); It 12; J V.99; Pug 59, 68; Dhs 1060. — *Note.* At ThA 72 we find reading "apace paduse (padose ?) pi ca" as uncertain conjecture for v. l. BB "amacce manase pi ca."

Padosa² [pa + dosa², Sk. pradveṣa, see remarks to dosa²] anger, hatred, ill-will; always as **mano°** "anger in mind" M I.377; Sn 328 (= khāṇu-kaṇṭak' ādimhi p. SnA 334), 702; J IV.29; Miln 130; Vism 304; SnA 477.

Padosika (adj.) [fr. padosa¹] sinful, spoiling or spoilt, full of fault or corruption, only in 2 phrases, viz. **khiḍḍā°** "debauched by pleasure" D I.19; and **mano°** "debauched in mind" D I.20, 21.

Padosin (adj.) [fr. padosa¹] abusing, damaging, spoiling, injuring S I.13 (appaduttha°); Pv IV.7¹⁰.

Padoseti see **padūseti**.

Paddha¹ (adj.) [cp. Sk. prādhva (?) in diff. meaning "being on a journey," but rather prahva] 1. expert in (loc.) J VI.476 (v. l. patha = paṭṭha; C. cheko paṭibalo). — 2. subject to, serving, attending J IV.35 (p. carāmi, so read for baddha, see Kern, *Toev.* s. v.; C. padacārikā).

Paddha² (adj.) [cp. Sk. prārdha] half (?) J III.95 (probably = paddha¹, but C. explⁿ as aḍḍha upaḍḍha).

Paddhagu (adj. n.) [cp. Sk. prādhvaga] 1. going, walking J III.95 (T. na p' addhaguṇ, but C. reads paddhaguṇ). — 2. humble, ready to serve, servant, attendant, slave S I.104 (so read for paccagu); Sn 1095 (T. for paṭṭhagu, q. v. — Nd² reads paṭṭhagu but SnA 597 paddhagu and explⁿ by paddhacara paricārika); J VI.380 (hadayassa); Th 1, 632.

Paddhacara (adj.-n.) [paddha¹ + cara, cp. Sk. prādhva and prahva humble] ready to serve, subject to, ministering; a servant Ṣ I.144 (T. baddhacara, v. l. paṭṭha°; trsl. "pupil"); J IV.35 (read paddhacarā 'smi tuyhaṇ for T. baddha carāmi t., as pointed out by Kern, *Toev.* s. v. baddha. The Cy. misunderstood the wrong text reading and explᵈ as "tuyhaṇ baddha carāmi, but adds "veyyāvaccakārikā padacārikā"); V.327 (as baddhañcara; C. veyyāvacca-kara); VI.268 (°ā female servant = C. pāda-paricārikā); Nd¹ 464 (+ paricārika); SnA 597 (+ paricāraka, for paddhagū).

Padma see paduma.

Padmaka (m. & nt.) [Sk. padmaka] N. of a tree, Costus speciosus or arabicus J V.405, 420; VI.497 (reading uncertain), 537.

Padvāra (nt.) [pa + dvāra] a place before a door or gate J V.433; VI.327.

-gāma suburb Dāvs V. 3.

Padhaṇsa see **appadhaṇsa**.

Padhaṇsati [pa + dhaṇsati] to fall from (abl.), to be deprived of Vin II.205 (yogakkhemā p.; so read for paddh°). — Caus. **padhaṇseti** to destroy, assault, violate, offend J IV.494. (= jīvitakkhayaṇ pāpeti); PvA 117. — grd. **padhaṇsiya** in cpds. su° & dup° easily (or with difficulty) overwhelmed or assaulted Vin II.256 = S II.264. Also neg. **appadhaṇsiya** (& °**ka**) (q. v.). — pp. **padhaṇsita** (q. v.).

Padhaṇsita [pp. of padhaṇseti] offended, assaulted J II.422. See also **app°**.

Padhāna (nt.) [fr. pa + **dhā**, cp. padahati] exertion, energetic, effort, striving, concentration of mind D III.30, 77, 104, 108, 214, 238; M II.174, 218; S I.47; II.268; IV.360; V.244 sq.; A III.65-67 (5 samayā and 5 asamayā for padhāna), 249; IV.355; V.17 sq.; Sn 424, 428; It 30; Dh 141; J I.90; Nd² 394 (= viriya); Vbh 218 (citta-samādhi p° etc.); Nett 16; DA I.104; DhA I.85 (mahā-padhānaṇ padahitvā); ThA 174; PvA 134. Padhāna is fourfold, viz. saṇvara°, pahāna°, bhāvana°, anurakkhaṇā° or exertion consisting in the restraint of one's senses, the abandonment of sinful thoughts, practice of meditation & guarding one's character. These 4 are mentioned at D III.225; A II.16; Ps I.84; II.14 sq., 56, 86, 166, 174; Ud 34; Nd¹ 45, 340; Sdhp 594. — Very frequently termed **sammappadhāna** [cp. BSk. samyak-pradhāna MVastu III.120; but also samyak-prahāṇa, e. g. Divy 208] or "right exertion," thus at Vin I.22; S I.105; III.96 (the four); A II.15 (id.); III.12; IV.125; Nd¹ 14; Ps I.21, 85, 90, 161; SnA 124; PvA 98. — As **padahana** at Ps I.17, 21, 181.

Padhānavant (adj.) [fr. padhāna] gifted with energy, full of strength (of meditation etc.), rightly concentrated S I.188, 197; Sn 70 (cp? Nd² 394), 531.

Padhānika (adj.) [fr. padhāna] making efforts, exerting oneself in meditation, practising "padhāna" DA I.251.

Padhāniya (adj.) [fr. padhāna] belonging to or connected with exertion, worthy of being pursued in cpd. °**anga** (nt.) a quality to be striven after, of which there are 5, expressed in the attributes of one who attains them as saddho, appābādho, asaṭho, āraddha-viriyo, paññavā D III.237 = M II.95, 128 = A III.65; referred to at *Miln trsl*ⁿ I.188. Besides these there is the set called pārisuddhi-padhāniy' angāni and consisting either of 4 qualities (sīla°, citta°, diṭṭhi°, vimutti°) A II.194, or of 9 (the four + kankhā-vitaraṇa°, maggâmagga-ñāṇa°, paṭipadāñāṇa-dassana°, ñāṇa-dassana°, paññā°) D III.288; Ps I.28.

Padhārita ("born in mind") read **patthārita** at Th 1, 842 (see **pattharati**). — **padhārehi** (v. l. F.) at Sn 1149 read **dhārehi**. — **padhārita** in meaning of "considered, understood" in cpd. su° at S III.6; V.278.

Padhāvati [pa+dhāvati] to run out or forth Pv III.1[7] (ger. °itvā = upadhāvitvā PvA 173).

Padhāvin (adj.) [fr. padhāvati] rushing or running out or forth M II.98.

Padhūpāti (=padhūpāyati) [pa+dhūpāyati] to blow forth smoke or flames Vin I.25 (aor. padhūpāsi); IV.109 (id.); Vism 400 (id.), (so read for padhūmāsi T., v. l. SS padhūpāyi & padhūmāyi). — pp. **padhūpita** (q. v.).

Padhūpita [pa+dhūpita, latter only in meaning "incensed," cp. dhūpa etc.] fumigated, reeking, smoked out S I.133 (trsl[d] "racked [wrapt] in flames"; C. santāpita); VvA 237 (so read with v. l. SS. for T. pavūsita; meaning: scented, filled with scent).

Padhota (adj.) [pa+dhota] cleansed, in cpd. sup° well cleansed D II.324.

Pana (indecl.) [doublet of Sk. puna(ḥ) with diff. meaning (see puna), cp. Geiger, *P.Gr.* § 34] adversative & interrogative particle, sometimes (originally, cp. puna "again, further") merely connecting & continuing the story. — (1) (adversative) but, on the contrary J I.222; II.159; VvA 79 (correl. with tāva). ca pana "but" J I.152; atha ca pana "and yet" D I.139; J I.279; na kho pana "certainly not" J I.151; vā pana "or else" Vin I.83; Dh 42; Sn 376, 829. — (2) (in questions) then, now J II.4 (kiṁ p.), 159 (kahaṁ p.); VvA 21 (kena p.); PvA 27 (katamaṁ p.). — (3) (conclusive or copulative) and, and now, further, moreover D I.139 (siyā kho p. be it now that . . .); Sn 23, 393, 396, 670; J I.278; PvA 3.

Panaccati [pa+naccati] to dance (forth), to dance ThA 257 (ppr. panaccanto). — pp. **panaccita** (q. v.).

Panaccita [pp. of panaccati] dancing, made to dance Th 2, 390.

Panasa [cp. late Sk. panasa, Lat. penus stores, Lith. pẽnas fodder, perhaps Goth. fenea] the Jack or bread-fruit tree (Artocarpus integrifolia) and its fruit J I.450; II.160 V.205, 465; Vv 44[13]; KhA 49, 50, 58 (°phala, where Vism 258 reads panasa-taca); SnA 475; VvA 147.

Panassati [pa+nassati, cp. also BSk praṇāśa Divy 626] to be lost, to disappear, to go to ruin, to cease to be M I.177; S II.272 (read panassissati with BB); J V.401; VI.239; Th 1, 143.

Panāda [pa+nāda] shouting out, shrieks of joy J VI.282.

Panādeti [Caus. of pa+**nad**] to shout out, to utter a sound Th 1, 310.

Panāḷikā (f.) [fr. panāḷī] a pipe, tube, channel, water course DA I.244.

Panāḷī (f.) [pa+nāḷī] a tube, pipe A IV.171 (udapāna°).

Panigghosa in cpd. **appanigghosa** is wrongly registered as such in A Index (for A IV.88); it is to be separated appa + nigghosa (see nigghosa).

Panudati [pa+nudati] to dispel, repel, remove, push away S I,167 sq., 173; Dh 383; Sn 81, 928 (pot. panudeyya or metri causa panūdeyya = pajaheyya etc. Nd[1] 385); J VI.491 (1. pl. panudāmase). — ger. **panuditvā** SnA 591, & **panujja** Sn 359, 535, 1055 (expl[d] at Nd[2] 395 as imper. pres. = pajaha, cp. SnA 591 = panudehi); J III.14; V.198 (=pātetvā C.). — Fut. **panudahissati** Th 1, 27, 233. — Pass. **panujjati**, ppr. panujjamāna in phrase "api panujjamānena pi" even if repulsed M I.108, cp. A IV.32 & Nett 164 (v. l. to be substituted for T. pamajjamānena). — pp. **panunna** & **panudita** (q. v.).

Panudita [pp. of panudati] dispelled, driven out Sn 483 (panūdita metri causa, v. l. panudita). See also **panunna**.

Panunna (**Paṇunna** & **Panuṇṇa**) [pp. of panudati] (med. & pass.) put away, rejected or rejecting, dispelled, driven away, sent A II.29; V.31; Sn 469 (°kodha); J VI.247, 285; Kvu 597 (ito p., trsl[d] "ending here").

-paccekasacca one who has rejected each of the four false truths (the 5[th] of the 10 noble states, ariyavāsā: see *Vin. Texts* I.141) D III.269, 270; A II.41; V.29 sq.

Panūdana (nt.) [fr. panudati] removal, dispelling, rejection Sn 252 (sabba-dukkhâpanūdana SnA 293 should be read as sabba-dukkha-apanūdana, as at Vin II.148 = J I.94), 1106 (=pahānaṁ etc. Nd[2] 396).

Panta (adj.) [cp. Epic Sk. prānta edge, margin, border, pra+anta; also BSk. prānta in meaning of Pali, e. g. MVastu III.200; Divy 312 (prānta-śayan-āsana-sevin)] distant, remote, solitary, secluded; only in phrase pantaṁ senāsanaṁ (sayanāsanaṁ) or pantāni senāsanāni "solitary bed & chair" M I.17, 30; A I.60; II.137; III.103; V.10, 202; Sn 72 (cp. Nd[2] 93), 338, 960 (°amhi sayanāsane), 969 (sayanamhi pante); Dh 185 (=vivitta DhA III.238); Ud 43 (so read for patthañ); J III.524 (°amhi sayanāsane); Vism 73 (panta-senāsane rata); SnA 263 (v. l. pattha).

-sena (adj.) one who has his resting place far away from men, Ep. of the Buddha M I.386.

Panti (f.) [Ved. pankti set or row of five, group in general] a row, range, line Vism 392 (tisso sopāna-pantiyo); DhA III.219 (uddhana°); ThA 72 (satta pantiyo); VvA 198 (amba°).

Pantha [base panthan°, Ved. panthāḥ, with bases path° panth° and pathi. Same as patha (q. v.). For etym. cp. Gr. *πόντος* sea(-path), *πάτος* path, Av. pantā°, also Goth. finþan = E. find, of Idg *pent to come or go (by)] a road, roadway, path J I.18 (gen. pl. panthānaṁ = kantāramagga C; "jungle road" trsl.); Sn 121 (loc. panthasmiṁ); Nd[2] 485 B (+patha in expl[n] of magga), Miln 157 (see panthaṁ).

-gū a traveller (lit. going by road) S I.212 (v. l. addhagū, as at id. p. Th 2, 55); J III.95 (v. l.). **-ghāta** highway robbery J I.253; IV.184. **-duhana** waylaying, robbery; m. a robber D I.135 (see DA I.296); J II.281, 388; D III.68, and Tikp 280 (°dūhana). **-dūbhin** a highwayman J II.327. **-dūsaka** a robber Miln 20. **-devatā** a way spirit, a spirit presiding over a road, road-goddess J VI.527. **-makkaṭaka** a (road) spider Miln 364, 407. **-sakuṇa** a "road-bird," i. e. a bird offered (as a sacrifice) to the goddess presiding over the roads, propitiation; it is here to be understood as a human sacrifice J VI.527 (vv. ll. pattha° & bandha°).

Panthika [fr. pantha, formation panthika: panthan = addhika: addhan] a traveller Miln 20.

Panna [pp. of pajjati but not satisfactorily expl[d] as such, for pajjati & panna never occur by themselves, but only in cpds. like āpajjati, āpanna, upp°, upa°, sam°, etc. Besides, the word is only given in lexic. literature as pp. of pajjati, although a tendency prevails to regard it as pp. of patati. The meaning points more to the latter, but in form it cannot belong to **pat.** A more satisfactory expl[n] (in meaning and form) is to regard panna as pp. of pa+**nam,** with der. fr. short base. Thus **panna** would stand for panata (paṇata), as unna for unnata, ninna for ninnata, the double nn to be accounted for on analogy. The meaning would thus be "bent down, laid down," as panna-ga = going bent, panna-dhaja = flag bent or laid down, etc. Perhaps patta of patta-kkhandha should belong here as panna°] fallen, gone, gone down; also: creeping, only in foll. cpds.:

-ga a snake Th 1, 429 (°inda chief of snake-demons); J V 166; Miln 23. **-gandha** with gone down (i. e.

deteriorated) smell, ill-smelling, or having lost its smell J v.198 (=thokaṃ duggandha C.). **-dhaja** one whose flag gone or is lost, i. e. whose fight is over (Ep. of the Buddha), cp. BSk. prapātito māna-dhvajaḥ Lal. V. 448 (with derivation from **pat** instead of **pad**, cp. papātana) M i.137 sq., 386; A iii.84 sq.; in eulogy on the Buddha (see exegesis to mahesi Nd[1] 343; Nd[2] 503) reference is made to mānadhaja (°papātanaṃ) which is opposed to dhamma-dhaja (-ussapana); thus we should explain as "one who has put down the flag of pride." **-bhāra** one who has put down his burden, one whose load has gone, who is delivered or saved M i.139; A iii.84; S i.233; Dh 402 (=ohita-khandha-bhāra DhA iv.168); Sn 626, 914 (cp. Nd[1] 334); Th 1, 1021. **-bhūmi** state of one who has fallen DA i.163 (opp. to jina-bhūmi, one of the 8 purisa-bhūmiyo. — cp. D i.54 & *Dial.* i.72[2]). **-loma** one whose hairs have fallen or are put down (flat, i. e. do not stand erect in consequence of excitement), subdued, pacified (opp. haṭṭha loma) Vin ii.184 (cp. Vin ii.5 & Bdhgh on p. 309 lomaṃ pīteti, Bdhgh pādeti; also *Vin. Texts* ii.339); iii.266; M i.450; J i.377. Another form is **palloma** (q. v. & cp. *J.P.T.S.* 1889, 206). See also remarks on parada-vutta.

Pannaka (adj.) [fr. panna] silent (?) DA i.163.

Pannarasa (adj. num.) [see pañcadasa & paṇṇarasa under pañca] fifteen (and fifteenth), usually referring to the 15th day of the lunar month, i. e. the full-moon day Sn 153 (pannaraso uposatho); **pannarase** on the 15[th] day S i.191=Th 1, 1234; M iii.20; Sn 502, 1016; f. loc. **pannarasāya** id. S i.233. See also **paṇṇarasa**.

Pannarasama (num. ord.) [fr. pannarasa] the 15[th] SnA 366 (gāthā).

Pannarasika (adj.) [fr. pannarasa] belonging to the 15[th] day (of the lunar month) Vin iv.315.

Papa (nt.) [see pibati, pānīya etc. of **pā**] water J i.109 (āpaṃ papaṃ mahodakan ti attho). The word is evidently an etym. construction. See also **papā**.

Papaccati [Pass. of pa+pacati] to be cooked, to become ripe PvA 55 (°itvā).

Papañca [in its P. meaning uncertain whether identical with Sk. prapañca (pra+pañc to spread out; meaning "expansion, diffuseness, manifoldedness"; cp. papañceti & papañca 3) more likely, as suggested by etym. & meaning of Lat. im-ped-iment-um, connected with **pada**, thus perhaps originally "pa-pad-ya," i. e. what is in front of (i. e. in the way of) the feet (as an obstacle)] 1. obstacle, impediment, a burden which causes delay, hindrance, delay DhA i.18; ii.91 (kathā°). °ṃ karoti to delay, to tarry J iv.145; °ṃ akatvā without delay J i.260; vi.392. — ati° too great a delay J i.64; ii.92. — 2. illusion, obsession, hindrance to spiritual progress M i.65; S i.100; iv.52, 71; A ii.161 sq.; iii.393 sq.; Sn 530 (=taṇhā-diṭṭhi-mānabheda-p. SnA 431; and generally in Commentaries so resolved, without verbal analysis); Ud 77 (as f. papañcā); Th 1, 519, 902, 989 (cp. *Brethren* 344, 345 & *J.R.A.S.* 1906, 246 sq.; Neumann trsl[s] "Sonderheit," see *Lieder* p. 210, 211 & *Mittlere Sammlung* i.119 in trsl. of M i.65 nippapañca); Dh 195, 254 (°âbhiratā pajā, nippapañcā Tathāgatā; =taṇhādisu p° esu abhiratā DhA iii.378); J i.9 Pv iv.1[84] (=taṇh'-ādi-p. PvA 230); Nett 37, 38; SnA 495 (gihi). — **nippapañca** (q. v.) without obsession. — 3. diffuseness, copiousness SnA 40.

-saṅkhā sign or characteristic of obsession Sn 874 (cp. SnA 553; =taṇhā° diṭṭhi° and māna° Nd[1] 280), 916 (=avijjādayo kilesā mūlaṃ SnA 562). **-saññā** (°saṅkhā) idea of obsession, idée fixe, illusion D ii.277 (cp. *Dial* ii.312); M i.109, 112, 271, 383; S iv.71.

Papañcita [pp. of papañceti] obsessed, illusioned SnA 495 (a° gihipapañ-cena). — nt. obsession, vain imagination, illusion S iv.203 ≈ Vbh 390.

Papañceti [Denom. fr. papañca] 1. to have illusions, to imagine, to be obsessed M i.112; DhA i.198 (tesaṃ suvaṇṇa-lobhena papañcentānaṃ). — 2. to be profuse, to talk much, to delay on SnA 136. — pp. **papañcita**.

Papaṭā (papatā) (f.) [fr. papāta? Cp. papaṭikā] a broken-off piece, splinter, fragment; also proclivity, precipice, pit (?) S ii.227 (papatā ti kho lābha-sakkāra-silokass' etaṃ adhivacanaṃ; cp. S iii.109: sobbho papāto kodh' ûpāyāsass' etaṃ adhivacanaṃ); So 665 (=sobbha SnA 479; gloss papada). See also pappaṭaka.

Papaṭikā (f.) [cp. Sk. prapāṭikā (lexic. & gram.) young shoot, sprout; and parpharika (RV.) one who tears to pieces; also Sk. parpaṭa N. of a plant] 1. a splinter, piece, fragment, chip Vin ii.193 (read tato pap.°); A iv.70 sq. (of ayophāla); J v.333 (same as Vin passage); Miln 179. — 2. the outer dry bark or crust of a tree, falling off in shreads; also shoots, sprouts M i.78, 192 sq., 488; A i.152; iii.19 sq., 44, 200, 360; iv.99, 336; v.4 sq., 314 sq.; J iii.491. Cp. pheggu.

Papatati [pa+patati] to fall forward, to fall down, off or from, to fall into (acc.) Vin ii.284; M i.79, 80; S i.48 (visame magge), 187 (=Th 1, 1220 patanti); 100, ii.114; v.47; Dh 336; J v.31; Pv i.10[12] (nirayaṃ papatiss' ahaṃ, cp. PvA 52; v. l. SS niray' ûpapatiss' ahaṃ). — aor. **papatā** Vin iii.17, cp. ii.126; J vi.566. See also **patati**.

Papatana (nt.) [fr. pa+**pat**] falling down Sn 576=J iv.127 (abl. papatanā papatanato C.).

Papada (or **Papadā**?) [pa+pada] tip of the foot, toes; but in diff. meaning (for papaṭā or papāta to **pat**) "falling down, abyss, pit" at Sn 665 (gloss for papaṭa; expl[d] at SnA 479 by "mahāniraya").

Papā (f.) [Ved. prapā, pa+**pā**] a place for supplying water, a shed by the roadside to provide travellers with water, a well, cistern D iii.185; S i.33=Kvu 345 (=pānīya-dāna-sālā SA); S i.100 (read papañ ca vivane); J i.109; DhA iii.349=J i.302 (=pānīya-cāṭī C.); Vv 52[22] (+udapāna); Pv ii.7[8] (n. pl. papāyo=pānīya-sālā PvA 102); ii.9[25] (+udapāna).

Papāta [cp. Epic. Sk. prapāta, of pra+**pat**] 1. falling down, a fall Vin ii.284 (chinna-papātaṃ papatanti); S v.47. — 2. a cliff, precipice, steep rock M i.11; S iii.109 (sobbho p. kodh' upāyāsass' etaṃ adhivacanaṃ; cp. papaṭā); A iii.389 (sobbho p.); J iii.5; 530; v.70; vi.306, 309; Vism 116; PvA 174; Sdhp 208, 282, 353. — adj. falling off steeply, having an abrupt end Vin ii.237=A iv.198, 200 (samuddo na āyatakena p.).

-taṭa a rocky or steep declivity DhA i.73.

Papātin (adj.) [fr. papatati] falling or flying forward, flying up J iii.484 (uccā° flying away).

Papitāmaha [pa+pitāmaha] a paternal great-grandfather Dāvs iii.29.

Papiyana (nt.) [fr. **pā**, ger. pa-pīya] drinkable, to be drunk, drinking J i.109 (udakaṃ papīyana-bhāvena papā ti).

Papiliṭa [pa+pilita] worn out, rubbed through (of the sole of sandals) J ii.223.

Paputta [pa+putta, cp. Sk. praputra (BR.: "doubtful") Inscr.] a grandson J vi.477.

Papupphaka (adj.) [pa+pupphaka] "with flowers in front," flower-tipped (of the arrows of Māra) Dh 46 (but expl[d] at DhA i.337 as "p.° sankhātāni tebhūmakāni vaṭṭāni," i. e. existence in the 3 stages of being).

Pappaṭaka [etym. uncertain] 1. a broken bit, splinter, small stone (?) (Rh. D. in *Dial.* III.83 "outgrowth") D III.87 (bhūmi °ṇ paribhuñjati); Vism 418 (≈), Nett 227 (Com.) (°ojaṇ khādāpento). —2. a water plant: see pannaka 2; cp. also papaṭikā[2] & Sk. parpaṭa N. of medicinal plant.

Pappoṭheti [pa+poṭheti; sometimes spelt papphoṭeti] to strike, knock, beat, flap (of wings) Vin I.48; II.208, 217; M I.333 (papph°); J II.153 (pakkhe); III.175 (papoṭh° = saficuṇṇeti C.); Miln 368 (papph°); DA I.7; Vism 283 (pph).

Pappoti [the contracted form of pāpuṇāti, Sk. prāpnoti] to obtain, get, gain, receive, attain D III.159, 165; Sn 185, 187, 584; Dh 27; DhA I.395. — Pot. 1st pl. pappomu J V.57 (=pāpuṇeyyāma C.). — ger. pappuyya S I.48; Sn 482 (or pot?), 593, 829 (=pāpuṇitvā Nd[1] 170). — For further ref. see **pāpuṇāti**.

Papphāsa (nt.) [fr. sound-root* **phu**, not corresponding directly to Sk. pupphusa (cp. Geiger, *P.Gr.* § 34), to which it stands in a similar relation as ***ghur*** (P.) to ***ghar*** (Sk.) or phurati >pharati. From same root Gr. *φυσάω* to blow and Lat. pustula bubble, blister; see Walde under pustula] the lungs D II.293; M I.185, 421; III.90; Sn 195 = J I.146; Kh III. (cp. KhA 56); Miln 26.

Pabandha (adj.) (°-) [pa+bandha] continuous Vism 32.

Pabala (adj.) [cp. Sk. prabala] very strong, mighty Sdhp 75.

Pabāḷha[1] [pp. of pabāhati] pulled out, drawn forth D I.77 (T. reads pavāḷha). See pavāḷha.

Pabāḷha[2] (adj.) [pa+bāḷha] strong, sharp (of pain) D II.128; J V.422, Miln 174.

Pabāhati [pa+**bṛh** to pull, see abbahati] to pull out, draw forth D I.77 (T. reads pavāhati, v. l. pabbūḷhati, evidently fr. pabāḷha); cp. Śatapatha-brāhmaṇa IV.3, 3, 16. — pp. **pabāḷha**[1] (q. v.).

Pabujjhati [pa+bujjhati] to wake up (intrs.), awake S I.4, 209; Dh 296 sq.; It 41 (suttā p.); J I.61; II.103; IV.431 (opp. niddāyati); DA I.140. — pp. **pabuddha** (q. v.).

Pabuddha [pp. of pabujjhati] awakened S I.143 (sutta° from sleep awakened), J I.50; VvA 65.

Pabodhati [pa+bodhati] to awake, also trs. awaken, stir up, give rise to (or: to recognise, realise?); only in *one* phrase (perhaps corrupt), viz. yo nindaṇ appabodhati S I.7=Dh 143 (=nindaṇ apaharanto bujjhati DhA III.86; trsl. *KS* 13 "forestalleth blame"). — Caus. **pabodheti** (1) to enlighten, instruct, give a sign J I.142; III.511. — (2) to set going, arouse J I.298; V.390. — (3) to render oneself conspicuous J V.8.

Pabodhana (adj.-nt.) [fr. pabodhati] 1. (nt.) awakening, waking, arising DhA I.232 (°codana-kamma). — 2. (adj.) arousing (or realising?) Vv 64[22] (=kata-pīti-pabodhano VvA 282); awaking Th 1, 893 (samma-tāḷa°).

Pabba (nt.) [Ved. parvan] 1. a knot (of a stalk), joint, section Vin IV.35; M I.80; J I.245 (veḷu°); Vism 358 (id.; but nāḷika p. 260); VbhA 63 (id.); Th 1, 243. — angula° finger joint Vin IV.262, M I.187; DA I.285. — pabba-pabbaṇ knot for knot DhsA 11. — 2. the elbow S IV.171. — 3. section, division, part Vism 240 (14 sections of contemplation of the body or kāyagatā-sati); VbhA 275, 286.

-gaṇṭhi a knot Miln 103. **-valli** a species of Dūrvā J V.69; **-vāta** intermittent ague Vin I.205.

Pabbaja [Sk. balbaja, cp. Geiger *P.Gr.* § 39. 6] a species of reed, bulrush Vin I.190 (T. reads babbaja); S I.77; II.92; III.137 (v. l. babbaja), 155 (°lāyaka); Th 1, 27; J II.140, 141; V.202; VI.508. For further refs. see babbaja.

Pabbajati [cp. Sk. pravrajati, pra+**vraj**] to go forth, to leave home and wander about as a mendicant, to give up the world, to take up the ascetic life (as bhikkhu, samaṇa, tapassin, isi etc.). S I.140, 141; Sn 157, 1003; imper. **pabbaja** DhA I.133. Pot. **pabbajeyya** J I.56; Pug 57. — Fut. **pabbajissati** Sn 564; DhA I.133; IV.55. Aor. **pabbaji** M III.33; S I.196=Th 1, 1255; Sn 405; Vv 82[6]; PvA 76; ger. **pabbajitvā** J I.303; PvA 21 and °vāna Sn 407. — **(agārasmā) anagāriyaṇ pabbajati** to go forth into the homeless state Vin III.12; M III.33; S I.196; A V.204; Pv II.13[17]. **sāsane p.** to become an ascetic in (Buddhas) religion, to embrace the religion (& practice) of the Buddha J I.56; PvA 12. pabbajjaṇ pabbajati to go into the holy life (of an ascetic friar, wanderer etc.): see **pabbajjā**. — Caus. **pabbājeti** (q. v.). — pp. **pabbajita**.

Pabbajana (nt.) [fr. pabbajati] going into an ascetic life J III.393 (a°).

Pabbajita [pp. of pabbajati, cp. BSk. pravrājita Divy 236] one who has gone out from home, one who has given up worldly life & undertaken the life of a bhikkhu recluse or ascetic, (one) ordained (as a Buddhist friar), gone forth (into the holy life or pabbajjā) Vin III.40 (vuḍḍha-pabbajito bhikkhu); IV.159; D I.131 (agārasmā anagāriyaṇ p.), 157; III.31 sq., 147 sq.; M I.200, 267, 345, 459; II.66, 181; III.261; S I.119 (dhamma-vinaye p.); IV.260, 330; V.118 sq., 421; A I.69, 107, 147, 168; II.78, 143; III.33, 78 (vuḍḍha°), 244, 403 (acira°); IV.21 (cira°); V.82, 348 sq.; Sn 43 (see Nd[2] 397), 274, 385, 423; Dh 74, 174, 388; J I.56; Pv II.8[1] (=samaṇa PvA 106); II.11[1] (bhikkhu=kāmādi-malānaṇ pabbajitattā paramatthato pabbajito PvA 146); II.13[17] (=pabbajjaṇ upagata PvA 167); Miln 11; DA I.270; DhA I.133; PvA 5, 55.

Pabbajjā (f.) [fr. pa+**vraj**, cp. pabbajati, Epic & BSk. pravrajyā] leaving the world, adopting the ascetic life; state of being a Buddhist friar, taking the (yellow) robe, ordination. — (1) ordination or admission into the Buddha's Order in particular: Vin III.13; S I.161 etc. — sāmanera° ordination of a Novice, described in full at Vin I.82. — pabbajjaṇ yācati to beg admission Vin IV.129; labhati to gain admission to the Order Vin I.12, 17, 32; D I.176; S IV.181. — (2) ascetic or homeless life in general D III.147 sq.; M III.33 (abbhokāso p.); S V.350 (id.; read pabbajjā); A V.204 (id.); S II.128 (read °jjā for °jā); IV.260; A I.151, 168; IV.274 sq.; Sn 405, 406, 567; It 75 (pabbajjāya ceteti); Miln 19 (dhamma-cariya-samacariy' atthā p.); DhA I.6; SnA 49, 327, 423; ThA 251. — pabbajjaṇ upagata gone into the homeless state PvA 167 (for pabbajita); agārasmā anagāriyaṇ p. the going forth from home into the homeless state Vin II.253; M II.56; pabbajjaṇ pabbajati to undertake or go into the ascetic life, in foll. varieties: isi° of a Saint or Sage J I.298, 303; DhA IV.55; PvA 162 (of the Buddha); tāpasa° of a Hermit J III.119; DA I.270 (described in detail); DhA IV.29; PvA 21; samaṇa° of a Wanderer PvA 76. — *Note.* The ceremony of admission to the priesthood is called **pabbajjā** (or pabbajana), if viewed as the act of the candidate of orders, and **pabbājana** (q. v.), if viewed as the act of the priest conferring orders; the latter term however does not occur in this meaning in the Canon.

Pabbata [Vedic parvata, fr. parvan, orig. knotty, rugged, massive] (1) a mountain (-range), hill, rock S I.101, 102, 127, 137; II.32, 185, 190; A I.243; II.140; IV.103 (dhūpāyati); Sn 413, 417, 543, 958, 1014; Nd[1] 466; Dh 8, 127 (°ānaṇ vivaro)=PvA 104; Dh 188 (n. pl.

°āni), 304; DA 1.209; Miln 346 (dhamma°); PvA 221 (angāra°) Sdhp 352, 545, 574. — The 7 mountains round Veḷuvana are enum^{d} at J v.38. — Names of some (real or fictitious) mountains, as found in the Jātaka literature: Cakkavāḷa J vi.282; Caṇḍoraṇa J iv.90; Canda J iv.283; v.38, 162; Daṇḍaka-hiraññā J ii.33; Daddara J ii.8; iii.16; Nemindhara J vi.125; Neru J iii.247; v.425; Paṇḍava Sn 417; SnA 382 sq.; Mahāneru J iv.462; Mahindhara Vv 32^{10} (cp. VvA 136); Meru J i.25; iv.498; Yugandhara PvA 137; Rajata J i.50; Vipula J vi.518; Sineru S ii.139; J i.48 & passim; Suvaṇṇa J i.50; vi.514 (°giriṭāla). — (2) [cp. Sk. pārvata mountainous] a mountaineer Miln 191.

-utu the time (aspect) of the mountain (in prognostications as to horoscope) DhA i.165 (megha-utu, p.-utu, aruṇa-utu). **-kaccha** a mountain meadow (opp. nadī-kaccha) SnA 33. **-kandara** a m. cave S ii.32; v.396, 457 sq.; A v.114 sq.; **-kūṭa** m. peak Vin ii.193; J i.73. **-gahaṇa** m. thicket or jungle PvA 5. **-ṭṭha** standing on a m. Dh 28. **-pāda** the foot of a m. J iii.51; DhA iv.187; PvA 10. **-muddhā** mountain top Vin i.5. **-raṭṭha** m.-kingdom SnA 26. **-rājā** "king of the mountain," Ep. of Himavā S i.116; ii.137 sq., 276; iii.149; v.47, 63, 148; A i.152; iii.240; iv.102; PvA 143. **-sankhepa** top of a m. D i.84 (=p. -matthaka DA i.226). **-sānu** m.-glen Vv 32^{10} (cp. VvA 136). **-sikhara** mountain-crest J v.421.

Pabbataka [fr. pabbata] a mountain J i.303.

Pabbateyya (adj.) [fr. pabbata] belonging to mountains, mountain-born (of a river) A iii.64 (nadī p°ā sīghasotā hārahārinī); iv.137 (id.); Vism 231 (id.), 285 (nadī).

Pabbaniya (adj.) [fr. pabba] forming a division or section, consisting of, belonging to KhA 114 (khaya°) (?).

Pabbājana (nt.) [fr. pa+Caus. of **vraj**, see pabbajati & pabbājeti] keeping out or away, removing, banishment, exiling D i.135; iii.93; Miln 357; Dh i.296 (=nīharaṇa); DhA iv.145.

Pabbājaniya (adj.) [fr. pabbājana] belonging to banishment, deserving to be exiled Miln 186; also in cpd. **°kamma** excommunication, one of the 5 ecclesiastical acts enum^{d} at Vin i.49, 143. See also A i.79; DhA ii.109.

Pabbājita [pp. of pabbājeti] taken into the order, made a bhikkhu M ii.62.

Pabbājeti [Caus. of pabbajati] 1. to make go out or away, drive out, banish, exile D i.92 (raṭṭhasmā out of the kingdom; =nīharati DA i.258); M ii.122; Dh 388 (attano malaṃ pabbājayaṃ, tasmā pabbajito ti vuccati); DhA iv.145 (expl^{ns} as "attano rāgādimalaṃ pabbājento vinodento") J i.262 (raṭṭhā); iii.168 (id.); vi.350, 351; DhA ii.41; PvA 54 (core). — 2. to make go forth (into the homeless state), to make somebody take up the life of an ascetic or a bhikkhu, to take into the (Buddha's) order, to ordain Vin i.82 (description of ordination of a novice), 97; iii.12; iv.129; DhA i.19, 133. — pp. **pabbājita** (q. v.).

Pabbedha [pa+vedha of **vyadh**, cp. BSk. pravedha in same phrase at Divy 56, viz. ṣoḍaśa-pravedho] piercing through (measuring) an arrow shot Th 1, 164=J ii.334 (soḷasa°=soḷasa-kaṇḍa pāta-vitthāro C.). — *Note.* pabbedha owes its bb to analogy with ubbedha. It also corresponds to the latter in meaning: whereas **ubbedha** refers to the height, pabbedha is applied to the breadth or width.

Pabbhamati [pa+bhamati] to roam forth or about J v.106 (=**bhamati** C.).

Pabbhāra [cp. BSk. prāg-bhāra Divy 80 etc.] 1. (m.) a decline, incline, slope J i.348; adj. (usually -°) bending, inclining, sloping; fig. tending or leading to (cp. E. "bearing on") M i.493 (samudda°); S i.110 (id.); v.38, 216, 219; A iv.198 (anupubba°), 224 (viveka°); Miln 38 (samādhi°). Very frequent in comb^{n} with similar expressions, e. g. ninna, poṇa (cp. PvA ninna-poṇa-pabbhāraṇ cittaṇ): see further ref. under **ninna**; with adhimutta & garuka at Vism 117 (Nibbāna°). — **apabbhara** (sic.) not slanting or sloping J v.405 (=samatittha C.). — 2. (m. & nt.) a cave in a mountain Miln 151; J v.440; DhA ii.59 (nt.), 98.

-ṭṭhāna a slope J i.348; DhsA 261. **-dasaka** the decade (period) of decline (in life), which in the enum° of the 10 decades (vassadasā) at J iv.397 is given as the seventh.

Pabha is adj. form (-°) of **pabhā** (q. v.).

Pabhaṇsana (adj.-nt.) [fr. pa+**bhraṇś**, cp. nāva-prabhraṇśana Npl. A.V.] causing to fall or disappear, depriving, taking away, theft, in maṇi° jewel-theft J vi.383. (Rh. D. "polishing"?) Kern in *Toev.* s. v. takes pabhaṇsana as a der. fr. pa+**bhrās** to shine, i. e. making bright, polishing (as Rh. D.).

Pabhagga [pp. of pabhañjati, cp. Sk prabhagna] broken up, destroyed, defeated Vin iii.108.

Pabhankara [pabhaṇ, acc. of pabhā, +kara] one who makes light, one who lights up, light-bringer (often as Ep. of the Buddha) S i.51 (quoted at VvA 116), 210; A ii.51 sq.; It 80; J iii.128; Sn 991, 1136 (=ālokakara obhāsakara etc. Nd^{2} 399); Vv 21^{4} (=ñāṇ' obhāsa-kara VvA 106); 34^{25} (=lokassa ñāṇ' āloka-kara VvA 115).

Pabhanga [fr. pa+**bhañj**] destruction, breaking up, brittleness Ps ii.238 (calato pabhangato addhuvato); but id. p. at Nd^{2} 214^{u} and Miln 418 read "calato pabhanguto addhuvato."

Pabhangu, Pabhanguṇa & **°gura** (adj.) [fr. pa+**bhanj**, cp. BSk. prabhanguṇatā destruction, perishableness MVastu iii.338] brittle, easily destroyed, perishable, frail. (a) **pabhangu**: S iii.32; v.92; A i.254, 257 sq.; iii.16; DhsA 380; Sdhp 51, 553. — (b) **°guṇa**: It 37; J i.393 (ittarā addhuvā pabhanguno calitā; reading may be pabhanguṇā); Dh 139 (as n.; =pabhangu-bhāva, pūtibhāva, DhA iii.71), 148 (=pūtikāya ibid. 111). — (c) **°gura** Dh 148 (v. l.); ThA 95; Sdhp 562, 605. — See also **pabhanga**.

Pabhañjati [pa+**bhañj**] to break up, destroy J iv.494. — pp. **pabhagga** (q. v.).

Pabhava (m. & nt.) [fr. pa+**bhu**, cp. Ved. prabhava] production, origin, source, cause M i.67; S i.181; ii.12; It 37 (āhāra-netti°); Sn 728, 1050; Nd^{2} under mūla (with syn. of sambhava & samuṭṭhāna etc.); J iii.402=vi.518.

Pabhavati see **pahoti**.

Pabhassati [pa+**bhraṇś**; cp. Sk. prabhraśyate] to fall down or off, drop, disappear Vin ii.135 (pret. pabhassittha); iv.159 (id.). — Cp. pabhaṇsana.

Pabhassara (adj.) [fr. **bhās**] shining, very bright, resplendent S i.145; v.92, 283; A i.10, 254, 257 sq., iii.16; Sn 48 (=parisuddha pariyodāta Nd^{2} 402); J v.202, 170; Vv 17^{1} (rucira+); Pv iii.3^{1} (rucira+); Vism 223; 377; DhA i.28; VvA 12 (pakati° bright by nature).

Pabhā (*f.*) [fr. pa+**bhā**, cp. Epic Sk. prabhā] light, radiance, shine A ii.139; v.22; It 19, 20; PvA 56 (sarīra°), 137 (id.), 71, 176; Sdhp 250. — canda-ppabhā moonshine It 20; DhsA 14. — adj. pabha (-°), radiating, lucid, in cpd. **sayam°** self-lucid or self-radiant D i.17 (=attano attano va tesaṇ pabhā ti DA i.110); A v.60; Sn 404.

Pabhāṇin at Kern, *Toev.* s. v. is wrongly given with quot. J v.421 (in meaning "speaking") where it should be read manāpa-bhāṇin, and not manā-p°.

Pabhāta [pp. of pabhāti] become clear or light, shining, dawning Sn 178 (sup°); esp. in phrase pabhātāya rattiyā when night had become light, i.e. given way to dawn, at daybreak J 1.81, 500. — (nt.) daybreak, morning S 1.211; SnA 519 (pabhāte); atipabhāte in broad daylight J 1.436.

Pabhāti [pa + **bhā**] to shine forth, to become light, gleam, glitter J v.199 (said of a river; = pavattati C.). — pp. pabhāta.

Pabhāva [fr. pa + bhū] might, power, strength, majesty, dignity J v.36; vi.449.

Pabhāvita [pp. of pabhāveti] increased, furthered, promoted Th 1, 767 (bhava-netti°); expl^{d} by samuṭṭhita C.

Pabhāveti [Caus. of pabhavati] to increase, augment, foster Pv ii.9^{64} = DhA iii.220 (dakkhiṇeyyaṇ). — pp. **pabhāvita**.

Pabhāsa [fr. pa + **bhās**] shining, splendour, beauty S 1.67; sap° with beauty S v.263; Miln 223; ap° without beauty Miln 299.

Pabhāsati [pa + **bhas**] to tell, declare, talk Th 1, 582.

Pabhāseti [Caus. of pa + **bhās**] to illumine, pervade with light, enlighten Dh 172 (= obhāseti DhA iii.109), 382 (= obhāseti ekālokaṇ karoti DhA iv.137); J 1.87; Pv i.10^{9} (so read for ca bh°); ii.1^{12}; Ps i.174; Miln 336; PvA 10 (= obhāseti).

Pabhindati [pa + bhindati] to split asunder (trs.), break, destroy Sn 973 (= bhindati sambhindati Nd^{1} 503); ger. **pabhijja** S 1.193 = Th 1, 1242. — Pass. **pabhijjati** to be broken, to burst (open), to split asunder (intrs.), to open S 1.150 (aor. pabhijjiṇsu); Sn p. 125 (id.); Vv 41^{3} (break forth = pabhedaṇ gacchanti VvA 183; gloss pavajjare for pabhijjare); SnA 475 (= bhijjati). Also "to open, to be developed" (like a flower) Miln 93 (buddhi p.). — pp. **pabhinna**.

Pabhinna [pp. of pabhindati] 1. to burst open, broken (like a flower or fruit), flowing with juice; usually appl^{d} to an elephant in rut, mad, furious M 1.236 (hatthi°); Dh 326 (hatthi° = mattahatthi DhA iv.24). Th 1, 77; J iv.494; vi.488; Pv i.11^{2} (read chinna-pabhinna-gatta); Miln 261, 312 (hatthināgaṇ tidhā-pabhinnaṇ); DA 1.37 (°madaṇ caṇḍa-hatthiṇ). — 2. developed, growing Miln 90 (°buddhi).

Pabhuti (adj.) (-°) [Vedic prabhṛti] beginning, in meaning of: since, after, subsequently; **tato p.** from that time, henceforth VvA 158.

Pabhutika (adj.) [fr. pabhuti] dating from, derived or coming from (abl.) D 1.94 (kuto p.).

Pabhu [fr. pa + **bhū**] lord, master, ruler, owner DA 1.250.

Pabheda [fr. pa + **bhid**, cp. pabhindati] breaking or splitting up, breaking, opening VvA 183; akkhara° breaking up of letters, word-analysis, phonology D 1.88 (= sikkhā ca nirutti ca DA 1.247 = SnA 447). — adj. (-°) breaking up into, i. e. consisting of, comprising, of various kinds J 1.84; PvA 8 (paṭisandhi-ādi°), 130 (saviññāṇak' âviññāṇaka°).

Pabhedana (nt.) [cp. pabheda] breaking up, destruction Sn 1105 (avijjāya° = bhedanaṇ pahānaṇ etc. Nd^{2} 403).

Pabhoti etc. see **pahoti**.

Pamajjati^{1} [pa + **mad**] 1. to become intoxicated S 1.73. — 2. to be careless, slothful, negligent; to neglect, waste one's time S iv.125, 133; Sn 676, 925, 933; cp. Nd^{1} 376 & Nd^{2} 70; Dh 168, 172, 259; J iii.264 (with acc.); iv.396 (with gen.); Pv i.11^{12} (dāne na p.); iv.13 (jāgaratha mā p.); Sdhp 16, 620. — aor. 2 pl. pamādattha M 1.46; A iii.87; iv.139. Other noteworthy forms are aor. or precative (mā) **pamādo** S iv.263; Th 1, 119; Dh 371 (see Geiger *P.Gr.* § 161 b), and cond. or aor. **pamādassaṇ** M iii.179; A 1.139 (see Geiger l. c. 170 & Trenckner *Notes* 75^{2}). — appamajjanto (ppr.) diligent, eager, zealous PvA 7. — pp. **pamatta** (q. v.).

Pamajjati^{2} [pa + **mṛj**] 1. to wipe off, rub off, sweep, scour Vin 1.47; ii.209 (bhūmi° itabbā); M 1.383. — 2. to rub along, stroke, grope, feel along (with one's hands) Vin ii.209 (cīvara-rajjuṇ °itvā; cp. *Vin. Texts* iii.279). — *Note.* pamajjamāna in phrase gale pi p° ānena at Nett 164 is after the example of similar passages M 1.108 and A iv.32 and as indicated by v. l. preferably to be read as "api panujjamānena pi" (see panudati).

Pamajjanā (f.) & °**itatta** (nt.) are abstr. formations fr. pa + **mad**, in the sense of **pamāda** carelessness etc., & occur as philological synonyms in exegesis of pamāda at Vbh 350 = Nd^{1} 423; Nd^{2} 405. Also at DhA 1.228 (°bhāva = pamāda).

Pamaññā (f.) [abstr. fr. pamāṇa, for *pamānyā, grd. form. of pa + **mā** for the usual pameyya] only neg. **ap°** immeasurableness Vbh 272 sq. (catasso appamaññāyo, viz. mettā, karuṇā, muditā, upekhā). See **appamaññā**.

Pamaṭṭa in cpd. **luñcita-pamaṭṭā kapoti viya** (simile for a woman who has lost all her hair) at PvA 47 is doubtful, it should probably be read as luñcita-pakkhikā k. viya i. c. like a pigeon whose feathers have been pulled out (v. l. °patthaka).

Pamatta [pp. of pamajjati] slothful, indolent, indifferent, careless, negligent D iii.190; S 1.61 = 204; A 1.11, 139; iv.319; v.146; Sn 57, 70, 329 sq., 399, 1121; Dh 19, 21, 29, 292, 309 (= sati-vossaggena samannāgata DhA iii.482), 371; Nd^{2} 404; PvA 276 (quot. °ṇ ativattati). **appamatta** diligent, careful, eager, mindful S 1.4, 140, 157; A v.148; Th 1, 1245; Pv iv.1^{38}; PvA 66 (dānaṇ detha etc.), 219, 278. See also **appamatta**^{2}.

-cārin acting carelessly Dh 334 (= sati-vossagga-lakkhaṇena pamādena p.-c. DhA iv.43). **-bandhu** friend of the careless (Ep. of Māra) S 1.123, 128; Sn 430; Nd^{2} 507.

Pamattaka (adj.) = pamatta, only in neg. form ap° careful, mindful PvA 201.

Pamathita [pp. of pa + mathati to crush] crushed, only in cpd. sam° (q. v.).

Pamadā (f.) [Classical Sk. pramadā, fr. pra + **mad**, cp. pamāda] a young (wanton) woman, a woman Sn 156, 157 (gloss for pamāda cp. SnA 203); J iii.442 (mara-pamadānaṇ issaro; v. l. samuddā), 530 (v. l. pamuda, pamoda).

Pamaddati [pa + **mṛd**] to crush down, destroy, overcome, defeat; pp. **pamaddita** J vi.189 (mālutena p. corresponding with vāta pahaṭa).

Pamaddana (adj. nt.) [fr. pamaddati] crushing, defeating, overcoming D 1.89 (°parasena°); Sn p. 106 (id. = madditaṇ samaṭṭho SnA 450); Sn 561 (Mārasena°); DA 1.250.

Pamaddin (adj.) [fr. pa + **mṛd**] crushing, able to crush, powerful, mighty J iv.26 (= maddana-samattha C.).

Pamāṇa (nt.) [of pa + **mā**, Vedic pramāṇa] 1. measure, size, amount S ii.235; A 1.88; iii.52, 356 sq.; v.140 sq.; Miln 285 (cp. *trsl.* ii.133, n. 2); SnA 137; VvA 16;

PvA 55 (ghaṭa°), 70 (ekahattha°), 99 (tālakkhandha°), 268 (sīla°). — 2. measure of time, compass, length, duration PvA 136 (jīvitaṇ paricchinna °ṇ); esp. in cpd. āyu° age S I.151; A I.213; II.126 sq. and passim (cp. āyu). — 3. age (often by Com. taken as "worldly characteristic," see below rūpa° and cp. Nd² 406 on Sn 1076); DhA I.38. — 4. limit PvA 123, 130 (dhanassa). — 5. (applᵈ meaning) standard, definition, description, dimension S IV.158 ≈ Sn 1076 (perhaps ("age"). pamāṇaṇ karoti set an example DhA III.300 (maṇ p. katvā). — adj. (-°) of characteristic, of the character of, measuring or measured by, taking the standard of, only in cpd. rūpa° measuring by (appearance or) form, or held in the sphere of form (defined or Pug A 229 as "rūpa-ppamāṇ' ādisu sampattiyuttaṇ rūpaṇ pamāṇaṇ karotī ti") A II.71 = Pug 53; Nd² 406. — **appamāṇa** without a measure, unlimited, immeasurable, incomparable D I.31; II.12 (+uḷāra); M III.145 (ceto-vimutti); A I.183, 192; II.73; III.52; V.299 sq., 344 sq.; Sn 507; PvA 110 (= atula). See also appamāṇa.

-kata taken as standard, set as example, being the measure, in phrase p.-kataṇ kammaṇ D I.251; S IV.322.

Pamāṇavant (adj. n.) [fr. pamāṇa] having a measure, finite; or: to be described, able to be defined Vin II.110; A II.73.

Pamāṇika (adj. n.) [fr. pamāṇa] 1. forming or taking a measure or standard, measuring by (-°) DhA III.113 (rūpa° etc., see A II.71); (n.) one who measures, a critic, judge A III.349 sq.; V.140; Sdhp 441 (as pamāṇaka). — 2. according to measure, by measure Vin III.149; IV.279.

Pamāda [cp. Vedic pramāda, pa+**mad**] carelessness, negligence, indolence, remissness D I.6 (jūta°, see DA I.85); III.42 sq., 236; M I.151; S I.18, 20, 25, 146, 216; II.43, 193; IV.78, 263; V.170, 397; A I.212 (surāmerayamajja°) = S II.69; A I.16 sq.; II.40; III.6, 421, 449; IV.195, 294, 350; V.310, 361; Sn 156, 157 (gloss pamadā, cp. SnA 203), 334, 942, 1033; Dh 21, 30 sq., 167 (= satiossagga-lakkhaṇa p. DhA III.163), 241, 371; Th 1, 1245 = S I.193; It 86; Nd¹ 423 = Nd² 405; Ps II.8 sq., 169 sq., 197; Pug 11, 12; Nett 13, 41; Miln 289 (māna atimāna mada+); SnA 339 (= sati-vippavāsa); DhA I.228; PvA 16 (pamādena out of carelessness); Sdhp 600. — **appamāda** earnestness, vigilance, zeal D III.236; S I.158; II.29; Dh 21.

-pāṭha careless reading (in the text) Nett T. (see introd. xi. n. 1); KhA 207; PvA 25.

Pamādavatā (f.) [abstr. fr. pamāda+vant, adj.] remissness A I.139.

Pamādin (adj.) [fr. pamāda] infatuating, exciting, in phrase citta° Th 2, 357 (trslⁿ "leading to ferment of the mind"; vv. ll. °pamaddin & °pamāthin, thus "crushing the heart," cp. ThA 243).

Pamāya¹ [ger. of pamināti i. e. pa+**mā**] having measured, measuring Sn 894 (sayaṇ p. = paminitvā Nd¹ 303); J III.114.

Pamāya² [ger. of pamināti i. e. pa+**mṛ**, Sk. pramārya of pramṛṇāti] crushing, destroying Sn 209 (bījaṇ; = hiṇsitva vadhitvā SnA 257). See on this passage Morris, *J.P.T.S.* 1885, 45.

Pamāyin (adj.) [fr. pa+**mā**] measuring, estimating, defining S I.148 (appameyyan p. "who to th' illimitable limit lays" trsl.; corresponds with paminanto).

Pamāreti [pa+māreti, Caus. of **mṛ**, marati to die] to strike dead, maltreat, hurt DhA III.172.

Pamināti [pa+mināti to **mā** with pres. formation fr. **mi**, after Sk. minoti; see also anumināti] to measure, estimate, define A III.349, 351; V.140, 143; Sdhp 537. — ppr. paminanto S I.148; inf. paminituṇ VvA 154; ger. paminitvā Nd¹ 303, and pamāya (q. v.); grd. paminitabba VvA 278; aor. 3ᵈ sg. pāmesi J V.299, 3ʳᵈ pl. pamiṇsu A II.71; Th 1, 469 (pāmiṇsu).

Pamilāta [pp. of pa+**milā**] faded, withered, languished Miln 303.

Pamukhā¹ (adj.) [pa+mukha, cp. late Sk. pramukha] lit. "in front of the face," fore-part, first, foremost, chief, prominent S I.234, 235; Sn 791 (v. l. BB and Nd¹ 92 for pamuñca); J V.5, 169. loc. **pamukhe** as adv. or prep. "before" S I.227 (asurindassa p.; v. l. sammukhe); Vism 120. As -° having as chief, headed by, with NN at the head D II.97; S I.79 (Pasenadi° rājāno); PvA 74 (setacchatta° rājakakudhabhaṇḍa); freq. in phrase Buddha° bhikkhusaṇgha, e. g. Vin I.213; Sn p. 111; PvA 19, 20. Cp. **pāmokkha.**

Pamukha² (nt.) [identical with pamukha¹, lit. "in front of the face," i. e. frontside, front] 1. eyebrow (?) only in phrase alāra° with thick eyebrows or lashes J VI.503 (but explᵈ by C. as "visāl' akkhigaṇḍa"); PvA 189 (for aḷāra-pamha Pv III.3⁵). Perhaps we should read pakhuma instead.

Pamuccati Pass. of **pamuñcati** (q. v.).

Pamucchita [pa+mucchita] 1. swooning, in a faint, fainting (with hunger) Pv III.1⁸ (= khuppipāsādidukkhena sañjāta-mucchā PvA 174); IV.10⁸. — 2. infatuated S I.187 (v. l.; T. samucchita) = Th 1, 1219; J III.441.

Pamuñca [fr. pa+**muc**] loosening, setting free or loose, in cpd. °**kara** deliverer S I.193 = Th 1, 1242 (bandhana°). — adj. **dup°** difficult to be freed S I.7; Sn 773; Dh 346; J II.140.

Pamuñcati [pa+muñcati of **muc**] 1. to let loose, give out, emit Sn 973 (vācaṇ; = sampamuñcati Nd¹ 504); J I.216 (aggiṇ). — 2. to shake off, give up, shed Dh 377 (pupphāni). Perhaps also in phrase saddhaṇ p. to renounce one's faith, although the interpretation is doubtful (see Morris, *J.P.T.S.* 1885, 46 sq. & cp. *Dial.* II.33) Vin I.7 D II.39 S I.138 (C. vissajjati, as quoted *KS* p. 174). — 3. to deliver, free Sn 1063 (kathaṇ kathāhi = mocehi uddhara etc. Nd² 407ᵃ), 1146 (pamuñcassu = okappehi etc. Nd² 407ᵇ). — Pass. **pamuccati** to be delivered or freed S I.24, 173; Sn 80, 170 sq. (dukkhā); Dh 189 (sabbadukkhā), 276 (fut. pamokkhati), 291 (dukkhā), 361. — pp. **pamutta** (q. v.). — Caus. **pamoceti** to remove, liberate, deliver, set free S I.143, 154, 210; Th 2, 157 (dukkhā); cp. II.7⁵; III.10³ sq. Caus. II. **pamuñcāpeti** to cause to get loose DA I.138.

Pamuṭṭha [pp. of pamussati] being or having forgotten Vin I.213; Ps I.173 (a°); J III.511 (T. spells pamm°); IV.307 (id.); Miln 77. Cp. **parimuṭṭha.**

Pamutta [pp. of pamuñcati] 1. let loose, hurled J VI.360 (papātasmiṇ). — 2. liberated, set free S I.154; Sn 465, 524 sq.

Pamutti (f.) [fr. pa+**muc**] setting free, release S I.209; Th 2, 248; J IV.478; Nett 131 (= S I.209; but read pamutty' atthi); PvA 103 (dukkhato).

Pamudita (& °**modita**) [pp. of pamodati] greatly delighted, very pleased M I.37; S I.64; A III.21 sq.; Sn 512; J III.55; DA I.217, ThA 71; PvA 77, 132. — Spelt **pamodita** at Sn 681, J I.75; V.45 (āmodita+).

Pamuyhati [pa+muyhati of **muh**] to become bewildered or infatuated J VI.73. — pp. **pamūḷha** (q. v.).

Pamussati [pa+**mṛṣ**, Sk. mṛṣyati = P. *mussati] to forget J III.132, 264 (pamajjati+); IV.147, 251. — **pamuṭṭha** (q. v.).

Pamūḷha [pp. of pamuyhati] bewildered, infatuated Sn 774; Nd[1] 36 (=sammūḷha), 193 (+sammūḷha).

Pameyya (-°) (adj.) [grd. of paminâti, like Epic Sk. prameya] to be measured, measurable, only in foll. cpd.: **appameyya** not to be measured, illimitable, unfathomable S I.148; V.400; M III.71, 127; A I.266; Vv 34[19] (=paminituṇ asakkhuṇeyya VvA 154); 37[7] (expl[d] as before at VvA 169); **duppameyya** hard to be gauged or measured A I.266; Pug 35; opp. **suppameyya** ibid.

Pamokkha [fr. pa+**muc**, see pamuñcati] 1. discharging, launching, letting loose, gushing out; in phrases itivâda° pouring out, gossip M I.133; S V.73; A II.26; DA I.21; and caravâda° id. S III.12; V.419. — 2. release, deliverance S I.2; PvA 103 (pamutti+); abl. pamokkhâ for the release of, i. e. instead of (gen.) J V.30 (pituno p. = pamokkha-hetu C.).

Pamocana (adj. n.) [fr. pa+**muc**] loosening, setting free; deliverance, emancipation S I.172 = Sn 78; A II.24, 37, 49 sq.; Sn 166 (maccupâsâ, abl. = from), 1064 (pamocanâya dat. = pamocetuṇ Nd[2]); It 104 (Nibbânaṇ sabbagantha °ṇ). At Dh 274 we should read pamohanaṇ for pamocanaṇ.

Pamoceti Caus. of **pamuñcati** (q. v.).

Pamoda [fr. pa+**mud**, cp. Vedic pramoda] joy, delight Sdhp 528, 563. See also pâmojja.

Pamodati [pa+**mud**] to rejoice, enjoy, to be delighted, to be glad or satisfied S I.182; A III.34 (so read for ca modati); Dh 16, 22; Pv I.11[3], 11[5]; VvA 278 (=âmodati). — Caus. **pamodeti** id. Sdhp 248. — pp. **pamudita** (& **pamodita**) (q. v.). Cp. **abhippamodati**.

Pamodanâ (f.) [fr. pa+**mud**] delight, joy, satisfaction Dhs 9, 86, 285 (âmodanâ+).

Pamoha [pa+**muh**, cp. Epic Sk. pramoha] bewilderment, infatuation, fascination Sn 841 (v. l. Nd[1] sammoha); Nd[1] 193 (+sammoha andhakâra); J VI.358; J VI.358; Pug 21; Dhs 390, 1061.

Pamohana [fr. pa+**muh**] deceiving, deception, delusion Dh 274 (T. reads pamocana; DhA III.403 expl[s] by vañcana).

Pampaka [etym? Cp. Sk. pampâ N. of a river (or lake), but cp. ref. in BR. under pampâ *varaṇ-âdi*] a loris (Abhp. 618) i. e. an ape; but probably meant for a kind of bird (cp. Kern, *Toev.* s. v.) J VI.538 (C. reads pampuka & expl[s] by pampaṭaka).

Pamha (nt.) [the syncope form of pakhuma = Sk. pakṣman used in poetry and always expl[d] in C. by pakhuma] eye-lash, usually in cpd. **aḷâra°** having thick eyelashes, e. g. at J V.215; Vv 35[7]; 64[11]; Pv III.3[5]; asâyata° at Th 2, 384.

Pamhayati [pa+**smi**, Sk. prasmayate] to laugh; Caus. **pamhâpeti** to make somebody laugh J V.297 (=parihaseti C.), where it is syn. with the preceding **umhâpeti**.

Paya (nt.) [Ved. payas, nt, of **pî**] milk, juice J I.204; VI.572.

Payacchati [pa+yacchati of **yam**] to offer, present, give Dpvs XI.28; Pgdp 63, 72, 77 sq. — pp. **payata** (q. v.).

Payata [pp. of payacchati] restrained, composed, purified, pure D I.103 (=abhiharitvâ dinna); A III.313; Th 1, 348, 359 (°atta); It 101 (°pâṇin) = Miln 215; Sn 240 (=sakkâra-karaṇena p. alankata SnA 284); Vism 264 (°pâṇin = parisuddha-hattha); Sdhp 100.

Payatana (nt.) [cp. Sk. prayatna, of **yat**] striving after, effort, endeavour KhA 108.

Payatta [pp. of pa+**yat**] making effort, taking care, being on one's guard, careful Miln 373.

Payâta [pp. of payâti] gone forth, set out, proceeded Pv IV.5[6] (=gantuṇ âraddha PvA 260); J III.188, 190. Strange is "evaṇ nânappayâtamhi" at Th 1, 945 (Mrs. Rh. D. "thus when so much is fallen away"; Neumann "in solcher Drangsal, solcher Not"). — **duppayâta** going or gone wrong, strayed Vv 84[9] (=duṭṭhu payâtha apathe gata VvA 337).

Payâti [pa+**yâ**] to go forward, set out, proceed, step out, advance, only aor **pâyâsi** J I.146, 223, 255; 3[rd] pl. **pâyiṇsu** J I.253 and **pâyesuṇ** J IV.220. — pp. **payâta**, (q. v.). See also **pâyâti**.

Payirudâharati [pari+ud+âharati with metathesis payir° for pariy°] to speak out, to proclaim aor **payirudâhâsi** D II.222 (vaṇṇe); J I.454 (vyañjanaṇ).

Payirupâsati [pari+upa+**âs**, with metathesis as in payirudâharati] 1. "to sit close round," i. e. to attend on (acc.), to honour, pay homage, worship D I.47; II.257; M II.117; S I.146; A I.124, 126, 142; IV.337; Dh 64, 65; Th 1, 1236; J VI.222 (imper. °upâsaya); Pv II.9[61]; Pug 26, 33; SnA 401; VbhA 457 (here def[d] by Bdhgh as "punappunaṇ upasankamati"). — ppr. °**upâsanto** S V.67 = It 107; PvA 44; and **upâsamâna** DhA II.32. — aor. °**upâsiṇ** A IV.213 (Bhagavantaṇ); PvA 50. — ger. °**upâsiya** D II.287. — 2. to visit Vin I.214 (ger. °upâsitvâ); IV.98. — pp. **payirupâsiṭa** (q. v.).

Payirupâsana (nt.) & °**ā** (f.) [fr. payirupâsati] attending to, worshipping: worship, homage M II.176; S V.67 = It 107; DA I.142; PvA 138.

Payirupâsika [fr. payirupâsati] a worshipper ThA 200.

Payirupâsita [pp. of payirupâsati] worshipped PvA 116 (=upaṭṭhita), 205 (=purakkhata).

Payuñjati [pa+**yuj**] to harness, yoke, employ, apply; Pass. **payujjati** to be applied to Sdhp 400 (ppr. °mâna). — pp. **payutta** (q. v.). — Caus. **payojeti** (q. v.).

Payuta [pp. of pa+**yu**, cp. Sk. pra+yuta united, fastened to, increased] (wrongly) applied, at random, careless: "misdirected" A I.199; Sn 711 (°ṇ vâcaṇ = obhâsa-parikathâ-nimitta-viññatti-payuttaṇ ghâsesana-vâcaṇ SnA 497), 930 (=cîvarâdîhi sampayutta tadatthaṇ vâ payojita SnA 565; Nd[1] 389 however reads **payutta** and expl[s] as "cîvarapayutta" etc.).

Payutta [pp. of payuñjati] 1. yoked Sn p. 13 (=yottehi yojita SnA 137). — 2. applied, intent on, devoted to, busy in (acc., loc., or -°) J V.121 (ajjhattaṇ); Pv III.7[10] (sâsane); SnA 497 (viññatti°). — 3. applicable (either rightly or wrongly); as su° well-behaved, acting well Miln 328; by itself (in bad sense), wrongly applied, wasted (cp. payuta) A II.81 sq.; Sn 930 (see Nd[1] 389). — 4. planned, schemed, undertaken Vin II.194 (Deva dattena Bhagavato vadho p.).

Payuttaka (adj. n.) [payutta+ka] one who is applied or put to a (bad) task, as spy, hireling; bribed J I.262 (°cora), 291 (°dhutta).

Payoga [Vedic prayoga, fr. pa+**yuj**, see payuñjati] 1. means, instrument J VI.116 (=karaṇa); SnA 7; DhsA 215 (sa°). — 2. preparation, undertaking, occupation, exercise, business, action, practice Vin IV.278; Ps II.213 (sammâ°); Miln 328 (sammâ°); KhA 23, 29 sq.; PvA 8 (vapana°), 96 (manta°), 103, 146 (viññatti°; cp. payutta 2), 285 (sakkhara-kkhipana°). **payogaṇ karoti** to exert oneself, to undertake, to try PvA 184 (=parakkamati).

-karaṇa exertion, pursuit, occupation DhA III.238 **-vipatti** failure of means, wrong application PvA 117, 136. **-sampatti** success of means VvA 30, 32. **-suddhi** excellency of means, purity in application DhsA 165; VvA 60. **-hīna** deficient in exertion or application Miln 288.

Payogatā (f.) [fr. payoga] application (to) Vism 131 (majjhatta°).

Payojana (nt.) [fr. pa+**yuj**] 1. undertaking, business PvA 201. — 2. appointment J I.143. — 3. prescript, injunction DhsA 403. — 4. purpose, application, use Sdhp 395.

Payojita [pp. of payojeti] 1. connected with, directed to, applied SnA 565. — 2. instigated, directed Miln 3.

Payojeti [Caus. of payuñjati] 1. to undertake, engage in, begin D I.71 (kammante "set a business on foot"); A II.82 (kammantaṇ); Sn 404 (vaṇijjaṇ); J I.61; PvA 130 (kammaṇ). — 2. to prepare, apply, use, put to, employ PvA 46 (bhesajjaṇ cuṇṇena saddhiṇ). — 3. to engage, take into service, set to, hire J I.173; II.417. — 4. to engage with, come to close quarters J II.10. — 5. to put out at interest (vaḍḍhiyā) DA I.270. — pp. **payojita** (q. v.).

Payyaka [pa+ayyaka] (paternal) great-grandfather J I.2 (ayyaka°); PvA 107 (id.).

Para (adv.-adj.) [fr. Idg. *per, *peri (cp. pari); Ved. para, parā, paraṇ; Lat. per through, Gr. πέρα & πέραν beyond; see Walde, *Lat. Wtb.* under per & also pari, pubba, pura, purāṇa] 1. (adv. & prep.) beyond, on the further side of (with abl. or loc.), over PvA 168 (para Gangāya, v. l. °āyaṇ). See in same meaning & application paraṇ, paro and parā & cp. cpds. like paraloka. — 2. (adj.) para follows the pron. declension; cases: sg. nom. paro Sn 879, acc. paraṇ Sn 132, 185, gen. dat. parassa Sn 634; Pv II.9[19], instr. parena PvA 116, loc. paramhi Sn 634, and pare Pv II.9[43]; pl. nom. pare Dh 6, acc. pare Dh 257; PvA 15, gen. dat. paresaṇ D I.3; Th 1, 743; J I.256; Sn 818, instr. parehi Sn 240, 255; PvA 17. — Meanings: (a) beyond, i. e. "higher" in space (like Ved. para as opp. to avara lower), as well as "further" in time (i. e. future, to come, or also remote, past: see loc. pare under c.), freq. in phrase paro loko the world beyond, the world (i. e. life) to come, the beyond or future life (opp. ayaṇ loko) Sn 185 (asmā lokā paraṇ lokaṇ na socati), 634 (asmiṇ loke paramhi ca); Dh 168 (paramhi loke); Pv II.8[3] (id. = paraloke PvA 107); but also in other comb[n], like santi-para (adj.) higher than calm Dh 202. Cp. paraloka, paraṇ and paro. — (b) another, other, adj. as well as n., pl. others Sn 396 (parassa dāraṇ nātikkameyya), 818 (paresaṇ, cp. Nd[1] 150); Dh 160 (ko paro who else), 257 (pare others); Pv II.9[19] (parassa dānaṇ); II.9[43] (pare, loc. = paramhi parassa PvA 130); DhA IV.182 (gen. pl.); PvA 15, 60 (paresaṇ dat.), 103, 116, 253 (parassa purisassa & paraṇ purisaṇ). Often contrasted with and opposed to attano (one's own, oneself), e. g. at M I.200 (paraṇ vambheti attānaṇ ukkaṇseti); Sn 132 (attānaṇ samukkaṇse paraṇ avajānāti); J I.256 (paresaṇ, opp. attanā); Nd[2] 26 (att-attha opp. par-attha, see cpds. °ajjhāsaya & °attha). — paro . . . paro "the one . . . the other" D I.224 (kiṇ hi paro parassa karissati); paro paraṇ one another Sn 148 (paro paraṇ nikubbetha). — In a special sense we find **pare** pl. in the meaning of "the others," i. e. outsiders, aliens (to the religion of the Buddha), enemies, opponents (like Vedic pare) D I.2 (= paṭiviruddhā sattā DA I.51); Vin I.349; Dh 6. — (c) some oblique cases in special meaning and used as adv.: **paraṇ** acc. sg. m. see under cpds., like parantapa; as nt. adv. see sep. In phrase puna ca paraṇ would be better read puna c' aparaṇ (see apara). —**parena** (instr.) later on, afterwards J III.395 (= aparena samayena C.). —**pare** (loc.); cp. Gr. πάρος at; Lat. prae before; Goth. faúra = E. for, old dat. of *per) in the past, before, yet earlier J II.279 (where it continues **ajja** and **hiyyo**, i. e. to-day and yesterday, and refers to the day before yesterday. Similarly at Vin IV.63 **pare** is contrasted with **ajja** & **hiyyo** and may mean "in future," or "the day before yesterday." It is of interest to notice the Ved. use of pare as "in the future" opp. to adya & śvas); J III.423 (the day before yesterday). At DhA I.253 (sve vā pare vā) and IV.170 in the sense of "on the day after tomorrow." —**parā** (only apparently abl., in reality either para+a° which represents the vocalic beginning of the second part of the cpd., or para+ā which is the directional prefix ā, emphasizing para. The latter expl[n] is more in the spirit of the Pali language): see separately. **-paro** (old abl. as adv. = Sk. paras) beyond further: see sep. —**parato** (abl.) in a variety of expressions and shades of meaning, viz. (1) from another, as regards others A III.337 (attano parato ca); Nett 8 (ghosa), 50 (id.). — (2) from the point of view of "otherness," i. e. as strange or something alien, as an enemy M I.435 (in "anicca"-passage); A IV.423; Nd[2] 214[n]; Ps II.238; Kvu 400; Miln 418 and passim; in phrase parato disvā "seen as not myself" Th 1, 1160; 2, 101; S I.188 (sankhāre parato passa, dukkhato mā ca attato). — (3) on the other side of, away from, beyond J II.128; PvA 24 (kuḍḍānaṇ). — (4) further, afterwards, later on S I.34; J I.255; IV.139; SnA 119, 482. — *Note.* The compounds with para° are combinations either with para 1 (adv. prep.), or para 2 (adj. n.). Those containing para in form parā and in meaning "further on to" see separately under parā°. See also pāra, pārima etc.

-ajjhāsaya intent on others (opp. att°) SnA 46. **-attha** (parattha, to be distinguished from adv. parattha, q. v. sep.) the profit or welfare of another (opp. attattha) S II.29; A III.63; Dh 166; Nd[2] 26. **-ādhīna** dependent on others D I.72 (= paresu adhīno parass' eva ruciyā pavattati DA I.212); J VI.99; ThA 15 (°vuttika); VvA 23 (°vutti, paresaṇ bhāraṇ vahanto). **-ūpakkama** aggression of an enemy, violence Vin II.194. **-ūpaghāta** injuring others, cruelty Vv 84[40]. **-ūpaghātin** killing others Dh 184 (= paraṇ upahananto p. DhA III.237). **-ūpavāda** reproaching others Sn 389. **-kata** see **parankata**. **-kamma** service of others, °*kārin* serving others Vv 33[22]. **-kāra** see below under parankāra. **-kula** clan of another, strange or alien clan Sn 128; Dh 73. **-kkanta** [para° or parā° *krānta ?] walked (by another ? or gone over ?) J VI.559 (better to be read with v. l. on p. 560 as pada° i. e. walked by feet, footprint). **-kkama** (parā+**kram**] exertion, endeavour, effort, strife D I.53; III.113; S I.166 (daḷha°); II.28 (purisa°); V.66, 104 sq.; A I.4, 50 (purisa°); IV.190; Sn 293; Dh 313; Nd[1] 487; J I.256; II.153; Dhs 13, 12, 289, 571; Miln 244; DhA IV.139; Sdhp 253; adj. (-°) sacca° one who strives after the truth J IV.383. **-kkamati** [*parakramati] to advance, go forward, exert oneself, undertake, show courage Sn 966 (ger. parakkamma); Dh 383 (id.); Pv III.2[13] (imper. parakkāma, v. l. parakkama); Pug 19, 23; PvA 184 (= payogaṇ karoti); Sdhp 439. **-kkaroti** [either for parā+**kṛ** or more likely paras+**kṛ**, cp. paro] lit. "to put on the opposite side," i. e. to remove, do away with J IV.26 (corresponding to apaneti, C. expl[ns] as "parato kāreti," taking parato in the sense of para 2 c 3), 404 (mā parākari = mā pariccaji C.). **-gatta** alien body, trsl. "limbs that are not thou" Th 1, 1150. **-gavacaṇḍa** violent against the cows of another A II.109 = Pug 47 (opp. sakagavacaṇḍa, cp. PugA 226: yo attano gogaṇaṇ ghaṭṭeti, paragogaṇe pana so rato sukhasīlo hoti etc.). **-(n)kata** made by something or somebody else, extra-self, extraneous, alien S I.134 (nayidaṇ attakataṇ bimbaṇ nayidaṇ parakataṇ aghaṇ); with ref. to loka & dukkha and opposed to *sayankata* D III.137 sq.; S II.19 sq., 33 sq., 38 sq.;

Ud 69 sq. **-(n)kāra** condition of otherness, other people, alienity Ud 70 (opp. ahankara selfhood). **-citta** the mind or heart of others A v.160. **-jana** a stranger, enemy, demon, fig. devil (cp. Sk. itarajana) M i.153, 210. **-tthaddha** [parā+tthaddha] propped against, founded on, relying on (with loc.) J vi.181 (=upatthadda C.). **-tthabbha** is to be read for °tthambha at J iv.313, in meaning=°tthaddha (kismiṇ). **-dattûpajīvin** living on what is given by others, dependent on another's gift Sn 217; Miln 294. **-davutta** see sep. under parada **-dāra** the wife of another, somebody else's wife M i.87; A ii.71, 191; Sn 108, 242 (°sevanā); Dh 246, 309 (°upasevin, cp. DhA iii.482); J vi.240; DhA iii.481 (°kamma). **-dārika** (better to be read as pāra°) an adulterer S ii.188, 259; J iii.43. **-dhammika** "of someone else's norm," one who follows the teaching of another, i. e. of an heretic teacher Sn 965 (Nd¹ 485: p° ā vuccanti satta sahadhammika ṭhapetvā ye keci Buddhe appasannā, dhamme appasannā, sanghe appasannā). **-niṭṭhita** made ready by others S i.236. **-nimmita** "created by another," in °*vasavattin* having power under control of another, N. of a class of Devas (see deva) D i.216 sq.; A i.210; It 94; Pug 51; DA i.114, 121; KhA 178; VvA 79. **-neyya** to be led by another, under another's rule Sn 907 Nd¹ 321 (=parapattiya parapaccaya). **-(n)tapa** worrying or molesting another person (opp. attantapa) D iii.232; M i.341, 411; ii.159; Pug 56. **-paccaya** resting, relying, or dependent on someone else Nd¹ 321; usually neg. a° independent of another Vin i.12, 181 and passim. **-pattiya**=prec. Nd¹ 321. **-pāṇa** other living beings Sn 220. **-puggala** other people D iii.108. **-putta** somebody else's son A v.169; Sn 43. **-pessa** serving others, being a servant Sn 615 (=paresaṇ veyyāvacca SnA 466). **-pessiyā** a female servant or messenger, lit. to be sent by others J iii.413 (=parehi pesitabbā pesanakārikā C.). **-ppavāda** [cp. BSk. parapravādin "false teacher" Divy 202] disputation with another, challenge, opposition in teaching (appl^d to Non-Buddhistic systems) S v.261; A ii.238; Miln 170, 175. **-bhāga** outer part, precinct part beyond PvA 24. **-bhuta** [Sk. parabhṛta] the Indian cuckoo (lit. brought up by another) J v.416 (so read for parābhūta). **-bhojana** food given by others Sn 366 (=parehi dinnaṇ saddhādeyyaṇ SnA 364). **-loka** [cpd. either with para 1. or para 2. It is hardly justified to assume a metaphysical sense, or to take para as temporal in the sense of paraṇ (cp. paraṇmaraṇā after death), i. e. the future world or the world to come] the other world, the world beyond (opp. agaṇ loko *this* world or idhaloka the world *here*, see on term Stede, *Peta Vatthu* p. 29 sq.) D i.27, 58, 187; ii.319; S i.72, 138; Sn 579, 666, 1117; Nd¹ 60; Nd² 214 (v. l. for paloka in anicca-passage) 410 (=manussalokaṇ ṭhapetvā sabbo paraloko); Ps i.121; Vv 84⁵ (=narakaṇ hi sattānaṇ ekantânatthatāya parabhūto paṭisattubhūto loko ti visesato paraloko ti VvA 335); PvA 5, 60 (=pettivisaya parattha), 64, 107, 253 (idhalokato p. natthi); SnA 478 (=parattha); Sdhp 316, 326, 327. **-vambhitā** contempt of others M i.19 (a°). **-vambhin** contempting others M i.19, 527. **-vasatta** power (over others) Dāvs iv.19. **-vāda** (1) talk of others, public rumour S i.4; Sn 819 (cp. Nd¹ 151); SnA 475. (2) opposition Miln 94 sq. **-vādin** opponent Miln 348. **-visaya** the other world, realm of the Dead, Hades Pv iv.8⁷ (=pettivisaya PvA 268). **-vediya** to be known by others, i. e. heterodox D ii.241; Sn 474 (=parehi ñāpetabba SnA 410). **-sattā** (pl.) other beings A i.255=iii.17 (+parapuggalā). **-suve** on the day after tomorrow DhA iv.170 (v. l. SS for para, see para 2 c.). **-sena** a hostile army D i.89=ii.16=iii.59=Sn p. 106 ≈ (cp. DA i.250=SnA 450). **-hattha** the hand of the enemy J i.179. **-hiṃsā** hurting others Pv iii.7³. **-hita** the good or welfare of others (opp. attahita) D iii.233; PvA 16, 163. **-hetu** on account of others, through others Sn 122 (attahetu+); Pug 54.

Paraṇ (param°) (adv.) [orig. nt. of para] further, away (from); as prep. (w. abl.) after, beyond; absolute only in phrase **ito paraṇ** from here, after this, further e. g. KhA 131; SnA 160, 178, 412, 512, 549; PvA 83, 90; also in **tato paraṇ** J iii. 281.

-parā (f.) [adv. converted into a noun paraṇ+abl. of para] lit. "after the other," i. e. succession, series Vin ii.110; iv.77, 78 (parampara-bhojana "taking food in succession," successive feeding, see under bhojana, and cp. C. at Vin iv.77, 78 and *Vin Texts* i.38); D i.239; M i.520; A ii.191 (paramparāya in phrase anussavena p. itikirāya, as at Nd² 151); Bu i.79; J i.194; iv.35 (expl^d by C. as purisa°, viz. a series of husbands, but probably misunderstood, Kern, *Toev.* s. v. interperts as "defamation, ravishing"); Nett 79 (°parahetu); Miln 191, 276; DhsA 314; SnA 352; DhA i.49 (sīsa°). **-maraṇā** (adv.) after death; usually in comb^n with kāyassa bhedā p. after the dissolution of the body, i. e. after death S i.231; D i.245; PvA 27, 133; absolutely only in phrase hoti Tathāgato p. D i.188, 192; A v.193. **-mukhā** (adv.) in one's absence, lit. with face turned away (opp. *sammukhā* in presence, thus at J iii.263 where parammukhā corresponds to raho and sam° to āvi; PvA 13) D i.230 (parammukhin?); DhA ii.109.

Parajjhati see **parājeti**.

Parattha (adv.) [Vedic parastāt beyond] elsewhere, hereafter, in the Beyond, in the other world S i.20; Sn 661=It 42=Dh 306; Dh 177; J ii.417; Pv i.11¹⁰ (=paraloke PvA 60); iii.1²⁰ (=samparāye PvA 177); SnA 478 (=paraloke).

Parada (adj.) [for uparada (?)=uparata, pp. of upa+**ram**] finding pleasure in, fond of, only in two (doubtful) cpds. viz. °**vutta** [unexpl^d, perhaps v for y, as daya>dava through influence of d in parada°; thus=parata+yutta?] "fond of being prepared," adapted, apt, active, alert; only in one stock phrase (which points to this form as being archaic and probably popular etymology, thus distorting its real derivation), viz. appossukka pannaloma +Vin ii.184 (*Vin. Texts* iii.232 trsl. "secure," cp. Vin ii.363); M i.450; ii.121 (v. l. BB paradatta°), — and °**samācāra** living a good (active) life M i.469.

Parama (adj.) [Vedic parama; superl. formation of para, lit. "farthest," cp. similarly, although fr. diff. base, Lat. prīmus] highest, most excellent, superior, best; paraphrased by **agga seṭṭha visiṭṭha** at Nd² 502 A; Nd¹ 84, 102 (the latter reading viseṭṭha for visiṭṭha); by **uttama** at DhA iii.237; VvA 78. — D i.124 (ettaka°); M ii.120 (°nipacca); S i.166; ii.277; v.230; A v.64 (°diṭṭha-dhamma-nibbāna); Sn 138 (yasaṇ paramaṇ patto), 296 (°ā mittā), 788 (suddhaṇ °ṇ arogaṇ), 1071 (saññāvimokhe °e vimutto); Dh 184 (nibbānaṇ °ṇ vadanti Buddhā), 203, 243; Vv 16¹ (°alankata=paramaṇ ativiya visesato VvA 78) Pv ii.9¹⁰ (°iddhi); Pug 15, 16, 66; SnA 453 (°issara); PvA 12 (°nipacca), 15 (°duggandha), 46. — At the end of a cpd. (-°) "at the outmost, at the highest, at most; as a minimum, at least" Vin iv.263 (dvangula-pabba°); esp. freq. in phrase **sattakkhattu°** one who will be reborn seven times at the outmost, i. e. at the end of the 7 rebirth-interval S ii.185 (sa°); v.205; A i.233; iv.381; v.120; It 18; Kvu 469. See pāramī & pāramitā.

-attha [cp. class. Sk. paramārtha] the highest good, ideal; truth in the ultimate sense, philosophical truth (cp. *Kvu trsl.* 180; *J.P.T.S.* 1914, 129 sq.; *Cpd.* 6, 81); Arahantship Sn 68 (=vuccati Amataṇ Nibbānaṇ etc. Nd² 409), 219 (°dassin); Nd² 26; Miln 19, 31; °**dīpanī** Exposition of the Highest Truth, N. of the Commentary on Th, Vv and Pv; mentioned e. g. at PvA 71; °**jotikā** id., N. of the C. on Kh and Sn, mentioned e. g. at KhA 11. — As °-, in instr. and abl. used adverbially in meaning of "in the highest sense, absolutely,

κατ' ἐξοχήν, primarily, ideally, in an absolute sense," like °pāramī Bu 1.77 °visuddhi A v.64; °saññita Th 2, 210; °suñña Ps II.184; °suddhi SnA 528; abl. **paramatthato** Miln 28; VvA 24 (manusso), 30 (bhikkhu), 72 (jīvitindriyaṇ); PvA 146 (pabbajito, corresponding to anavasesato), 253 (na koci kiñci hanati = not at all); instr. **paramatthena** Miln 71 (vedagū), 268 (sattūpaladdhi). **-gati** the highest or best course of life or future exsitence Vv 35[12] (= anupādisesa-nibbāna VvA 164).

Paramatā (f.) [fr. parama, Vedic paramatā highest position] the highest quantity, measure on the outside, minimum or maximum D 1.60 (ghāsa-cchādana-paramatāya santuṭṭho contexted with a minimum of food & clothing; DA 1.169 expl[s] by uttamatāya); M 1.10 (abyabajjha°); S 1.82 (nāḷik' odana-paramatāya on a nāḷi of boiled rice at the most); freq. in phrase **sattakkhattuṇ** p. interval of seven rebirths at the outside (cp. parama), being reborn seven times at the most S II.134 sq.; v.458; Kvu 469 (cp. *Kvu trsl.* 268[3]).

Parasupahāra at S v.441 is to be corrected to **pharasu°**.

Parā° (prefix) [para + ā, not instr. of para: see para 2 c; in some cases it may also correspond to paraṇ°] prep. meaning "on to," "over" (with the idea of mastering), also "through, throughout." The ā is shortened before double consonant, like parā + **kṛ** = parakkaroti, parā + **kram** = parakkamati (see under cpds. of para).

Parākaroti see **parakkaroti** (paraṇ° ? or parā ?).

Parājaya [parā + **ji**, opp. of jaya] 1. defeat D 1.10; J VI.209; VvA 139. - 2. defeat in game, loss, losing at play S 1.149 (dhana°) - A v.171 - Sn 659; J VI.234 (°gāha sustainment of a loss).

Parājita [pp. of parājeti] defeated, having suffered a loss Vin IV.5; S 1.224; A IV.432; Sn 440, 681; Dh 201 (= parena parājito DhA III.259, where Bdhgh takes it evidently as instr. of para - parā); J 1.293; II.160 (sahassaṇ), 403.

Parājeti [parā + jeti of **ji**, cp. jayati] to defeat, conquer; in gambling: to make lose, beat PvA 151 (sahassaṇ p. by 1,000 coins). — aor. **parāji** in 3rd pl. °jiṇsu, only in one stock phrase referring to the battle of the Gods & Titans, viz. at D II.285 = M 1.253 (°jiniṇsu) = S 1.221 = 224 (v. l. °jiniṇsu) = A IV.432 (°jiyiṇsu, with v. l. °jiniṇsu), where a Pass. is required ("were defeated, lost") in opp. to jiniṇsu, and the reading °jiyiṇsu as aor. pass. is to be preferred. — Pass. **°jīyati** to be defeated, to suffer defeat S 1.221 (Pot. parājeyya, but form is Active); J 1.290; and **parajjhati** (1st pl. parajjhāma) J II.403; aor. **parājiyi**: see above **parāji**. — pp. **parājita** (q. v.).

Parābhava [fr. parā + **bhu** Vedic parābhava] defeat, destruction, ruin, disgrace S II.241; A II.73; IV.26; Sn 92, 115; J III.331; SnA 167.

Parābhavati [parā + **bhū**] 1. to go to ruin Sn 91 (= parihāyati vinassati). — 2. to win through, to surpass Th 1, 1144 (cp. trsl. 381[4]). — pp. **parābhūta** (q. v.). See also **parābhetvā**.

Parābhūta [pp. of parābhavati] ruined, fallen into disgrace M II.210 (avabhūta +). — *Note.* parābhūta at J v.416 is to be read parabhuta (q. v.).

Parābhetvā at J v.153 is not clear (C.: hadayaṇ bhinditvā olokento viya . . .); perhaps we have here a reading **parābh°** for **parāg°** (as bheṇḍuka wrongly for geṇḍuka), which in its turn stands for parādhetvā (cp. similarly BSk. ārāgeti for ārādheti), thus meaning "propitiating."

Parāmaṭṭha [pp. of parāmasati] touched, grasped, usually in bad sense: succumbing to, defiled, corrupted D 1.17; for a different, commentarial interpretation see **Parāmāsa** (evaṇ° so acquired or taken up; cp. DA 1.107: nirāsanka-cittatāya punappuna āmaṭṭha); S II.94; Nd[2] 152 (gahita p. abhiniviṭṭha; cp. gahessasi No. 227); Dhs 584, 1177, 1500; Sdhp 332. — **dup°** wrongly grasped, misused S 1.49. — **apparāmaṭṭha** [cp. BSk. aparāmṛṣta not affected Mvyutp. p. 84] untarnished, incorrupt D II.80 (cp. *Dial* II.85); III.245; S II.70; A III.36.

Parāmasa [parā + **mṛś**, but see parāmāsa] touching, seizing, taking hold of M 1.130 (v. l. °māsa which reading is probably to be preferred, cp. Trenckner on p. 541); S III.46 (v. l. °māsa). — neg. aparāmasa not leading astray, not enticing D 1.17 (°to), 202. — Perhaps we should read **parāmāsa** altogether.

Parāmasati [para + masati of **mṛś**] to touch, hold on to, deal with, take up, to be attached or fall a victim to (acc.) Vin II.47, 195, 209; D 1.17; M 1.257; S III.110; J IV.138; in comb[n] with ganhāti & nandati (abhinivesati) at Nd[2] 227. — ger. **parāmassa** D II.282; M 1.130, 498 (but cp. p. 541); grd. parāmasitabba J 1.188. — pp. **parāmaṭṭha** (q. v.).

Parāmasana (nt.) [fr. parāmasati] touching, seizing, taking up Nd[2] 576 (daṇḍa-sattha°); DhsA 239 (aṅga-paccaṅga°); PvA 159 (kiriyā°).

Parāmāsa [parā + **mṛś**, cp. Epic Sk. parāmarśa being affected by; as philos. term "reflection"] touching, contact, being attached to, hanging on, being under the influence of, contagion (*Dhs trsl.* 310). In Asl. 49, Bdhgh analyses as parato āmasantīti parāmāsā: p. means "they handle dhamma's *as other*" (than what they really are, e. g. they transgress the real meaning of anicca etc. and say nicca). Hence the renderings in Asl. trs. "Reversion," in Dialogues III.28, 43, etc. "perverted" (parāmasāmi parāmaṭṭha) — S III.46, 110; A II.42 (sacca°); III.377 (sīlabbata°), 438 (id.); v.150 (sandiṭṭhi°); D III.48; Th 1, 342; It 48 (itisacca°, cp. idaṇsaccâbhinivesa under kāyagantha); Pug 22; Dhs 381, 1003, 1175 (diṭṭhi° contagion of speculative opinion), 1498 (id.). It is almost synonymous with **abhinivesa**: see kāyagantha (under gantha), and cp. Nd[2] 227 (gāha p. abhinivesa) and Nd[2] under taṇhā III. 1 C — See also **parāmasa**.

Parāmāsin (adj.) [fr. parāmāsa] grasping, seizing, perverting D III.48; M 1.43, 96 (sandiṭṭhi°).

Parāyana (Parāyaṇa) (nt.) [fr. parā + **i**, cp. Vedic parāyaṇa highest instance, also BSk. parāyaṇa e. g. Divy 57, 327] 1. (n.) final end, i. e. support, rest, relief S 1.38; A 1.155, 156 (tāṇa lena dīpa etc.); J v.501 VI.375 (dīpañ ca p.). — 2. (adj. -°) (a) going through to, ending in, aiming at, given to, attached to, having one's end or goal in; also: finding one's support in (as daṇḍa° leaning on a stick M 1.88; A 1.138), in foll. phrases prevalent: Amata° S v.217 sq.; tama° Pug 51; Nibbāna° S IV.373; v.218; brahmacariya° S 1.234; Maccu° S v.217; sambodhi° D 1.156; II.155; Pug 16. Cp. also Sn 1114 (tap° = tad°, see Nd[2] 411); Miln 148 (ekanta-soka°); DhA 1.28 (rodana, i. e. constantly weeping). — (b) destined to, having one's next birth in., e. g. Avīci° J III.454; IV.159; duggati° PvA 32; devaloka° J 1.218; brahmaloka° J III.396; Miln 234; sagga° J VI.329; PvA 42, 160; sugati° PvA 89 similarly nilamañca° Pv II.2[6]. See also **parāyana**.

Parāyika see **sam°**.

Parāyin (adj.) [fr. parāyana] having one's refuge or resort (in), being supported, only neg. **aparāyinī** (f.) without support J III.386.

Pari° (indecl.) [Idg. *peri to verbal root ***per,*** denoting completion of a forward movement (as in Sk. **pṛ**[2], piparti. to bring across, promote; cp. Vedic **pṛc** to satisfy, pṛṇāti to fill, fulfill. See also P. para). Cp. Vedic pari, Av. pairi, Gr. *πέρι*, Lat. per (also in adj. per-magnus very great); Obulg. pariy round about, Lith. per through, Oir er- (intensifying prefix), Goth. faír, Ohg. fir, far – Ger. ver-] prefix, signifying (lit.) around, round about; (fig.) all round, i. e. completely, altogether. The use as *prep.* (with acc. = against, w. abl. = from) has entirely disappeared in Pāli (but see below 1a). As *adv.* " all round " it is only found at J VI.198 (parī metri causa; comb[d] with samantato). — The composition form before vowels is **pariy**°, which in comb[n] with ud and **upa** undergoes metathesis, scil. **payir**°. Frequent comb[ns] with other preps. are pari + **ā** (pariyā°) and pari + **ava** (pariyo°); **sampari**°. Close affinities of p. are the preps. **adhi** (cp. ajjhesati > pariyesati, ajjhogāhati > pariyogāhati) and **abhi** (cp. abhirādheti > paritoseti, abhitāpa > paritāpa, abhipīlita > pari°, abhipūreti > pari°, abhirakkhati > pari°), cp. also its relation to **ā** in var. comb[ns]. — *Meanings.* 1. (lit.) (a) away from, off (cp. Vedic pari as prep. c. abl.:) °kaḍḍhati to draw over, seduce, °cheda cutting off, restriction, °puñchati wipe off. — (b) all round, round (expl[d] by samantato, e. g. at Vism 271 in pallanka): °anta surrounded, °esati search round, °kiṇṇa covered all round (i. e. completely, cp. expl[n] as " samantato ākiṇṇa "), °carati move round, °jana surrounding people, °dhāvati run about, °dhovati wash all round, °paleti watch all round, fig. guard carefully, °bhamati roam about, °maṇḍala circular (round), °sā assembly (lit. sitting round, of **sad**). — 2. (fig.) (a) quite, completely, very much, *κατ' ἐξοχήν*: °ādāna consummation, °āpanna gone completely into, °odāta very pure, °osāna complete end, °gūhati to hide well, °toseti satisfy very much, °pūreti fulfil, °bhutta thoroughly enjoyed, °yañña supreme sacrifice, °suddha extremely clean. — (b) too much, excessively (cp. ati° and adhi°): °tāpeti torment excessively, °pakka over-ripe. — A derivation (adv.) from pari is **parito** (q. v.). On its relation to Sk. pariṣ see parikkhāra. A frequently occurring dialectical variant of pari° is **pali**° (q. v.). — *Note.* The expl[n] of P. Commentators as regards pari is " pariggahaṭṭho " Ps I.176; " paricca " SnA 88; " parito " VvA 316; PvA 33.

Parikaḍḍhati [pari + k°, cp. BSk. parikaḍḍhati MVastu II.255] to draw over or towards oneself, to win over, seduce D II.283 (purisaṃ); Miln 143 (janapadaṃ). Cp. **parikassati** and **samparikaḍḍhati.**

Parikaḍḍhana (nt.) [fr. prec.] drawing, dragging along J II.78; Miln 154.

Parikati [*parikṛti of **kṛ** (?)] arrangement, preparation, getting up J V.203.

Parikatta [pp. of pari + kantati[2]; corresponds to Sk. kṛtta, which is usually represented in P. by kanta[2]] cut round, cut off Miln 188.

Parikathā (f.) [pari + kathā, cp. BSk. parikathā Divy 225, 235] 1. " round-about tale," exposition, story, esp. religious tale D II.204; Vism 41 (= pariyāya-kathā). — 2. talk about, remark, hint Vin I.254 (cp. *Vin. Texts* II.154); Vbh 353 = Vism 23 (with obhāsa & nimitta); SnA 497. — 3. continuous or excessive talk Vism 29.

Parikanta[1] [pari + kanta[2] of kantati[2]] cut open Vin III.89 (kucchi p.). See also parikatta & cp. Kern, *Toev.* s. v. (misreading for °katta ?). — *Note.* Reading parikantaṃ upāhanaṃ at J VI.51 is with v. l. to be changed to pariyantaṃ.

Parikanta[2] at Vin II.80 (bhāsita°) is probably to be read as pārikata [pp. of parikaroti]. Bdhgh expl[ns] as parikametvā kata, but it is difficult to derive it fr. parikkamati. *Vin. Texts* III.18 trsl. " as well in speech as in act " and identify it with parikanta[1], hardly justified. Cp. also Kern. *Toev.* s. v. The passage is evidently faulty.

Parikantati[1] [pari + kantati[1]] to wind round, twist J III.185 (pāso pādaṃ p.; but taken by C. as parikantati[2], expl[d] as " cammādīni chindanto samantā kantati ").

Parikantati[2] [pari + kantati[2]] to cut (round), cut through, pierce M I.244 (vātā kucchiṃ p.); J III.185 (see parikantati[1]).

Parikappa [fr. pari + **kalp**] 1. preparation, intention, stratagem Th 1, 940. — 2. assumption, supposition, surmise A I.197; V.271; DhsA 308.

Parikappita [pp. of parikappati] inclined, determined, decided, fixed upon Sdhp. 362, 602.

Parikamma (nt.) [pari + kamma] " doing round," i. e. doing up, viz 1. arrangement, getting up, preparation Vin II.106 (°ṃ kārāpeti), 117 (geruka° plastering with red chalk) 151 (id.). **parikammaṃ karoti** to make (the necessary) preparation, to set to work Vism 395 and passim (with ref. to iddhi). Usually in form **parikammakata** arranged, prepared Vin II.175 (bhūmi), as -° " with," viz. geruka° plastered with red chalk Vin I.48; II.209; lākhā° J III.183; IV.256; **su**° beautifully arranged or prepared, fitful, well worked Miln 62 (dāru), 282 (maṇiratana); VvA 188. In special sense used with ref. to jhāna, as **kasiṇa**° processes whereby jhāna is introduced, preparations for meditation J I.141; IV.306; V.162, 193; DhsA 168; cp. *Cpd.* 54; DhA I.105. — 2. service, attention, attending Vin I.47; II.106, 220; S I.76; Th 2, 376 (= veyyāvacca ThA 253); Pug 56; DhA I.96, 333, chiefly by way of administering ointments etc. to a person, cp. J V.89; DhA I.250. sarīra° attending the body DA I.45, 186; SnA 52.

-kāraka one who ministers to or looks after a person, attendant; one who makes preparations Th 2, 411 (f. -ikā = paricārikā ThA 267); J I.232.

Parikara [fr. pari + **kṛ**; a similar formation belonging to same root, but with fig. meaning is to be found in parikkhāra, which is also expl[d] by parivara cp. parikaroti = parivāreti] " doing round," i. e. girdle, loincloth J IV.149; DhA I.352. — In cpd. ovāda° it is v. l. SS at D I.137 for **paṭikara** (q. v.).

Parikaroti [pari + **kṛ**] to surround, serve, wait upon, do service for J. IV.405 (= parivāreti C.); V. 353 (id.), 381; VI.592. Cp. parikara & parikkhāra.

Parikassati [pari + **kṛṣ**, cp BSk. parikarṣayati to carry about Divy 475, and parikaḍḍhati] 1. to drag about S I.44, cp. DhsA 68. — 2. sweep away, carry away DhA II.275 (mah' ogho viya parikassamāno, v. l. °kaḍḍhamāno). — Pass. **parikissati** (q. v.).

Parikiṇṇa [pp. of parikirati] scattered or strewn about, surrounded J IV.400; VI.89, 559; Pv I.6[1] (makkhikā° = samantato ākiṇṇa PvA 32); Miln 168, 285; DA I.45 (spelt parikkhiṇṇa). Cp. sampari°.

Parikittita [pp. of parikutteti] declared, announced, made public Sdhp 601.

Parikitteti [pari + kitteti] to declare, praise, make public Miln 131, 141, 230, 383. — pp. **parikittita** (q. v.).

Parikirati [pari + kirati] to strew or scatter about, to surround S I.185 = Th 1, 1210; aor. parikiri J VI.592 (v. l. for parikari, see parikaroti). — pp. **parikiṇṇa** (q. v.).

Parikiraṇa [fr. pari + kirati] strewing about, trsl[d] " consecrating sites " D I.12 (vatthu-kamma + vatthu°; v. l. paṭi°; expl[d] at DA I.98 as " idañ c' idañ ca āharathā ti

vatvā tattha balikamma-karaṇaṃ "). The BSk. form appears to be parīkṣā, as seen in phrase vatthuparīkṣā at Divy 3 & 16. See under parikkhā.

Parikilanta [pp. of parikilamati] tired out, exhausted Miln 303.

Parikilamati [pari + kilamati] to get tired out, fatigued or exhausted J v.417, 421. — pp. **parikilanta** (q. v.).

Parikilissati [pari + kilissati] to get stained or soiled; fig. get into trouble or misery (?) see parikissati. — pp. **parikiliṭṭha** see **parikkiliṭṭha**.

Parikilesa [pari + kilesa] misery, calamity, punishment ThA 241 (for °klesa, q. v.).

Parikissati [most likely Pass. of parikassati; maybe Pass. of kisa (= Sk. kṛśa) to become emaciated. Mrs. Rh. D. at *K.S.* 319 takes it as contracted form of kilissati] to be dragged about or worried, to be harassed, to get into trouble S 1.39 (trsl. "plagues itself"); A II.177; IV.186; Sn 820 (v. l. Nd¹ °kilissati; expl^d at Nd¹ 154 as kissati parikissati parikilissati, with vv. ll. kilissati pakirissati).

Parikujati at Sdhp 145, meaning? Cp. palikujjati.

Parikupita [pp. of pari + **kup**] greatly excited, very much agitated A II.75; Miln 253.

Parikeḷanā (f.) [pari + keḷanā] adornment, adorning oneself, being fond of ornaments Nd² 585² (v. l. parilepanā); DA I.286 has paṭikelanā instead, but Vbh id. p. 351 parikeḷanā with v. l. parikelāsanā.

Parikopeti [Caus. of pari + **kup**] to excite violently Miln 253.

Parikkamana (nt.) [pari + **kram**] walking about M I.43, 44; adj. **sa**° having (opportunity for) walking about, i. e. accessible, good for rambling in, pleasant, said of the Dhamma A V.262 (opp. a°).

Parikkita at J V.74 is probably to be read parikkhita (pari + **ukṣ**): see okkhita "sprinkled, strewn," unless it is misreading for parikiṇṇa.

Parikkiliṭṭha [pp. of parikilissati] soiled, stained Vin II.296 (for parikiliṭṭha, cp. Kern, *Toev.* s. v.); id. p., at A II.56 has paṭikiliṭṭha, cp. upakkiliṭṭha Vin II.295.

Parikkha (-°) see **parikkhā**.

Parikkhaka (adj.) [fr. parikkhati] investigating, examining, experienced, shrewd PvA 131 (lokiya° experienced in the ways of the world, for agarahita).

Parikkhaṇa (nt.) [fr. parikkhati; cp. Class. Sk. parīkṣaṇa] putting to the test, trying Sdhp 403 (sarīra°, or should we read parirakkhaṇa? Cp. parirakkhati).

Parikkhata[1] [pp. of pari + **kṣan**] wounded, hurt, grazed J III.431; PvA 272 (a°).

Parikkhata[2] [pp. of *parikkharoti; cp. Sk. pariṣkṛta] made up, prepared, endowed with, equipped, adorned D II.217; M III.71; Miln 328.

Parikkhatatā (f.) [abstr. fr. parikkhata[2]] "making up," pretence, posing, sham Pug 19 (23) = Vbh 351 (358).

Parikkhati [pari + **ikṣ**] to look round, to inspect, investigate, examine A I.162 (vaṇṇaṃ parikkhare 3rd pl.). See also parikkhaka, parikkhavant & parikkhā.

Parikkhattiya read pāri° (= parikkhatatā) q. v.

***Parikkharoti** [pariṣ + **kṛ**] lit. to do all round, i. e. to make up, equip, adorn (cp. parikaroti); pp. **parikkhata**[2] (q. v.); see also **parikkhāra**.

Parikkhaya [fr. pari + **kṣi**², cp. Epic Sk. parikṣaya] exhaustion, waste, diminution, decay, loss, end D I.156; M I.453; III.37 sq.; S I.2, 90, 152; V.461; A I.100, 299; II.68; III.46 (bhogā °ṃ gacchanti); IV.148, 350; Th 1, 929; Sn 374, 749, 1094 (= pahānaṃ etc. Nd² 412); Dh 139; J I.290; Pv II.6¹⁵; Pug 16, 17, 63; Miln 102; DhA IV.140 (°ṃ gacchati to come to waste, to disappear = atthaṃ gacchati of Dh 384); ThA 285; PvA 3 (dhana-sannicayo °ṃ na gamissati). In the latter phrase freq. comb^d with **pariyādāna** (q. v.).

Parikkhavant (adj.) [fr. parikkhati] circumspect, clever, experienced J III.114.

Parikkhā (f.) [fr. pari + **ikṣ**, cp. BSk. parīkṣā Divy 3 & 16 in vastu°, ratna° etc. with which cp. P. vatthu-parikiraṇa] examination, investigation, circumspection, prudence J III.115; Nett 3, 4, 120 (cp. Index p. 276); Sdhp. 532 (attha°).

Parikkhāra [fr. *parikkharoti, cp. late Sk. pariṣkāra] "all that belongs to anything," make up, adornment (so Nd² 585 bāhirā p. of the body). — (a) requisite, accessory, equipment, utensil, apparatus Vin I.50, 296 (°colaka cloth required for water-strainers & bags, cp. *Vin. Texts* II.229); II.150 (senāsana°-dussa cloth-requirement of seat & bed); IV.249 sq., 284; D I.128, 137 (yaññassa p. = parivāra DA I.297); M I.104 (jīvita°); III.11; S II.29; A IV.62 (citt' ālankāraṃ citta-parikkhār' atthaṃ dānaṃ), 236 (id.); J III.470 (sabba°-sampannaṃ dānaṃ with all that belongs to it); V.232; Sn 307; Nd² 585; Nett 1 sq.; 4, 108; DA I.294, 299; DhA I.38, 240 (geha°), 352 (v. l. for parikara); PvA 81 (sabba°). —**saparikkhāra** together with the (other) requisites, i. e. full of resources; used with reference to the samādhi-parikkhārā (see below) D II.217; M III.71. — (b) In a special sense and in very early use it refers to the "set of necessaries" of a Buddhist monk & comprises the 4 indispensable instruments of a mendicant, enum^d in stock phrase "cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-p." i. e. robe, alms-bowl, seat & bed, medicine as help in illness. Thus freq. found in Canon, e. g. at Vin III.132; D III.268; S IV.288, 291; Nd² 523 (as 1st part of "yañña"); also unspecified, but to be understood as these 4 (different *Vin Texts* III.343 which take it to mean the 8 requisites: see below) at Vin II.267. — Later we find another set of mendicants' requisites designated as "**aṭṭha parikkhārā**," the 8 requirements. They are enum^d in verse at J I.65 = DA I.206, viz. ticīvaraṃ, patto, vāsi, sūci, (kāya-) bandhanaṃ, parissāvana, i. e. the 3 robes, the bowl, a razor, a needle, the girdle, a water-strainer. They are expl^d in detail DA I.206 sq. Cp. also J IV.342 (aṭṭha-parikkhāra-dhara); V.254 (kāyabandhana-parissāvana-sūci-vāsi-satthakāni; the last-named article being "scissors" instead of a razor); DhA II.61 (°dhara thera). — (c) In other comb^ns: satta **nagara**° A IV.106 sq. (cp. nagarûpakārikā D I.105); satta **samādhi**° D II.216; M III.71; A IV.40; soḷasa° (adj.) of **yañña**: having sixteen accessories D I.134 (cp. *Dial.* I.174, 177), bahu° having a full equipment, i. e. being well-off Vin III.138; J I.126. — *Note.* A set of 12 requisites (1-8 as under b and 4 additional) see detailed at DA I.207.

Parikkhārika (-°) (adj.) [fr. parikkhāra] one who has the parikkhāras (of the mendicant). Usually the 8 p. are understood, but occasionally 12 are given as in the detailed enum^n of p. at DA I.204-207.

Parikkhiṇṇa at DA I.45 is to be read **parikiṇṇa** (q. v.).

Parikkhitta [pp. of parikkhipati] thrown round, overspread, overlaid, enclosed, fenced in, encircling, surrounded by (-°) M III.46; A IV.106 (su°); S I.331 (read valligahana°); Pv IV.3³⁶ (v. l. for pariyanta as in I.10¹³); Vism 71 (of gāma); ThA 70; DhA I.42 (pākāra°); PvA 52 (= **pariyanta** I.10¹³), 283 (sāṇi-pākāra°); Sdhp 596.

Parikkhipati [pari+**kṣip**] to throw round, encircle, surround Vin II.154; J I.52 (sāṇiṇ), 63, 150, 166; II.104; III.371; DhA I.73. — pp. **parikkhitta** (q. v.). — Caus. II. **parikkhipāpeti** J I.148 (sāṇiṇ); II.88 (sāṇi-pākāraṇ).

Parikkhīṇa [pp. of parikkhīyati] exhausted, wasted, decayed, extinct Vin IV.258; M III.80; S I.92; II.24; V.145, 461; D III.97, 133 (°bhava-saṇyojana); It 79 (id.); A IV.418, 434 (āsavā); Sn 175, 639, 640; Dh 93; Pug 11, 14; Miln 23 (°āyuka); PvA 112 (°tiṇodak'-āhāra).

Parikkhīṇatta (nt.) [abstr. of parikkhīṇa] the fact of being exhausted, exhaustion, extinction, destruction DA I.128 (jīvitassa); PvA 63 (kammassa), 148 (id.).

Parikkhīyati [pari+khīyati of **kṣi**[2]] to go to ruin, to be wasted or exhausted Th 2, 347 (=parikkhayaṇ gacchati ThA 242). — pp. **parikkhīṇa** (q. v.).

Parikkhepa [fr. pari+**kṣip**] 1. closing round, surrounding, neighbourhood, enclosure Vin IV.304; J I.338; IV.266; SnA 29 (°dāru etc.). — 2. circumference J I.89; V.37; Vism 205; KhA 133; SnA 194. — 3. "closing in on," i. e. fight, quarrel It 11, 12.

Pariklesa [pari+klesa] hardship, misery, calamity S I.132 =Th 2, 191; Th 2, 345 (=parikilesa ThA 241).

Parikhā (f.) [fr. pari+**khan**, cp. Epic Sk. parikhā] a ditch, trench, moat Vin II.154; D I.105 (ukkiṇṇa-parikha adj. with trenches dug deep, comb[d] with okkhittapaligha; expl[d] by khāta-parikha ṭhapita-paligha at DA I.274); M I.139 (sankiṇṇa° adj. with trenches filled, Ep. of an Arahant, comb[d] with ukkhittapaligha) = A III.84 sq. = Nd[2] 284 C (spelt kkh); A IV.106 (nagara°); J I.240, 490, IV.106 (ukkiṇṇ' antaraparikha); VI.276, 432; Cp II.1[3] (spelt kkh); Miln 1 (gambhīra°); SnA 519 (°taṭa); PvA 201 (°piṭṭhe), 261 (id.), 278 (id., v. l. °parikkhāṭa-tire).

Pariganhana (nt.) [fr. pariganhāti] comprehension J II.7 (°paññā comprehensive wisdom).

Pariganhāti (& **Pariggaheti** Caus.) [pari+**gṛh**] 1. to embrace, seize, take possession of, hold, take up M I.80, 137; J III.189; DA I.45. — 2. to catch, grasp DhA I.68. — 3. to go all round DhA I.91 (sakala-jambudīpaṇ). — Caus. °ggaheti (aor. °esi, ger. °etvā, inf. °etuṇ) 1. to embrace, comprehend, fig. master Vin II.213; J II.28; III.332; SnA 549 (mantāya); DhA III.242; PvA 68 (hattesu), 93; VvA 75. — 2. to explore, examine, find out, search J I.162; II.3; III.85, 268 (°ggahetuṇ), 533; V.93, 101; DhA II.56. — Caus. II. **pariganhāpeti** J I.290. — 3. to comprise, summarise KhA 166, 167. — pp. **pariggahita** (q. v.).

Parigalati [pari+galati, see gaḷati] to sink down, slip or glide off J IV.229, 250; V.68.

Parigilati [pari+gilati] to swallow. J I.346.

Parigūhati [pari+gūhati] to hide, conceal A I.149; IV.10, 31; Pv III.4[3] (=paṭicchādeti PvA 194).

Parigūhanā (f.) [fr. patigūhati] hiding, concealment, deception Pug 19, 23.

Pariggaha [fr. pari+**gṛh**] 1. wrapping round, enclosing Th 1, 419 (? cp. *Brethren* 217 n. 6). — 2. taking up, seizing on, acquiring, acquisition, also in bad sense of "grasping" Sn 779 (=taṇhā and diṭṭhi° Nd[1] 57); Ps I.172; II.182 (nekkhamma° etc.); Nd[1] 11 (itthi° acquiring a wife); J VI.259; Miln 244 (āhara° abstinence in food), 313 (id.). — 3. belongings, property, possessions D II.58; III.289 = A IV.400; M I.137 (quoted at Nd[1] 122); S I.93; Sn 805; J IV.371; VI.259; PvA 76 (°bhūta belonging to, the property of); VvA 213, 321. sa° with all (its) belongings S I.32. — 4. a wife ThA 271; PvA 161 (kata° wedded), 282; ThA 271. **sapariggaha** > **apariggaha** married > unmarried (in general, with ref. to the man as well as the woman) D I.247; J IV.190; VI.348, 364. — 5. grace, favour DA I.241 (āmisa° material grace).

Pariggahita [pp. of pariganhāti] taken, seized, taken up, haunted, occupied Vin III.51 (manussānaṇ p. by men); IV.31, 278; DhA I.13 (amanussa° by ghosts); PvA 87, 133; Sdhp 64. — f. abstr. °ta being possessed (Vism 121 (amanussa°).

Pariggāhaka (adj.) [fr. pariggaha] including, occupying Nett 79 (=upathambhaka C. as quoted in Index p. 276).

Parigha [Vedic parigha, of which the usual P. representative is paligha (q. v.)] a cross-bar ThA 211 (°daṇḍa).

Parighaṇsati [pari+ghaṇsati[1]] to rub (too) hard, scrub, scratch, only in ppr. aparighaṇsanto Vin I.46; II.208.

Paricakkhitar [n. ag. fr. pari+**cakṣ**, cp. akkhi & cakkhu] one who looks round or enquires, neg. a° J V.77.

Paricaya [fr. pari+**ci**] familiarity, acquaintance J VI.337; Vism 153; PvA 74. — adj. (-°) acquainted with, versed in (loc.) J II.249 (jāta°), VvA 24 (kata°); PvA 4 (id.), 129 (id.).

Paricaraṇa (nt.) [fr. pari+**car**] 1. going about, mode of life DhA I.382 (gihīnaṇ °ṭṭhānaṇ, v. l. for vicaraṇa°). 2. attending to, looking after, worshipping DhA I.199 (aggi-p°-ṭṭhāna fire-place). — 3. enjoyment, pleasure (indriyānaṇ) PvA 16. See also paricāraṇā.

Paricaraṇaka [fr. paricaraṇa] servant, attendant DA I.269.

Paricarati [pari+carati] to move about, in var. senses, viz. 1. to go about, look after A III.94 (upaṭṭhahati+) J V.421; PvA 175. — 2. to worship (only in connection aggin p. to worship the fire) D I.101; S I.166; Dh 107; J I.494; Sn p. 79 (=payirupāsati SnA 401). — 3. to roam about, to feast one's senses, to amuse oneself, play, sport PvA 77 (indriyāni=kīḷāmi Pv II.1[21]). — We often find reading **pariharati** for paricarati, e. g. at DhA II.232; cp. paricāreti for °hāreti PvA 175; paricaraṇā for °haraṇā PvA 219. — pp. **paricinṇa**; Caus. **paricāreti** (q. v.).

Paricariyā (f.) [fr. paricarati] going about, service, ministration, worship S I.182; A I.132; DhA II.232 (aggi°). Occurs also as **pāricariyā** (q. v.), e. g. at J V.154. See also **paricārikā**.

Paricāra fr. [paricāreti] serving, attendance; (m.) servant, attendant Th 1, 632 (C. on this stanza for paddhagū).

Paricāraka (adj.-n.) [fr. paricāreti] attending, serving, honouring; (m.) attendant, worshipper, follower (cp. BSk. paricāraka attendant AvŚ I.170; II.167] D I.101; II.200; Th 1, 475; Sn p. 218 (Nd[2] reads °cārika); J I.84; IV.362; Pv IV.8[7] (not °vāraka); DA I.137, 269. See also **paricārika**.

Paricāraṇā (f.) [fr. paricāreti] care, attention, loking after; pleasure, feasting, satisfaction Pv II.1[2] (gloss for °cārika); PvA 219.

Paricārika (adj.-n.) = paricāraka (servant, attendant) A V.263 (aggi° fire-worshipper); Pv II.6[20] (amacca° minister & attendant); ThA 267; SnA 597. — f. °carikā (1) a maid-servant, handmaiden, nurse, (personal) attendant M I.253; cp. S I.125; J I.204 (pāda°), 291; II.395; IV.35 (veyyāvacca-kārikā p.), 79; V.420; Pv II.12[6] (=veyyāvacca-kārinī PvA 157); PvA 46. — (2) care, attention; pleasure, pastime (so here, probably another form of paricāriyā) Pv IV.1[2] (=indriyānaṇ pariharaṇā PvA 219; gloss °cāraṇā).

Paricārita [pp. of paricāreti] served by, delighted by, indulging in M 1.504.

Paricārin (adj. n.) [fr. paricāreti] serving, attending, f. a maid-servant J 11.395.

Paricāreti [Caus. of paricarati] 1. to serve, wait on, attend upon, honour, worship [cp. BSk. paricārayati Divy 114 sq., 421] S 1.124 (pāde); DhA 111.196 (id.); J 1.81 (°cāritabba-ṭṭhāna place of worship); IV.274; V.9. — Pass. **paricāriyati**, ppr. °iyamāna M 1.46, 504; J 1.58. In this sense it may also be taken as "being delighted or entertained by." — 2. to amuse oneself, gratify one's senses, to have recreation, find pleasure [cp. BSk. paricārayati Divy 1, and freq. phrase pañcahi kāmaguṇehi samarpitā samangibhūtā p. e. g. MVastu 1.32] Vin 11.290; 111.72 (pañcahi kamaguṇehi samappitā etc.); D 1.36 (id.), 104 (id.); M 1.504 (id.); Th 1, 96 (saggesu); Pv 1.11[6] (=yathā sukkhaṃ cārenti indriyāni PvA 58); IV.1[20] (read °cārayanti for °vārayanti, cp. PvA 228 indriyāni p.). — pp. **paricārita** q. v. See also **parivāreti**.

Paricinṇa [pari+cinṇa, pp. of carati] 1. surrounded, attended J V.90. — 2. worshipped M 1.497; S IV.57 (me Satthā p.), cp. Th 1, 178 (Satthā ca p. me) & 891 (p. mayā Satthā). — 3. practised, performed Miln 360.

Paricita[1] [pp. oj pari+**ci**, cinoti, P. cināti] gathered, accumulated, collected, increased, augmented M 111.97; S 1.116; 11.264; IV.200; A 11.67 sq., 185; 111.45, 152; IV.282, 300; V.23; Th 1, 647; Ps 1.172 (expl[4]); PvA 67; Sdhp 409.

Paricita[2] [pp. of pari+**ci**, ciketi, P. cināti; but perhaps identical with paricita[1]] known, scrutinized, accustomed, acquainted or familiar with, constantly practised Vin 11.95 (vācasā p.), 109 (aggi° etc. read aggi-parijita); ThA 52; Miln 140 (iddhipādā p.); Dāvs IV.19. —**aparicita** unfamiliar DhA 1.71.

Paricumbati [pari+cumbati] to kiss (all round, i. e. from all sides), to cover with kisses M 11.120; S 1.178, 193; A IV.438; DhA 1.330.

Paricca (indecl.) [ger. of pari+**i**, cp. Sk. (Gr.) parītya & P. pariyeti] lit. "going round," i. e. having encircled, grasped, understood; grasping, finding out, perceiving; freq. in phrase **cetasā ceto paricca** (pajānāti) grasping fully with one's mind, e. g. at D 1.79; M 1.445; 111.12; S 11.121, 233; It 12; Vbh 329; Vism 409 (=paricchinditvā). See **pariyeti**.

Pariccajati [pari+cajati of **tyaj**] to give up, abandon, leave behind, reject S 1.44; It 94; J 11.335; VI.259 (=chaḍḍeti) Miln 207; DhA IV.204; PvA 121, 132, 221 (read jīvitaṃ pariccajati for parivajjati; cp. BSk. jīvitaṃ parityakṣyāmi AvŚ 1.210); Sdhp 539. — pp. **pariccatta** (q. v.).

Pariccajana (nt.) & °**nā** (f.) [fr. pariccajati] 1. giving up, rejection, leaving It 11, 12. — 2. giving out, bestowing, giving a donation PvA 124.

Pariccajanaka [fr. prec.] one who gives (up) or spends, a giver, donor PvA 7.

Pariccatta [pp. of pariccajati; cp. BSk. parityakta in meaning "given to the poor" AvŚ 1.3] given up, abandoned, thrown out, left behind J 1.69, 174, 477; Miln 280; PvA 178, 219 (=virādhita); Sdhp 374.

Pariccāga [fr. pariccajati] 1. giving up, abandonment, sacrifice, renunciation A 1.92 (āmisa° & dhamma° material & spiritual); Ps 11.98; J 1.12 (jīvita°); DhA 111.441 (pañca mahāpariccāgā the five great sacrifices, i. e. the giving up of the most valuable treasures of wife, of children, of kingdom, of life and limb). — 2. expense DhA 11.231 (sahassa° expenditure of a thousand coins). — 3. giving (to the poor), liberality DhsA 157; SnA 295 (mahā°, corresponding to mahādāna); PvA 7 sq., 27, 120 sq., 124.

Pariccchada [fr. pari+**chad**] a cover, covering J 1.341, 466.

Pariccchanna [pari+channa, pp. of **chad**] enveloped, covered, wrapped round Vin IV.17.

Pariccchāta [pari+chāta] very much seared, scorched (?) Sdhp 102 (°odara-ttaca).

Pariccchādanā (f.) [fr. pari+**chad**] covering, hiding, concealing Pug 19=23=Vbh 358.

Pariccchindati [pari+chindati] 1. to mark out VvA 291 (vasana-ṭṭhānaṃ). — 2. to determine, to fix accurately, to decide J 1.170 (padaṃ the track), 194 (nivāsa-vetanaṃ); 111.371; IV.77; Miln 272; Vism 184, 409; SnA 434 (paññāya p.). — 3. to limit, restrict, define Miln 131; DA 1.132. — pp. **paricchinna** (q. v.).

Pariccchindana (nt.) [fr. pariccchindati] "cutting up," definition, analysis VvA 114.

Pariccchindanaka (adj.) [fr. pari+**chind**] marking out, defining, analysing, DhsA 157 (ñāṇa).

Pariccchinna [pp. of pariccchindati] 1. restricted, limited, small DhA 1.58; PvA 130 (°ppamāṇa). — 2. divided, measured Vism 184; PvA 185 (=mita).

Pariccheda [fr. pari+**chid**; late Sk. (philos.) in same meaning] 1. exact determination, circumscription, range, definition, connotation, measure J 111.371; Vism 184 (as one of the nimittas of the body), 236 (referring to the 5 nimittas of the life-principle); SnA 100, 229, 231, 376, 408, 503; KhA 182 (gaṇana°); VvA 194 (id.); DhsA 3; DhA 11.73 (avadhi°); PvA 254 (kāla°), 255 (āyuno p.); VbhA 417 (citta°, for citta-paricce ñāṇa Vbh 330). — 2. limit, boundary Miln 131, 405; J 111.504 (°nadī-tīra). — 3. limitation, restriction DhA 11.88, 98; PvA 20 (°ṃ karoti to restrict). — 4. division (of time), in **ratti°** & **divā°**, night- & day-division Vism 416. — 5. (town)-planning, designing VbhA 331.

Pariccchedaka (adj.) [fr. pariccheda] determining, fixing VbhA 346 (uṭṭhāna-velā °ā saññā).

Parijana [pari+jana] "the people round," i. e. attendants, servants, retinue, suite Vin 1.15; J 1.72, 90; DhA 111.188; VvA 63; PvA 58, 62. —**saparijana** with one's servants Cp 11.8[2] (T. saparijjana metri causā).

Parijapati [pari+japati, cp. BSk. parijapta enchanted Divy 397] to mutter (spells), to practise divination J 111.530; Miln 200 (vijjaṃ).

Parijapana (nt.) [fr. parijapati] mumbling, uttering spells Miln 356 (mantaṃ).

Parijānanā (f.) [pari+jānanā=jānana] cognition, recognition, knowledge Nett 20 (as paraphrase of pariññā).

Parijānāti [pari+jānāti] to know accurately or for certain, to comprehend, to recognise, find out M 1.293; S 1.11, 24; 11.45, 99, 111.26, 40, 159; IV.50; V.52, 422; A 111.400 sq.; Sn 202, 254, 943; Nd[1] 426; J IV.174; Th 1, 226; Miln 69; DhA IV.233 °jānitvā). — ppr. **parijānaṃ** S 111.27; IV.89; It 3 sq. — pp. **pariññata** (q. v.). ger. **pariññāya** see under pariññā[1].

Parijiṇṇa [pp. of pari+**jar**, i. e. decayed; Kern *Toev.* s. v. proposes reading ° jīna of **ji**, i. e. wasted, see **parijīyati**] worn out, gone down, decayed, reduced J 1.111 (seṭṭhi-kulaṃ p.); V.99, 100 (bhoga°); VI.364; Dh 148; DhA II.272 (°kula).

Parijita [pp. of pari+**ji**, jayati; Kern, *Toev.* s. v. proposes reading parijīta, Sk. form of P. parijīna, pp. of pari+jīyati, but hardly necessary, see also *Vin. Texts* III.75] overpowered, injured, damaged Vin II.109 (so read for paricita).

Parijīyati [pari+jīyati] to become worn out, to decay, fade, S I.186; J IV.111. Spelt °**jiyyati** at Th 1, 1215. — pp. parijīna (see parijiṇṇa).

Parijegucchā (f.) [pari+jegucchā] intense dislike of, disgust with (-°) D I.25, cp. DA I.115.

Parijjanā is doubtful reading at A III.38 (v. l. parivajjanā) =IV.266 (T. reads parijjana, cp. parijana; vv. ll. parivajjanā & parijanā); meaning ?.

Pariñña (-°) [the adj. form of pariññā, cp. abhiñña] knowing, recognising, understanding It 44 (bhūta° so, or should we read bhūtapariññāya ?); also in cpd. pariññacārin (to be exp^{d} as shortened gr. pariññā ?) Sn 537 (=paññāya paricchinditvā caranto living in full knowledge, i. e. rightly determining); also (abstr.) **pariññatthaṇ** at It 29 (abhiññatthaṇ+), cp. S IV.253.

Pariññā[1] (f.) [cp. Epic Sk. parijñāna; the form parijñā given by BR only with the one ref. Vyutp. 160; fr. pari+**jñā**] accurate or exact knowledge, comprehension, full understanding M I.66, 84; S III.26 (yo rāgakkhayo dosā° moha° ayaṇ vuccati p.), 159 sq., 191; IV.16, 51, 138, 206, 253 sq.; V.21, 55 sq., 145, 236, 251, 292; A I.277 (kāmānaṇ rūpānaṇ vedanānaṇ), 299; V.64; Pug 37; Nett 19, 20, 31; KhA 87; SnA 251. — In exegetical literature *three* pariññās are distinguished, viz. ñāta°, tīraṇa° pahāna°, which are differently interpreted & applied according to the various contexts. See e. g. the detailed interpretation at Nd[1] 52 sq.; Nd[2] 413; J VI.259 (where ñāṇa° for ñāta°); DhA II.172 (in ref. to food); mentioned at SnA 517. — adj. **pariñña**. — The form **pariññāya** is an apparent instr., but in reality (in form & meaning) the ger. of parijānāti (like abhiññāya > abhijānitvā) for the usual parijānitvā. It is freq. found in poetry & in formulas (like yathābhūtaṇ p.); its meaning is "knowing well in right knowledge": S V.182; Sn 455, 737, 778 (=parijānitvā Nd[1] 51 sq.), 1082 (corresp. with pahāya, cp. similar phrase pahāya parijānitvā DhA IV.232); It 62; J VI.259.

Pariññā[2] (indecl.) [ger. of parijānāti for *parijñāya, cp. same short forms of ādā & abhiññā] having full knowledge or understanding of Sn 779 (=parijānitvā Nd[1] 56 & SnA 518); It 4 (perhaps to be read pariññāya for pariññā so).

Pariññāta [pp. of parijānāti] well understood, thoroughly known Th 2 106; M I.1 sq.; S II.99; V.182; PvA 1, 287. With ref. to food (°bhojana & °āhāra) it means food understood according to the three pariññās (q. v.); Dh 92 (°bhojano adj. one who lives on recognised food or takes the right view of the food he eats, cp. DhA II.172); Miln 352 (°āhāro); contrasted with bhāvita: consciousness is to be well studied, insight is to be made to grow M I.293.

Pariññātatta (nt.) [abstr. fr. pariññāta] the fact of having full or exact knowledge S V.182.

Pariññātāvin (adj.) [fr. pariññāta] one who has correct knowledge S III.159 sq., 191 (puggala).

Pariññeyya (adj.) [grd. of parijānāti] knowable, perceivable, to be known (accurately) M I.4; S III.26; IV.29; DhA IV.233 (cp. Nd[2] under abhiññeyya).

Pariḍahati [pari+ḍadati] to burn: Pass. **pariḍayhati** to be burnt or scorched M I.422; S I.188=Th 1, 1224; A I.137; III.95, 98; Sn 63; Ps I.128 (l); Pv I.6[4] (=parito jhāyati PvA 33); Miln 303; PvA 60. Cp. **pariḷāha**.

Pariṇata [pp. of pariṇamati] 1. bent down, crooked VvA 222 (°dāṭhā fangs, or does it mean "long"?). — 2. changed S III.40. — 3. ripened, matured, hatched, ripe J III.174, 286, 431, VvA 288; DhA I.47 (gabbha).

Pariṇamati [pari+namati] 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) S III.3 (reading pariṇamati once, at other passages vi°, cp. p. 40); Miln 136 (bhojanaṇ visamaṇ p. food changes, i. e. turns bad), 277 (id.); VvA 13; PvA 144 (for parivattati Pv II.10[5]), 194 (id. III.4[4]). — 2. to change into a diff. state, to ripen, mature (often said of the fœtus) Miln 93, 358. — pp. **pariṇata** (q. v.). — Caus. **pariṇāmeti** (q. v.).

Pariṇāma [fr. pari+**nam**, cp. class Sk. pariṇāma in all meanings] "bending round," i. e. 1. change, alteration, in utu° (sudden) change of season, unseasonable weather, with ref. to illnesses caused by such (°ja ābādhā) = illness arising from the change of season A II.87; III.131; V.110; Nd[2] 304[1]; Miln 112, 135 sq. 304; Vism 31. — 2. alteration of food, digestion, in phrase sammā-pariṇāmaṇ gacchati M I.188; S I.168; A III.30; cp. MVastu I.211. — 3. ripening Miln 93. — 4. course, development, fulfilment, in special sense: dispensation, destiny J V.171; Pv IV.3[25]; PvA 252, 254. — Cp. vi°.

Pariṇāmana (nt.) [fr. parinamati] diverting to somebody's use Vin IV.157.

Pariṇāmita [pp. of pariṇāmeti] 1. bent down J VI.269 (of trees, overladen with fruit, C. expl^{s} as "entangled"). — 2. issued, apportioned, destined J V.171; PvA 254.

Pariṇāmitar [n. ag. of pariṇāmeti] one who destines or makes develop, fate, destiny J VI.189.

Pariṇāmin (adj.) [fr. pariṇāma] ending in, resulting in (-°) M I.11, 526; III.88.

Pariṇāmeti [Caus. of parinamati] to bend to, to change into, to turn to use for somebody, to procure for, obtain, appropriate D I.92; Vin III.259 (puttassa rajjaṇ p. for his son); IV.156; PvA 281. — ppr. °**ṇāmayamāna** J V.424. See also āvajjeti. — pp. **pariṇāmita** (q. v.).

Pariṇāyaka [fr. pari+**ni**, cp. pariṇeti] a leader, guide, adviser; one of the 7 treasures (ratanāni) of a great king or Cakkavattin (according to Bdhgh on D II.177; the eldest son; in the Lal. Vist. a general cp. Divy 211, 217; Senart, *Lég. de Buddha* p. 42), i. e. a wonderful Adviser D I.89; II.17, 177; M I.220; II.175; A III.151; Sn p. 106 (cp. SnA 450=DA I.250); J I.155; IV.93; Miln 38, 314. — f. **pariṇāyikā**. Ep. of wisdom, synonymous with paññā, i. e. insight, cleverness Dhs 1057; Pug 25; Vism 3; DhsA 148.

Pariṇāha [fr. pari+**nah**] compass, circumference, breadth, extent, girth S II.206 (of the moon)=A V.19; J III.192, 277, 370; V.299; Pug 53; Miln 282, 311; SnA 382 (āroha+).

Pariṇeti [pari+neti] to lead round or about S II.128.

Paritajjita [pari+tajjita] scared (exceedingly), frightened Sdhp 147.

Paritatta [pp. of paritappati] tormented, worried, vexed, grieved Miln 313.

Paritappati [Pass. of pari+**tap**] to be vexed, to grieve, worry, sorrow Th 2, 313 (=santappati ThA 233); Miln 313. — pp. **paritatta** (q. v.).

Paritasita (nt.) [pari+tasita[1] or tasita[2]] worry, excitement D I.40 (v. l. °tassita, cp. Dial I.53).

Paritassati (°tasati) [pari+tasati[1], in form clearly=Sk. paritṛṣyati, but freq. confused with tasati[2], cp. tasa.

Sn 924 is the only example of paritasati representing tasati[2]] to be excited, to be tormented, to show a longing after, to be worried D II.68; M I.36, 67, 151; S II.82, 194; III.43, 55; IV.23, 65, 168; A II.27; III.133 sq.; Sn 621 (=taṇhāya na bhāyati SnA 467, thus combining tasati[1] & tasati[2]), 924 (Pot. parittase, interpreted by Nd[1] 373 as taseyya, uttaseyya, bhāyeyya, thus taken as tasati[2]); Miln 253, 400; Dh 397 (=taṇhāya na bhāyati DhA IV.159); Sdhp 476. — ppr. **aparitassaṇ** D II.68; M I.67; S II.82; III.55; It 94. — pp. **paritasita** (q. v.).

Paritassanā (f.) [fr. paritassati, q. v. for meaning] trembling, fear; nervousness, worry; excitement, longing D I.17 (=ubbijjanā phandanā etc. DA I.111); M I.136; III.227; S III.15 sq., 133; Miln 253, 400. — neg. a° S III.15; M I.136.

Paritassin (adj.) [fr. paritassati] trembling, excited, worrying, only neg. a° A IV.108, 111, 230 sq.

Paritāpa – foll. Miln 313 (ātāpa+).

Paritāpana (nt.) [pari+tāpana, of **tap**] tormenting, torture, affliction, mortification M I.78, 341-344; A I.151, 296; II.205 sq. (atta° self-mortification, opp. para°); Pug 55, 56, 61; PvA 18 (atta°), 30 (id.). Often comb[d] with **ātāpana** (q. v.).

Paritāpeti [pari+tapeti] to burn, scorch, molest, trouble, torture, torment M I.341 (ātāpeti+), 506; S IV.337; A III.54, 380; J V.420 (mā paritāpi).

Parituleti [pari+tuleti] to weigh, consider, estimate, think Vism 522. — VbhA 130.

Parito (adv.) [fr. pari, cp. Sk. paritaḥ] round about, around, on every side, everywhere, wholly Vin II.194; SnA 393; VvA 316; PvA 33.

Paritoseti [pari+toseti] to please, appease, satisfy, make happy J I.262; III.386; V.216; PvA 213 (v. l. SS+āsiñcati).

Paritta[1] (adj.) [BSk. parītta, pari+pp. of **dā** in short form *tta, like ātta for ādatta. The development of meaning however causes difficulties, paridatta meaning given up, transmitted, cp. Divy 388, whereas P. paritta means trifling. The BSk. form parītta (e. g. Divy 204, 498, 504; AvŚ I.329; II.137) may be a re-translation of P. paritta, which may correspond to Sk. prarikta, pp. of pra+**ric**, meaning "that which is exceeded," i. e. left (over or behind)] small, little, inferior, insignificant, limited, of no account, trifling Vin I.270; D I.45; M III.148 (°ābha of limited splendour, opp. appamāṇ'ābha); S II.98; IV.160 (opp. adhimatta); A IV.241; V.63; It 71; Sn 61, 390 (°paññā of inferior wisdom, cp. Nd[2] 415), 1097 (id.); J I.221; Dhs 181, 584, 1018, 1034 (cp. Dhs trsl. 265, 269); DA I.119; KhA 133 (°dīpā the 2,000 inferior islands), 176 (500 do.); PvA 198; Sdhp 251, 261. Synonyms: appaka, omaka, lāmaka, dukkha Nd[2] 414; catukka Nd[2] 415 (opp. mahā); appaka PvA 48, 60; appamattaka PvA 262; ittara PvA 60; oma SnA 347; oraka SnA 489; lāmaka SnA 347.

Paritta[2] (nt.) & **Parittā** (f.) [fr. pari+**trā**, cp. tāṇa, tāyati & also parittāna] protection, safeguard; (protective) charm, palliative, amulet Vin II.110 (atta° f. personal protection) IV.305 (gutt' atthāya °ṇ pariyāpuṇāti); A II.73 (rakkhā+parittā); J I.200 (manto+parittaṇ+vaḍḍhiṇ), 396 (paccekabuddhehi °ṇ kārāpeti makes them find a safeguard through the P.); IV.31 (osadhaṇ vā °ṇ vā); Miln 150 (f. & nt.). — Var. parittās in the way of Suttantas are mentioned at Vism 414 (Khandha°; Dhajagga°; S I.218 sq.; Āṭānāṭiya°: D III.195 sq.; Mora°: J II.33). Cf. *Dialogues* III.185.

-vālikā sand worn on the head as an amulet J I.396, 399. **-suttaka** a thread worn round the head as a charm J I.396, 399.

Parittaka [paritta[1]+ka] small, insignificant, little Nd[1] 306 (for appaka etc. as at Nd[2] 414); Pv I.10[11]; II.9[67]; Miln 121 (a°), 253; DA I.170 (for appa); PvA 51; Sdhp 42. — f. **parittikā** Th I, 377.

Parittāṇa (nt.) [pari+tāṇa. Cp. Epic Sk. paritrāṇa] protection, shelter, refuge, safeguard, safety D I.9 (sara° from an arrow, i. e. a shield); III.189; J VI.455; PvA 284; Sdhp 396.

-kitikā a protecting arrangement Vin II.152, cp. *Vin. Texts* III.174.

Parittāyaka (adj.) [fr. pari+tāyati] safeguarding against, sheltering against, keeping away from Vism 376 (angāra-vassaṇ p. thero

Parittāsin (adj.) [pari+tāsin, fr. tāsa of tasati[2]] being in dread of (-°) S I.201.

Paridaṇḍa (adj.) [pari+daṇḍa] "with a stick around," i. e. surrounded by a stick; only in one phrase viz. "saparidaṇḍā iṭṭhi" a woman protected by a stick, or liable to punishment (?), in stock phrase enumerating 10 kinds of women M I.380 – III.46 Vin III.130 A V.264 = VvA 73.

Paridamana (nt.) [pari+damana] controlling, taming Vism 375.

Paridameti [pari+dameti] to control, tame, keep under Vism 376.

Paridahati [pari+dahati, of **dhā**] to put round, put on, clothe Dh 9 (fut. °dahessati); J II.197; V.434 (ger. °dahitvā); VI.500; Pv II.1[18]; PvA 76 (vatthāni), 77, 127 (°dahissati for paridhassati Pv II.9[38], which read for T. parivassati). ger also **paridayha** J V.400 (nivāsetvā cp pārupitvā ca C.). — pp. **paridahita** (q. v.). — Caus. II. **paridahāpeti** to cause to be clothed PvA 49 (acchādeti).

Paridahita [pp. of paridahati] put round, put on (of clothing) PvA 43.

Paridīpaka (adj.) [fr. paridīpeti, cp. dīpaka[1]] illuminating, explaining, explanatory SnA 40.

Paridīpana (nt.) [pari+dīpana] illuminating, elucidating, explanation Miln 318; KhA 111; SnA 394 sq.

Paridīpanā (f.) [fr. paridīpeti, cp. paridīpana] explanation, illustration Miln 131.

Paridīpita [pp. of paridīpeti] 1. in flames, set ablaze Th 2, 200 (=punappunaṇ ādīpitatāya p. ThA 170). — 2. explained, made clear, illuminated Vism 58; KvuA 8; Sdhp 305.

Paridīpeti [pari+dīpeti] to make bright, to illustrate, to explain Miln 131; Sdhp 491. — pp. **paridīpita** (q. v.).

Paridūseti [pari+dūseti] to spoil altogether, to ruin, corrupt, defile Sdhp 409.

Parideva [pari+deva of **div**, devati; only in *one* passage of Epic Sk. (Mbhār. VII.3014); otherwise **paridevana** nt.] lamentation, wailing M I.200; S II.1; III.3 sq.; A I.144; II.195; Sn 328, 592, 811, 923, 969; J I.146; VI.188, 498; Nd[1] 128, 134, 370, 492; Ps I.11 sq., 38, 59, 65; Vbh 100, 137; Nett 29. It is exegetically paraphrased at D II.306 = Nd[2] 416 (under pariddava) with synonyms ādeva p. ādevanā paridevanā ādevitattaṇ paridevitattaṇ; often comb[d] with **soka** grief, e. g. at D I.36; Sn 862; It 89; PvA 39, 61. — Bdhgh at DA I.121 expl[s] it as "sokaṇ nissita-lālappana-lakkhaṇo p."

Paridevati [pari+devati, **div**] to wail, lament D II.158 (mā socittha mā paridevittha); Sn 582, 774 = Nd[1] 38 (as °devayati), 166; J VI.188, 498; PvA 18 (socati+); ger.

°devamāna S 1.199, 208; J v.106; PvA 38, & °devayamāna Sn 583. — grd. °devaniya Nd¹ 492; SnA 573, & °devaneyya Sn 970 (=ādevaneyya Nd¹ 493). — pp. **paridevita** (q. v.).

Paridevanā (f.)=parideva, Sn 585; Nd² 416 (see under parideva) Pv I.4³ (=vācā-vippalāpa PvA 18); I.12³; PvA 41.

Paridevita (nt.) [pp. of paridevati] lamentation, wailing Sn 590; Pv I.12³ (=ruditaṃ PvA 63); Miln 148 (kandita-p.°-lālappita-mukha).

Paridevitatta (nt.) [abstr. fr. paridevita] lamentation etc.; only exegetical construction in explⁿ of parideva at D II.306=Nd² 416.

Pariddava [according to Trenckner M I.532 (on M I.56, where SS read p., whereas BB have parideva) the metrical substitute for parideva; therefore not=Sk. paridrava, which is only a late re-translation of the P. word]=parideva M I.56 (soka°); A I.221; Th 2, 345 (soka°); Sn 1052, cp. Nd² 416 (see parideva).

Paridhaṃsaka (adj.) [fr. paridhaṃsati] destructive, ruinous PvA 15 (°vacano speaking destructively, scandal-monger).

Paridhaṃsati [pari+dhaṃsati] to be deprived, to lose, to come to ruin It 90; Miln 249, 265. — Caus. **paridhaṃseti** in same meaning at Nd¹ 5. It is almost synonymous with paripatati & parihāyati.

Paridhāvati [pari+dhāvati] to run about J I.127 (ādhāvati+), 134 (id.), 158 (id.); II.68 (id.)=ThA 54; v.106.

Paridhota [pp. of paridhovati] washed, rinsed, cleansed, purified D I.124.

Paridhovati [pari+dhovati] to wash (all round), cleanse, clean Vin I.302. — pp. **paridhota**.

Pariniṭṭhāna (nt.) [pari+niṭṭhāna] 1. end PvA 287. — 2. accomplishment J v.400.

Pariniṭṭhāpeti [pari+niṭṭhāpeti] to bring to an end, attain, accomplish DhsA 363.

Pariniṭṭhita (adj.) [pari+niṭṭhita] accomplished M III.53; Th 2, 283; DhA II.78.

Parininna (adj.) [pari+ninna] deeply hollowed, sunken Sdhp 103.

Parinipphanna (adj.) [pari+nipphanna] predetermined Kvu 459 (v. l. °nibbāna), 626 (a°); cp. **Kvu trsl. 261⁶, 368¹.**

Parinibbāna (nt.) [pari+nibbāna] "complete Nibbāna" in two meanings: 1. complete extinction of khandha-life; i. e. all possibility of such life & its rebirth, final release from (the misery of) rebirth and transmigration, death (after the last life-span of an Arahant). This is the so-called "an-upādi-sesa Parinibbāna," or "extinction with no rebirth-substratum left." — 2. release from cravings & attachment to life, emancipation (in this life) with the assurance of final death; freedom of spirit, calm, perfect well-being or peace of soul. This is the so-called "sa-upādisesa-P.," or "extinction (of passion) with some substratum left." — The two kinds are distinguished by Bdhgh at DhA II.163 as follows: "arahatta-pattito paṭṭhāya kilesa-vaṭṭassa khepitattā sa-upādi-sesena, carima-citta-nirodhena khandha-vaṭṭassa khepitattā an-upādi-sesena cā ti dvīhi pi parinibbānehi parinibbutā, an-upādāno viya padīpo apaṇṇattika-bhāvaṃ gatā." — 1. D II.72 sq. (the famous Mahā-parinibbāna-suttanta or "Book of the Great Decease"); M III.127, 128; A III.79 (°samaye); III.409 (°dhamma, contrasted with āpāyika nerayika, cp. DhA IV.42); Mhvs 7, 1 (°mañcamhi nipanna); VvA 158; PvA 244. — 2. D III.55; A v.64; Sn 514 (°gata+vitiṇṇa-kankho); Vv 53³⁶ (°gata+sītibhūta). This state of final emancipation (during life) has also received the determination of anupādā-parinibbāna, i. e. emancipation without ground for further clinging (lit. without fuel), which corresponds to Bdhgh's term "kilesavaṭṭassa khepitattā sa-upādi-sesa p." (see above); thus at M I.148; S IV.48; v.29; A I.44; v.65 (nicchāto nibbuto sītibhūto etc.); A v.233=253=Dh 89 (+khīṇāsava).

Parinibbānika (adj.) [fr. parinibbāna] one who is destined to or that which leads to complete extinction D III.264; 265 (opasamika+).

Parinibbāpana (nt.) [pari+nibbāpana] refreshing, cooling, quenching; controlling, subduing, training Ps I.174 (atta-damatha, atta-samatha, atta-p.).

Parinibbāpetar [n. ag. fr. parinibbāpeti] one who pacifies, a calmer, trainer M II.102 (dametar sametar p.).

Parinibbāpeti [pari+nibbāpeti] to bring to complete coolness, or training (see next), emancipation or cessation of the life-impulse, to make calm, lead to Nibbāna, to exercise self-control, to extinguish fever of craving, or fire of rāga, dosa, moha. Always coupled with the quāsi synonyms sameti & dameti (cp. damatha samatha parinibbāpana) D III.61=A III.46 (attānaṃ dameti, sameti, p.); M I.45 (fut. °bbapessati); A II.68 (attānaṃ d. s. p.). — pp. **parinibbuta** (see p. No. 3) & **parinibbāpita** (only in n. ag. °āpetar, q. v.).

Parinibbāyati (& °**nibbāti**) [pari+nibb° cp. BSk. parinirvāti Divy 150 (Buddhā Bhagavantaḥ parinirvānti) & ger. parinirvātavya ibid. 402] 1. to be completed, perfected, in any work or art, e. g. of a trained horse, M I.446. Cp. τελειόω. — 2. to die without being reborn, to reach complete extinction of existence Vin II.194 (Tathāgathā °āyanti); M III.128 (aor °nibbāyi); S v.152 (°nibbāyeyyaṃ), 261 (°nibbāyissāmi); A II.120 (anupādisesāya nibbāna-dhātuyā p.); IV.202 (id.), 313 (id.); Miln 175 (id.); J I.28 (id.), 55 (id.); VvA 158 (fut. °nibbāyissāmi); PvA 21, 283 (of a Paccekabuddha). — 2. to become emancipated from all desire of life D II.68 (cp. *Dial.* II.65 & *Brethren* 417); S IV.102 (diṭṭh' eva dhamme), ibid. (sa-upādāno devānaṃ indo na parinibbāyati), 168; A III.41=Vin II.148, 164 (parinibbāti anāsavo); A IV.98 (aor. °nibbiṃsu anāsavā) Th 1, 100 (fut. °nibbissati anāsavo), 364; It 93 (°nibbanti), cp. 95; Dh 126 (°nibbanti anāsavā perhaps better taken to No. 1!); Vbh 426 (sabbāsave pariññāya parinibbanti anāsavā); Sdhp 584 (°nibbanti mahoghen' eva aggino). — pp. **parinibbuto** (q. v.). Caus. **parinibbāpeti** (q. v.).

Parinibbāyana (nt.) [abstr. fr. parinibbāyin] passing away, see parinibbāyin 2 b.

Parinibbāyin [fr. parinibbāyati] one who attains Parinibbāna. Of the 2 meanings registered under parinibbāna we find No. 1 only in a very restricted use, when taken in both senses of sa- and an- upādisesa parinibbāna; e. g. at A II.155 sq., where the distinction is made between a sa-sankhāra p. and an a-sankhāra p., as these two terms also occur in the fivefold classification of "Never-returners" (i. e. those who are not reborn) viz. antarā-parinibbāyin, upahacca°, sasankhāra°, uddhaṃsota, akaniṭṭhagāmin. Thus at D III.237; S v.201, 237; A I.233; IV.14, 71 sq., 146, 380; v.120; Pug 16, 17. — 2. In the sense of Parinibbāna No. 2 (i. e. sa-upādisesa p.) we find parinibbāyin almost as an equivalent of arahant in two combⁿˢ, viz. (a) **tattha°** (always combᵈ with opapātika, i. e. above the ordinary cause of birth) [cp. BSk. tatra-parinirvāyin anāgāmin Divy 533]. It is also invariably combᵈ with

anāvattidhamma, e. g. at D I.156; III.108, 132; M II.56, 146; A I.232; 245, 290; II.5, 89, 238; IV.12, 399, 423; V.343; S V.346 (cp. 406), 357; Pug 16, 62, 83. See also *Kvu trsl.* 74[2]. — (b) **antara°** [cp. BSk. antarā-parinirvāyin MVastu I.33] one who passes away in the middle of his term of life in a particular heaven; an Anāgāmin (cp. Bdhgh's expl[n] at PugA 198 as "āyu-vemajjhassa antarā yeva parinibbāyanato a. p.") S V.69 = A IV.70; S V.201 = 204, 237, 285, 314, 378; A II.134; Ps I.161; Pug 16; Nett 190 (cp. A IV.380).

Parinibbuta (adj.) [pari + nibbuta] completely calmed, at peace, at rest (as to the distinction of the twofold application see parinibbāna and cp. Mrs. Rh.D. *Buddhism* p. 191; *Cpd.* p. 168), viz. — 1. gone out, or passed away without any remaining cause of rebirth anywhere, completely extinct, finally released (fr. rebirth & transmigration), quite dead or at rest [cp. BSk. parinirvṛta Divy 79]. It is usually applied to the Buddha, or the Tathāgatha, but also to Theras & Arahants who have by means of moral & intellectual perfection destroyed all germs of further existence. With ref. to Gotama Buddha: Vin II.284 (atikkhippaṇ Bhagavā p.), 294 (vassasata° e Bhagavati); V.119, 120; D I.204 (acira-°e Bhagavati); S I.158 (Tathāgato p. II.191); V.172 (°e Tathāgate); Vv III.9[7] (°e Gotame = anupādisesāya nibbāna-dhātuyā parinibbuto VvA 169); PvA 140 (Satthari p.), 212 (Bhagavati). Of others: S I.121, 122 (Godhika); III.124 (Vakkali); IV.63 (Puṇṇa); Sn p. 59, 60 (a Thera); Miln 390 (Arahant); VvA 158; PvA 76; DhA II.163; IV.42. — 2. emancipated, quite free (from earthly bonds), calm, serene, at peace, perfected Vin II.156 = A I.138 "spiritually free" *Vin. Texts* III.182); D II.123 (cp. *Dial.* II.132); III.55; M I.235; II.102; S I.1 (+ tiṇṇo loke visattikaṇ), 7 = IV.179 (aheṭhayāno +); I.54 (+ tiṇṇo loke visattikaṇ); 187 (p. kankhati kālaṇ); Sn 359 (+ ṭhitatta), 370 (id.), 467 (p. udaka-rahado va sīto); Th 1, 5 (cp. *Brethren* 11[3]); J IV.303, 453; Ud 85 (rāga-dosa-moha-kkhayā p.); Miln 50 (°atta), Freq. in comb[n] with kindred terms like **sītibhūta** (cooled), e. g. Vin II.156 = A I.138; Vv 53[24]; or **nicchāta** (without hunger), e. g. S III.26; IV.204 = It 46; Sn 735 sq.; It 48 (esanānaṇ khayā), 49 (āsavānaṇ khayā). — 3. (to be understood as pp. of parinibbāpeti) calmed, well trained, domesticated M I.446 (of a horse).

Parinimmita at Dhs 1280 read para°.

Paripakka (adj.) [pari + pakka] 1. (quite) ripe, ripened, matured, developed D I.54; S IV.105 = DA I.50; A IV.357; Dh 260; J I.91, 231; VI.1 (ap°); Ud 36 (id.); Miln 194, 288; DhA III.338; KhA 56; ThA 273; PvA 274 (su°). — 2. overripe, rotten Miln 223.

Paripakkata [pp. of pari + pakkirati] scattered Th 2, 391 (reading doubtful).

Paripaccati [pari + paccati] to become ripe, to heal (of a wound) Miln 112.

Paripaccana (nt.) [pari + paccana] ripening, healing (of a wound) Miln 112.

Paripañhati [denom. fr. pari + pañha] to question A V.16.

Paripaṭati [doublet of paripatati] to go to ruin, to come to fall, to come to naught Miln 91 (opp. sambhavati); comb[d] with **paridhaṇsati** at Nd[1] 5; Miln 249, 265.

Paripatati [pari + patati, cp. nipatati] to fall down, to fall off from (abl.) Vin II.152 sq.; J V.417, 420; Pv IV.5[3] (bhūmiyaṇ) DA I.132; PvA 37, 47, 55, 62. — Caus. **paripāteti** (q. v.). — See also **paripaṭati**.

Paripantha [pari + pantha] 1. "way round," edge, border; **paripanthe** in ambush (near a road) M I.87; J III.65. — 2. obstacle, hindrance, danger. It refers esp. to danger arising out of mishaps to or bad conditions of roads in the forests. D I.52; S I.43; A I.153; III.252; V.136; Ps I.162; J I.395; III.268; IV.17; VI.57 (n. pl. °ayo = kilesa-paripanthā C.), 75; DhA I.14 (magga°), 16 (id.), 51, 69; migānaṇ p. danger to the crops from (the nuisance of) deer J I.143, 154. — **sapāripantha** full of danger DhA I.63. See also **palipatha**.

Paripanthika (adj.) [fr. paripantha] forming or causing an obstacle A I.161. The usual form is **pāri°** (q. v.).

Paripanna see **palipanna**.

Paripāka [fr. pari + **pac**] 1. ripeness, maturity, development, perfection D I.9 (cp. DA I.94); Ud 36 (pañca dhammā paripākāya saṇvattanti); J I.142, 148; VI.236; Miln 288; Vism 116 (bodhi°), 199; DhA I.89 (°gatatta nt. state of perfection); ThA 79; PvA 276. — 2. overripeness, decay, collapse, only in phrase "indriyānaṇ p.," i. e. decay of the (mental) faculties, in formula defining jarā (old age) at D II.305; M I.49; S II.2, 42 sq.; A V.203; Nd[2] 252; Dhs 644; cp. BSk. indriyaparipāka AvŚ II.110.

Paripācana (nt.) [pari + pācana[1]] ripening, maturing, digestion Vims 351, 363, 365.

Paripācaniya (adj.) [fr. paripācana] bringing to maturity, leading to perfection, accomplishing, only in phrase vimuttiparipācaniyā dhammā (5) things achieving emancipation (see Ud 36) S IV.105 = DA I.50; ThA 273.

Paripāceti [pari + pāceti, Caus. of pacati] to bring to maturity, to cause to ripen, to develop, prepare J VI.373 (atthaṇ p. °ācayitvā = vaḍḍhetvā C.); Miln 232, 285, 288, 296. — pp. **paripācita** Vism 365.

Paripātita [pp. of paripāteti] attacked, pursued, brought into difficulty VvA 336.

Paripāteti (or **°pāṭeti**) [Caus. of paripatati. Cp. BSk. paripāṭayati to destroy Divy 417] to cause to fall down, to bring to ruin, to attack, pursue Vin IV.115; J II.208; III.380; Miln 279, 367; KhA 73 (see *App.* II. p. 353 n. 9). — pp. **paripātita** (q. v.).

Paripālita [pp. of paripāleti] guarded Vism 74.

Paripāleti [pari + pāleti] to watch, guard (carefully) PvA 130 (= rakkhati). — pp. **paripālita** (q. v.). — Pass. **°pāliyati** Nett 105 (= rakkhitaṇ).

Paripīta (adj.) [pari + pīta] very dear, highly valued Sdhp 571.

Paripīḷita (adj.) [pari + pīlita, pp. of **pīḍ**] oppressed, vexed, injured Miln 97 (aggi-santāpa-paripīḷāha°), 303 jighacchāya).

Paripucchaka (adj.) [fr. pari + **pṛch**] asking a question, enquiring Nd[1] 234 = Nd[2] 386; Sdhp 90. — f. abstr. **paripucchakatā** questioning Vism 132 (one of the 7 constituents of dhamma-vicaya-sambojjhanga).

Paripucchati [pari + pucchati] to ask a question, to interrogate, inquire Vin I.47 = 224; II.125; S I.98; A V.16; Sn 380, 696 (°iyāna ger.), 1025; Pug 41; Miln 257, 408; SnA 111.

Paripucchā (f.) [pari + pucchā] question, interrogation Vin I.190 (uddesa +); II.219 (id.); A I.285; Nd[1] 234 = Nd[2] 386 (cp. SnA 111). See also uddesa.

Paripuñchati [pari + puñchati] to wipe off, stroke down Vin III.14 (pāṇinā gattāni p.).

Paripuṇṇa (adj.) [pp. of paripūrati] 1. (quite) full, fulfilled, complete, finished, satisfied M I.200 (°sankappa), III.11; S II.283; IV.104; V.315; Ps I.172 (= pariggah' aṭṭhena,

parivār' aṭṭhena, paripūr' aṭṭhena p., i. e. acquiring, keeping, fulfilling); Sn 889 (°mānin = samatta-mānin Nd[1] 298), 904; It 40 (°sekha); Pv IV.16[3]; Vism 45 (°sankappa): PvA 13, 54 (°vassa whose years are completed, i. e. old enough for ordination), 68 (°gabbha ready to be delivered), 77 (vārinā). — 2, complete, i. e. not defective, perfect, sound, healthy Sn 548 (°kāya = lakkhaṇehi puṇṇatāya ahīn' anga-paccangatāya ca paripuṇṇa-sarīro SnA 452); Miln 249.

Paripuṇṇatā (f.) [abstr. fr. paripuṇṇa] fullness, completeness SnA 452.

Paripūra (adj.) [pari + pṝ] full, complete, perfected, accomplished D I.75; I.133; III.94; S II.32; IV.247; V.269 (f. °ī); A II.77; V.10 sq.; Sn 205, 1017; Ps I.15, 18, 49, 172; II 122; Pug 35, 36. **-aparipūra** not completed, imperfect, incomplete A II.77; IV.314 sq.; V.10 sq.; It 107; Pug 35, 36.

-kāritā completion M I.64, 66 sq. **-kārin** completing, fulfilling, making complete, doing to the full M I.33 sq., 64; S V.201; A II.136; III.215; IV.380; V.131 sq.; Pug 37; Miln 243.

Paripūraka (adj.) (-°) one who fills, filling Vism 300 (niraya°).

Paripūraṇa (nt.) [fr. paripūreti] fulfilment, completion Vism 3 (sīla°). See **pāripūraṇa.**

Paripūrati [pari + pūrati] to become full or perfect Dh 38; J IV.273 (devaloko p.); Miln 395 (sāmaññaṇ); fut. paripūrissati DhA I.309. — Pass. **paripūriyati** to be fulfilled or perfected DhA I.309. — pp. paripuṇṇa (q. v.). — Caus. **paripūreti** (q. v.).

Paripūratta (nt.) [abstr. fr. paripūra] fullness, completeness, completion S V.200 sq. (+ samatta).

Paripūrita [pp. of paripūreti] filled (to overflowing), full PvA 216.

Paripūrī (f.) [fr. paripūra, but better spelt **pāripūrī**, q. v.] fulfilment, completion S I.139.

Paripūreti [Caus. of paripūrati] to fulfil; to fill (up), make more full, supplement, fill out, add to D I.74 (parisandeti p. parippharati; DA I.217 expl[ns] as "vāyunā bhastaṇ viya pūreti"); II.221; M III.92; S I.27 (devakāyaṇ) = 30; II.29, 32; III.93 (sāmaññatthaṇ) — A II.95 = It 90; Pv II.9[45] (ppr. °ayanto); Pug 31, 35; Miln 349 (lekhaṇ); PvA 29 (sāgaraṇ), 30 (ñātidhammo °pūretabbo), 136 (vassasahassāni); Sdhp 371. — ppr. med. °pūramāna D I.103. — pp. **paripūrita** (q. v.).

Paripothita [pp. of paripotheti] beaten, whipped Miln 188 (lagulehi).

Parippharati [pari + **sphur**] to pervade D I.74 (= samantato phusati DA I.217); M III.92 sq. See also **paripūreti** — pp. **paripphuta** & °**pphuṭṭha** (q. v.).

Paripphuṭṭha [pp. of parippharati] filled, pervaded D I.75; M III.94 (spelt here paripphuta). Cp. BSk. parisphuṭa MVastu II.349; III.274; Lal. Vist. 33, 385.

Paripphosakaṇ (adv.) [either with Kern, *Toev*, s. v. ger. of paripphoseti (i. e. paripphosa) + kaṇ or preferably with Trenckner, *Notes* 80 absolutive in °aka (i. e. nt. formation fr. adj. paripphosa, as phenuddeha + kaṇ etc.). Cp. also Geiger *P.Gr.* § 62. 1] sprinkled all round D I.74; M I.276; II.15; III.92; expl[d] as "siñcitvā" at DA I.2[18].

Paripphosita [pp. of paripphoseti] sprinkled all round J VI.51, 481 (candana sāra°).

Paripphoseti [pari + Caus. of **pruṣ**] to sprinkle over, Vin II.209 (udakena °pphositvā; so read for °ppositvā); A I.257; J VI.566; Pv III.10[2] (°itvā = °āsiñcitvā PvA 231). — pp. **paripphosita** (q. v.).

Pariplava [fr. pari + **plu**] unsteady, wavering, swerving about Dh 38 (= upplavana DhA I.309).

Pariplavati [pari + **plu**] to quiver, roam about, swerve J III.484 (ppr. pariplavanto = upplavamāna C. — pp. **paripluta** (q. v.).

Paripluta [pp. of pariplavati] immersed, drenched J VI.78 (= nimugga C.); Dāvs III.34.

Pariphandati [pari + **spand**] to tremble, quiver, throb, waver Sn 776 (cp. Nd[1] 46 sq.), 1145; Dh 34 (= saṇṭhātuṇ na sakkoti DhA I.289); J IV.93; Miln 91, 249. — pp. **pariphandita** (q.v.).

Pariphandita [pp. of pariphandati] wavered, trembled, quivered J III.24.

Paribandha at ThA 242 is C. reading for paripantha at Th 2, 352; also at Vism 147, 152.

Paribādheti [pari + **bādh**] to oppress, attack PvA 193 (= hiṇsati).

Paribāhati [pari + bāhati or preferably bāheti: see bahati[3]] to keep out, keep away from, hinder J I.204 (ger. °bāhiya); PvA 214 (°bāhire).

Paribāhira (adj.) [pari + bāhira] external, alien to; an outsider Vin II.140; IV.283; S I.126; J I.482; III.213; Nd[1] 144; (parimussati p. hoti, in expl[n] of mussati) Vism 54; PvA 131; ThA 209; DA I.130.

Paribbajati [pari + **vraj**] to wander about (as a religious mendicant) Sn 74, 639; It 109; Dh[t] 346, 415; J IV.452.

Paribbaya [pari + vaya, i. e. *vyaya] 1. earned money, earnings, wages J I.156 (°ṇ datvā), 296 (id.), 433; IV.170; DhA IV.196. — 2, expense, expenditure J II.213, (nivāsa° expense for a lodging), 249, 368; III.287 (°ṇ karoti to invest); VI.383; VvA 75; PvA 3 (sahassaṇ sahassaṇ °ṇ karoti), 97 (nicca°); Dāvs V.66.

Paribbasāna (adj.) [ppr. med. of pari + **vas**] abiding, staying by Sn 796 (= vasamāna SnA 529; sakāya diṭṭhiyā vasanti Nd[1] 102), 878, 880, 895.

Paribbāja = paribbājaka S I.49; Sn 134; Dh 313; DhA III.485. °**vata** the vow of a p. ThA 73.

Paribbājaka [fr. pari + **vraj**] a wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist (cp. Muir, *J.R.A.S.* 1866, 321; Lassen, *Ind. Alt.* II.114, 277, 468; *Vin. Texts* I.41) Vin I.342; IV.285 (bhikkhuñ ca sāmaṇerañ ca ṭhapetvā yo koci paribbājaka-samāpanno); D I.157; III.1 sq., 35 sq., 53 sq., 130 sq.; M I.64, 84; S I.78; II.22, 119, 139; III.257 sq.; IV.230, 251, 391 sq.; A I.115, 157, 185, 215; II.29 sq., 176; IV.35 sq., 338, 378; V.48 sq.; Sn 537, 553; J I.85; Ud 14, 65; DA I.35; PvA 31. — f. **paribbājikā** Vin IV.285; M I.305; S III.238 sq.; Ud 13, 43 sq.

Paribbājana (nt.) [fr. paribbajati] wandering about or practising the customs of a mendicant SnA 434.

Paribbājayitar [n. ag. of paribbajati] one who indulges in the practice of a Wanderer, fig. one who leads a virtuous ascetic life Sn 537 (T. °vajjayitā). Perhaps we should read °**bājayitvā** for °**bājayitā**, cp. SnA 434 nikkhamet[v]ā niddhamet[v]ā.

Paribbūḷha (adj.) [pp. of paribrūhati] encompassed, provided with, surrounded A III.34; Sn 301 (= parikiṇṇa SnA 320); J IV.120; V.68, 322, 417; VI.452.

Paribbhamati [pari + bhamati] 1. to walk or roam about PvA 6, 47 (ito c' ito), 63 (saṇsāre), 100, 166 (saṇsare). — 2. to reel about J III.288; IV.407. — Caus. °**bbhameti** to make reel round J VI.155.

Paribyattatā (f.) [pari+vyatta+tā] great distinction, clearness; wide experience, learnedness Miln 349.

Paribrahaṇa (nt.) [to **bṛh**, see paribrūhati & cp. late Sk. paribarhaṇā] growth, increase, promotion Th 1, p. 2[n]. Cp. **paribrūhana**.

Paribrūhati [pari+brūhati of **bṛh**[2]] to augment, increase, do with zest VvA 115. — Caus. °**brūheti** [cp. Sk. paribṛnhayati] to make strong, increase J v.361 (aparibrūhayi aor. med. with a° neg., i. e. was weakened, lost his strength; but expl[d] by C. as "atibrūhesi mahāsaddaṃ nicchāresi," thus taking it to **brū** to speak, which is evidently a confusion). — pp. **paribbūḷha** & **paribrūhita** (q. v.).

Paribrūhana (nt.) [fr. paribrūhati, cp. upabrūhana] augmentation, increase Nett 79.

Paribrūhita [pp. of paribrūheti] increased, furthered, strengthened ThA 245.

Paribhaṭṭha[1] [pp. of paribhassati of **bhraś**] fallen, dropped J 1.482; Th 1, p. 12[n].

Paribhaṭṭha[2] [pp. of paribhāsati] abused, censured, scolded J VI.187.

Paribhaṇḍa [for paribandha, dialectical, see Kern, *Toev.* 1.36, who compares Tamil panda "a surrounding wall" = P. bandha. The meaning is rather uncertain, cp. notes in *Vin. Texts* II.154; III.85, 213] 1. a binding along the back Vin 1.254, 297; II.116; J v.254 (v. l. °daṇḍa). — 2. a girdle, belt J VI.125; DhA II.174. — 3. a plastered flooring Vin II.113, 172, 220; J III.384; IV.92; V.437, 440. — 4. slough of a serpent (?) J VI.339. — 5. (°-) adj. encircling, comprehensive, in °**ñāṇa** Vism 429.

Paribhata [pp. of pari+**bhṛ**] nurtured, nourished M II.56 (sukha°). Also in expl[n] of **pāribhaṭyatā** (q. v.).

Paribhava [pari+**bhū**] contempt, disrespect Vin IV.241; A III.191; J V.436; VI.164; Vbh 353 sq.; PvA 257.

Paribhavana (nt.) = paribhava DA 1.255.

Paribhavati [pari+**bhū**], also **paribhoti** to treat with contempt, to neglect, despise S 1.69; A III.174 sq. (°bhoti); J III.16; V.442; Miln 23, 259; PvA 266. — grd. **paribhotabba** S 1.69; Sn p. 93. (= paribhavitabba SnA 424). — Caus. **paribhāveti**; pp. **paribhūta** (q. v.).

Paribhāvanā (f.) [fr. paribhāveti] permeation, penetration DhsA 163 (= **vāsanā**).

Paribhāvita [pp. of paribhāveti] 1. penetrated, supplied, filled with, trained, set D II.81 (saddhā-p. cittaṃ, sīla° etc.; trsl. "set round with," cp. *Dial.* II.86), cp. S V.369; Sn 23 (cittaṃ p.; SnA 37 saṃvāsiya); Miln 361; PvA 139 (°aya bhāvanāya codito). — 2. compounded of, mixed with J 1.380, cp. IV.407; PvA 191. — 3. fostered, treated, practised Miln 394 (bhesajjena kāyaṃ); PvA 257. — 4. sat on (said of eggs), being hatched M 1.104; S III.153; A IV.125 sq., 176.

Paribhāveti [Caus. of paribhavati] to cause to be pervaded or penetrated, to treat, supply Vin 1.279 (uppalahatthāni bhesajjehi p.); J IV.407. — pp. **paribhāvita** (q. v.).

Paribhāsa [fr. pari+**bhāṣ**] censure, abuse, blame J V.373; PvA 175.

Paribhāsaka (adj.) [fr. paribhāsa, cp. BSk. paribhāṣaka Divy 38] reviling, abusing, abusive S 1.34; A IV.79; Pv 1.11[6] (= akkosaka PvA 58); IV.8[4]; VvA 69. See also **akkosaka**.

Paribhāsati [pari+**bhāṣ**, cp. BSk. paribhāṣate Divy 38] to abuse, scold, revile, censure, defame S 1.221; IV.61; Vin IV.265; Sn 134, 663; J 1.112, 384 (for °hāsiṃsu) 469; III.421; IV.285 (read paribhāsentī for **aribhāsentī**); V.294; VI.523; Pv II.10[6]; Pug 37; Miln 186; PvA 43. — aor. °**bhāsissaṃ** Pv IV.8[5], pl. °**bhāsimhase** Pv III.1[11]. grd. °**bhāsaniya** Miln 186. — Very frequently comb[d] with **akkosati** (+p.), e. g. at Vin II.14, 296; Ud 44; Pv I.9[3]; PvA 10. — pp. **paribhaṭṭha**[2] (q. v.). — Caus. II. °**bhāsāpeti** id. Pv I.6[7].

Paribhindati [pari+**bhid**] 1. to break up, split, create dissension, to set at variance J 1.439; IV.196; V.229; VI.368; PvA 13. — 2. to break (see °bhinna). — pp. **paribhinna**.

Paribhinna [pp. of paribhindati] 1. broken, broken up M 1.190 (a°); VvA 184 (°vaṇṇa of broken up appearance, i. e. crumbly.). — 2. set at variance, disconcerted, split Vin III.161; J II.193; DhsA 308; PvA 13. — Cp. vi°.

Paribhuñjati [pari+**bhuj**] 1. to enjoy, to use, to enjoy the use of Vin II.109; M 1.153 (nivāpaṃ p.), 207, S II.29; Sn 240, 241, 423; Pv I.1[2]; I.9[4]; IV.5[2] (khādituṃ PvA 259); Nd[2] 427 (pariyesati paṭilabhati paribhuñjati); Miln 366, 395 (ālopaṃ °bhuñjisaṃ); Pv 3, 5 (modake eat up), 8, 13, 23, 47; Sdhp 394. — grd. °**bhuñjiya** J 1.243 (dup°); & °**bhuñjitabba** PvA 71 (with nt. abstr. °tabbatta). — Pass. °bhuñjiyati, ppr. °iyamāna S 1.90. — 2. [see bhuñjati[2]] to purify, clean, cleanse M 1.25; J VI.75. — pp. **paribhutta** (q. v.).

Paribhuñjana (nt.) [fr. paribhuñjati] eating PvA 35.

Paribhutta [pp. of paribhuñjati, cp. BSk. paribhukta Divy 277] used, employed, made use of Vin II.109 (su°); J III.257 (a°); DA 1.261 (sayaṃ °bhesajja); SnA 19.

Paribhūta [pp. of paribhavati] treated with contempt, disregarded, despised Vin IV.6; S II.279; Miln 229, 288.

Paribheda [fr. pari+**bhid**, see paribhindati] 1. breaking, breaking up, falling to pieces Dhs 738, 874. — 2. bursting, breaking open PvA 55.

Paribhedaka (adj.) [fr. paribheda in sense of paribhindati] breaking; a disturber of peace, breedbate J II.173; III.168; V.245; VI.437.

Paribhoga [fr. pari+**bhuj**] 1. material for enjoyment, food, feeding J 1.243; II.432; Miln 156, 403; DhA II.66; SnA 342. — 2. enjoyment, use Vin IV.267; S 1.90; Nd[1] 262; Vism 33 (with pariyesana & paṭiggahana); DhA 1.60; PvA 25, 26, 220. — Four paribhogas are distinguished at J V.253 and at Vism 43, viz. **theyya**°, **iṇa**,° **dāyajja**°, **sāmi**°. Paribhoga discussed in relation to paṭilābha at Vism 43.

-cetiya a tree, shrine etc., used by the Buddha, & consequently sacred KhA 222. **-dhātu** a relic consisting of something used by the dead Saint (opp. sarīradhātu, remains of the body) Mhvs 15, 163. (cp. pāribhogika-dhātu); SnA 579.

Paribhojaniya (or °**iya**) (nt.) [orig. grd. of paribhunjati 2] that which is used for cleaning, water for washing Vin II.76, 208, 216 (°ghaṭa), 226 (cp. *Vin. Texts* III.8); III.119 (pāniyaṃ); J 1.416; VI.75; DhA 1.58.

Parima = parama (cp. Geiger *P.Gr.* 19[1]) M III.112.

Parimajjaka (adj.) [fr. pari+**marj**] touching, reaching (up to) Miln 343 (candasuriya°, cp. MVastu II. candramasūrya-parimārjako maharddhiko etc.).

Parimajjati [pari+majjati] 1. to wipe away, wipe off or out M 1.78. — 2. to touch, stroke D 1.78; M III.12; S II.121; Dh 394; J 1.192, 305; II.395 (piṭṭhiṃ). — 3. to rub, polish, groom (a horse) A V.166, 168. — pp. **parimaṭṭha** (q. v.).

Parimajjana (nt.) [fr. parimajjati] 1. wiping off or out Pug 33 (ukkhali°). — 2. rubbing, grooming (a horse) A v.166, 168 (ājānīya°).

Parimaṭṭha [pp. of parimajjati] rubbed, stroked, polished, in su° well polished S II.102. See also **palimaṭṭha.**

Parimaṇḍala (adj.) [pari+maṇḍala] 1. round, circular J I.441; II.406 (āvāṭa); VI.42; Pv IV.3[28] (guḷa°); Dhs 617 (expl[d] at DhsA 317 as " egg-shaped," kukkuṭ-aṇḍa-saṇṭhāna). — nt. as adv. in phrase °ṃ **nivāseti** to dress or cover oneself all round Vin I.46; II.213; IV.185 (= nābhimaṇḍalaṃ jānu-maṇḍalaṃ paṭicchādentena C.; cp. timaṇḍala). — 2. rounded off, i. e. complete, correct, pleasant, in phrase °āni **padavyañjanāni** well sounding words and letters, correct speech Vin II.316; M I.216; A I.103; DA I.282; SnA 177, 370.

Parimaddati [pari+**mṛd**] 1. to rub, crush, rub off, treat, shampoo, massage J IV.137 (sarīraṃ examine the body & put it right); Miln 241. — Of leather (i. e. treat) M I.128. — 2. to go together with, to frequent DhA I.90 (samayaṃ p.). — pp. **parimaddita** (q. v.).

Parimaddana (nt.) [fr. pari+**mṛd**] rubbing, kneading, shampooing, massage; usually in stock phrase (kāyo) **anicc'-ucchādana-parimaddana-bhedana-viddhaṃsana-dhammo** D I.76 (cp. DA I 88, but trsl[d] at *Dial.* I 87 as " subject to erasion, *abrasion*, dissolution and disintegration "); M I 500; S IV.83; J I 416. See further D I.7; A I.62; IV.54 (ucchādana-p-nahāpana-sambāhana); Miln 241 (ucchādana°), Sdhp 578.

Parimaddita [pp. of parimaddati] crushed, rubbed, treated M I.129 (su° well-treated).

Parimaddhita [pp. of pari+maddheti, Caus. of **mṛdh** to neglect] brought to an end or standstill, destroyed J I.145 (°sankhāra).

Parimasati [pari+**mṛś**] to touch, stroke, grasp (usually comb[d] with parimajjati), D I.78; II 17; M I.34, 80; III.12; S II.121, IV 173; A III 70. — pp. **parimaṭṭha** (same as pp. of **parimajjati**), q. v.

Parimāṇa (nt.) [of pari+**mā**] measure, extent, limit, as adj. (-°) measuring, extending over, comprising J I.45; SnA 1 (pariyatti°); PvA 113 (yojana°), 102 (anekabhāra°). — neg **aparimāṇa** without limit, immeasurable, very great Vin II 62, 70; S V.430; A II.182; KhA 248; DA I,288 (°vaṇṇa); PvA 110, 129.

Parimārita [pp. of pari+māreti, Caus of **mṛ**] mortified, only in phrase °indriya J I.361; III.515; IV.9, 306, V.152; Dāvs I.16.

Parimita [pp. of parimināti] measured, restricted, limited, only in neg. **a°** measureless Pv II.8[11]; Miln 287, 343.

Parimitatta (nt.) [fr. parimita] the condition of being measured PvA 254.

Parimināti [pari+**mā**] to measure, mete out, estimate, limit, restrict; inf. °**metuṃ** Miln 192; ThA 26; and °**minituṃ** Miln 316; grd. °**meyya** (q. v.). — pp. **parimita** (q. v.).

Parimeyya (adj.) [grd. of parimināti] to be measured, neg. **a°** countless, immeasurable Miln 331, 388; PvA 212.

Parimukha (adj.) [pari+mukha] facing, in front; only as nt. adv. °ṃ in front, before, in phrase **parimukhaṃ satiṃ upaṭṭhapeti** " set up his memory in front " (i. e. of the object of thought), to set one's mindfulness alert Vin I.24; D II.291; M I.56, 421; S I.170; A III.92; It 80; Ps I.176 (expl[d]); Pug 68; DA I.210. Also in phrase °ṃ **kārāpeti** (of hair) Vin II.134 " to cut off (?) the hair in front " (i. e. on the breast) *Vin. Texts* III.138, where is quoted Bdhgh's expl[n] " ure loma-saṇharaṇaṃ."

Parimuccati [Pass. of pari+**muc**] to be released, to be set free, to escape Vin II.87; M I.8; S I.88, 208; II.24, 109; III.40, 150, 179; Miln 213, 335 (**jātiyā** etc.) aor. °**mucci** M I.153. — pp. **parimutta**; Caus. **parimoceti** (q. v.).

Parimuṭṭha [pari+muṭṭha, pp. of **mussati**, cp. **pamuṭṭha**] forgetful, bewildered Vin I.349 = J III.488 (= muṭṭha-ssati C.); cp. *Vin. Texts* II.307.

Parimutta [pp. of parimuccati] released, set free, delivered S III.31.

Parimutti (f.) [fr. pari+**muc**] release J I.4 (v. 20); Miln 112, 227; PvA 109.

Parimussati [pari+mussati] to become bewildered or disturbed, to vanish, fall off Nd[1] 144.

Parimoceti [Caus. of parimuccati] to set free, deliver, release D I.96; J I.28 (v. 203); Miln 334; DA I.263; DhA I.39.

Parimohita (adj.) [pp. of pari+Caus. of **muh**] very confused, muddled, dulled, bewildered, infatuated Sdhp 206.

Pariya [either short form of pariyāya, or ger. of pari+**i** substantivised (for the regular form paricca) representing an ending *-ya* instead of *-tya*. — Bdhgh at Vism 409 takes pariya as *nt.*, but seems to mix it with the idea of a ppr. by defining it as " pariyātī ti pariyaṃ, paricchindatī ti attho "] encompassing, fathoming, comprehending (as ger.); penetration, understanding (as n.). Only in phrase **ceto-pariya-ñāṇa** knowledge encompassing heart or mind (cp. phrase cetasā ceto paricca) D II 82 sq. (v. l. °āya); III.100 (v. l. °āye); DA I.223 (corresp. with pubbe-nivāsa-ñāṇa); with which alternates the phrase **indriya-paro-pariya-ñāṇa** in same meaning (see indriya cpds. & remark on paropariya) J I.78. — See also **pariyatta**[1] **pariyatti, pariyāya** 3, and cpds. of ceto.

Pariyañña [pari+yañña] supreme or extraordinary offering or sacrifice SnA 321, 322.

Pariyatta[1] (nt.) [abstr. fr. pariya (pari+**i**) but confused with pariyatta[2] & pariyatti fr. pari+**āp**] learning, understanding, comprehension, only in phrase **indriya-paro pariyatta** (-ñāṇa) (knowledge of) what goes on in the intentions of others A V.34, 38; Ps I.121 sq.; Vbh 340.

Pariyatta[2] (adj.) [cp. Sk. paryāpta, pp. of pari+**āp**, see **pāpuṇāti**] (a) capable of, mastered, kept in mind, learned by heart; only in phrase **dhammo ca vinayo ca** p. Vin II.285 = KhA 92; D III.241 sq. (yathā sutaṃ yathā p°ṃ dhammaṃ). — (b) sufficient, enough PvA 33 (= alaṃ).

Pariyatti (f.) [fr. pari+**āp**, cp. Epic Sk. paryāpti & P. pariyāpuṇāti] adequacy, accomplishment, sufficiency, capability, competency; **indriya-paro°** efficiency in the (knowledge of) thoughts of others S V.205; Nett 101. Three accomplishments are distinguished at DA I.21 sq., viz. alagadd-ûpamā (like a serpent), nissaraṇatthā (on account of salvation) and bhaṇḍâgārika° (of a treasurer), apariyatti-kara bringing no advantage DhA I.71. — 2. accomplishment in the Scriptures, study (learning by heart) of the holy texts Vism 95. Also the Scriptures themselves as a body which is handed down through oral tradition. In this meaning the word is only found in later, dogmatic literature; **-tisu piṭakesu tividho pariyatti-bhedo** DA I.21. At SnA 494 it is classed with **paccaya dhutanga & adhigama**; as a part of **paṭibhāna** at Nd[1] 234 = Nd[2] 386. **pariyattiṃ uggaṇhāti** to undertake the learning (of the Scriptures) DhA II.30; cp. KhA 91 (**tipiṭaka-sabba-p.-pabheda-dhara**); J II.48 (°**ṃ ṭhapetvā** leaving the learning aside); Miln 115, 215, 345, 411 (**āgama°**). — *abl.* **pariyattito** through learning

by heart SnA 195 (opp. to atthato according to the meaning).

-dhamma that which belongs to the holy study, part or contents of the Scriptures, the Tipiṭaka comprising the nine divisions (see navanga Buddha-sāsana) KhA 191, 193; SnA 328; PvA 2; cp. °sāsana. -dhara knowing the Scriptures by heart Miln 21. -dhura (=ganthadhura): see vāsadhura. -paṭibhānavant possessed of intelligence as regards learning the Scriptures SnA 111. -parimāṇa extent of study SnA 1, 6 8. -bahula clever in the study of the Dhamma A III.86. -bahussuta versed in the Scriptures SnA 110. -sāsana object, instruction of the Scriptures, code of the holy Texts (cp. °dhamma) Nd¹ 143; DhA IV.39.

Pariyanta [pari+anta, cp. Sk. paryanta] 1. limit, end, climax, border S I.80 (manāpa° "limit-point in enjoyment"; cp. C. nipphattikaṇ koṭikaṇ *K.S.* 320); J I.149 (hattha-pāda° hoofs), 221 (udaka°), 223 (sara°); II.200 (angana°); Pv II.13[12]; DhA III.172 (parisa°). — 2. limit, boundary, restriction, limitation Vin II.59, 60 (āpatti°); Nd¹ 483 (distinguishes between 4 pariyantā with ref. to one's character, viz. sīlasaṇvara° indriyasaṇvara°, bhojane mattaññutā°, jāgariyânuyoga°). — 3. (adj.-°) bounded by, limited by, surrounded, ending in Vin IV.31; M III.90; S II.122 (āyu°); A I.164 (id.); Sn 577 (bhedana°); Pv I.10[13] (parikkhitta PvA 52).

-pariyanta (adj.) boundless, limitless PvA 58, 166.

-kata restricted, limited, bounded Nd² taṇhā[III] (with sīmakata & odhikata; v. l. pariyanti°, cp. BSk. paryantīkṛta "finished" Divy 97, 236). -cārin living in self-restriction Sn 964 (cp. Nd¹ 483). -dassāvin seeing the limit A V.50. -rahita without limits DhA III.252.

Pariyantavant (adj.) [fr. pariyanta] having a limit, having a set or well-defined purpose; f. °vatī (vācā) discriminating speech D I.4 = M III.49 = Pug 58; expl[d] as "paricchedaṇ dassetvā yatha 'ssa paricchedo paññāyati, evaṇ bhāsatī ti attho" DA I.76 = PugA 238.

Pariyantika (adj.) (-°) [fr. pariyanta] ending in, bounded or limited by S II.83 = A II.198 (kāya-p. °ā & jīvita-p. °ā vedanā); Vism 69 (bhojana°, udaka°, āsana°); Sdhp 440 (kāla° sīla).

Pariyaya [cp. Epic Sk. paryaya, pari+i; the usual P. form is pariyāya, but at the foll. passages the short a is required *metri causa*] revolution, lapse of time, period, term J III.460 (=kālapariyāya C.); V.367 (kāla°).

Pariyā (f.) [fr. pari+yā] winding round, turning round; of a tree, branch J VI.528 (duma°; read °pariyāsu with v. l. instead of T. pariyāyesu; C. expl[s] by sākhā).

Pariyāgata [pari+ā+gata] having come to, reached, attained J VI.237 (phalaṇ; C=upagata), 238 (kusalaṇ; C.=pariyāyena attano vārena āgata).

Pariyāgāra (adj.) [pari+āgāra] having the house all round, entirely surrounded by the house Vin III.119 (of gabbha).

Pariyāti [pari+yā] 1. to go round (acc.) J I.307. — 2. to come near J II.440.

Pariyādāti [pari+ādāti] to take up in an excessive degree, to exhaust. Only in secondary forms of med-pass. ādiyati, pp. °ādinna, ger. ādāya (q. v.).

Pariyādāna (nt.) [pari+ādāna, opp. upādāna] "taking up completely," i. e. using up, consummation, consumption, finishing, end M I.487 (kaṭṭha°, opp. to upādāna); S I.152; III.16 sq. (cetaso p., cp. pariyādāya & °dinna); IV.33 (sabb' upādāna°) A II.139; J V.186. Cp. BSk. paryādāna Divy 4, 55, 100. — Esp. in foll. phrases: āsava° & jīvita° D I.46 (jīvita-pariyādānā abl., expl[d] at Dh I.128 as "jīvitassa sabbaso pariyādinnattā parikkhīnattā puna appaṭisandhika-bhāvā ti attho"); S II.83 = A II.198; S III.126; IV.213; A IV.13, 146; Pug 13; Miln 397; and comb[d] with parikkhaya in °ṇ gacchati to be exhausted or consummated A V.173 = Sn p. 126; Miln 102; PvA 147, cp. BSk. parikṣayaṇ paryādānaṇ gacchati Divy 567; AvŚ I.48; II.193.

Pariyādāya (indecl.) [ger. of pariyādati] 1. taking all round, summing up, completely Nd² 533 (in expl[s] of ye keci, as synonymous with sabbato, i. e. for completeness, exhaustively). — 2. exhausting, overpowering, enticing, taking hold of, as cittaṇ p. "taking hold of the mind" M I.91; It 19; DhA I.15. — 3. losing control over, giving out (cittaṇ) S III.16; IV.125. In absolute sense perhaps at S V.51 = A IV.127 (with vv. ll. pariyenāya & pariyāya).

Pariyādinna [often spelt °diṇṇa, e. g. in vv. ll. at D II.8; M II.172; III.118. — pp. of pariyādiyati] 1. (Pass.) exhausted, finished, put an end to, consummated Vin I.25 (tejo); D II.8 = M III.118; S II.133 sq. (dukkhaṇ; parikkhīṇaṇ+); V.461 sq. = neg. apariyādinna not finished, not exhausted M I.79 (muttakarīsaṇ °ādiṇṇaṇ), 83 (dhammadesanā ādiṇṇā); S II.178 sq. — 2. (Med.) having exhausted, lost control over, being overcome (usually °citta adj.) Vin II.185; M II.172; S II.228; Nd² 32; PvA 279.

Pariyādinnatta (nt.) [abstr. fr. pariyādinna] exhaustion, consummation DA I.128.

Pariyādiyati [sometimes spelt °diyyati, e. g. Nd² s. v.; pari+ādiyati, q. v. for etym. ref.] 1. to put an end to, exhaust, overpower, destroy, master, control S III.155 (rāgaṇ); Nd² under parisahati. — Pot. °ādiyeyyaṇ Vin I.25 (tejaṇ). — ger. °ādiyitvā Vin I.25 (tejaṇ); IV.109 (id.); S I.84 (trsl. "confiscate"). — 2. to become exhausted, give out J V.186 (udakaṇ); Miln 297 (cittaṇ p.; opp. to parivaḍḍhati). — pp. pariyādinna (q. v.).

Pariyāpajjati [pari+āpajjati] to be finished A IV.339. — pp. pariyāpanna (q. v.). — Caus. pariyāpādeti (q. v.).

Pariyāpadāna (nt.) [pari+apadāna, the latter for ava° and metrical lengthening of a] good advice, application, trick, artfulness, artifice J V.361, 369. (C. expln[s] as parisuddha after v. l. pariyodāta which was prob. misread for pariyodāna), 370.

Pariyāpanna [pari+āpanna, cp. adhipanna] 1. "gone completely into," included in, belonging to, got into Vin I.46 (patta° that which has been put into the bowl); D I.45 (=ābaddha DA I.127); SnA 397 (milakkhabhāsa° etc.); KhA 136 (vinaya°), 191 (sangha°); DhA I.158 (idhaloka-paraloka°); PvA 14, 33, 59, 129 (devaloka°), 150. — 2. accomplished (i. e. gone into the matter), thorough, mastering (said of vācā) S II.280 = A II.51. — 3. (°ā dhammā) the Included, viz. all that is contained in the threefold cycle of existence (i. e. the worlds of sense, form & formless) Dhs 1268; Vbh 12, 15, 19 & passim; DhsA 50. Opp. apariyāpannā (dhammā) the Unincluded (viz. all that is exempt from this cycle) Ps I.101; Dhs 583 (cp. *Dhs trsl*[n] 165, 254, 329, 332), 992, 1242; Kvu 507.

Pariyāpannatta (nt.) [abstr. fr. pariyāpanna] includedness SnA 174.

Pariyāpādeti [Caus. of pariyāpajjati] to finish off, i. e. put to death completely S IV.308 sq. = A III.94.

Pariyāpuṇana (nt.) [abstr. form[n] fr. pariyāpuṇāti] mastery over, accomplishment in (gen.) Vism 442 (Buddhavacanassa).

Pariyāpuṇāti [pari+āp, cp. BSk. paryavāpnoti Divy 613] 1. to learn (by heart), to master, to gain mastership over, to learn thoroughly Vin IV.305 (parittaṇ a charm); D I.117 (=jānāti DA I.117); A III.86 (dhammaṇ); fut.

pariyāpuṇissati DhA 1.382 (dhammaṇ); ger. **pariyāpuṇitvā** S 1.176; II.120; SnA 195 (nikāyaṇ). — 2. (with inf.) to know (to do something), to be able to Vin II.109 (aor. °iṇsu), 121. — pp. **pariyāputa** and **pariyatta** (q. v.).

Pariyāputa [pp. of pariyāpuṇāti] 1. learned by heart, known Nd[1] 234 = Nd[2] 386 (Buddhavacana). — 2. learned, accomplished DA I.21. — See also **pariyatta**[2].

Pariyāya [fr. pari+**i**, cp. Class. Sk. paryāya in all meanings, already Vedic in meaning of "formula," in liturgy, cp. below 4] lit. "going round" analysed by Bdhgh in 3 diff. meanings, viz. **vāra** (turn, course), **desanā** (instruction, presentation), and **kāraṇa** (cause, reason, also case, matter), see DA I.36 and cp. *Kindred Sayings* I.320. — 1. arrangement, disposition, in phrase °**ṇ karoti** to arrange D I.179 (trsl[n] takes it literally "departure," i. e. going out of one's way, détour; or change of habit, see *Dial* I.245); M I.252, 326; III.7, 62; S I.142 (trsl. "make occasion" [for coming]). — 2. order, succession, turn, course (= vāra) D I.166 ≈ (°bhatta i. e. feeding in turn or at regular intervals; expl[d] as **vāra**-bhatta PugA 232); M I.78, 206, 481; S II.51 sq.; A II.206; J V.153 (= vāra); PvA 242 (aparā°). — 3. what goes on, way, habit, quality, property S I.146 (**ceto**° habits of mind, thoughts, but see also pariya); A V.160 (citta°, see ceto). — 4. discussion, instruction, method (of teaching), discourse on (-°), representation of (-°) (= desanā); thus āditta° (of Vin I.34) DhA I.88; esp. in cpd. **dhamma**° disquisition on the Dhamma D I.46; II.93; M I.83; III.67; S II.74; V.357; A III.62; IV.166, 381; Sn p. 218; also in foll.: vitakka° M I.122; deva° A III.402 sq.; peta° PvA 92; cp. Vism 41 (°kathā). — 5. in Abhidhamma terminology, specifically: pariyāyena, the mode of teaching in the Suttanta, *ad hominem*, discursively, applied method, illustrated discourse, figurative language as opposed to the abstract, general statements of Abhidhamma = nippariyāyena, nippariyāyato, Vism 473, 499; cp. DhsA 317 (figuratively). — 6. mode, manner, reason, cause, way (= **kāraṇa**) D I.185 (iminā °ena), 186 (id.); II.339 (ayaṇ p. yena °ena); DA I.106 (tena tena °ena in some way or other); DhsA 366 (iminā °ena for this reason); esp. in phrase **aneka**-pariyāyena in many (or various) ways Vin I.16, 45; D I.1 (cp. DA I.36), 174; M I.24; A I.56; Sn p. 15. — 7. winding round (of a tree: branch), in doubtful reading at J VI.528 (see **pariyā**). — See also **nippariyāya**.

Pariyāhata [pari+āhata] struck out, affected with (-°), only in phrase **takka**° "beaten out by argumentations" D I.16 (cp. DA I.106); M I.520.

Pariyāhanana (nt.) [fr. pari+ā+**han**] striking, beating Vism 142 (āhanana° in exposition of vitakka) = DhsA 114 ("circumimpinging" *Expos.* 151).

Pariyiṭṭha [pp. of pariyesati] sought, desired, looked for S IV.62 (a°); Miln 134; Vism 344 (°āhāra).

Pariyiṭṭhi = pariyeṭṭhi Sn 289 (SnA 316 reads pariyeṭṭhi). Perhaps we should read pariyeṭṭhuṇ (see pariyesati).

Pariyukkhaṇṭhati [pari+ukkaṇṭhati] to have great longing, to be distressed J V.417, 421 (mā °kaṇṭhi).

Pariyuṭṭhati [pari+uṭṭhāti] to arise, pervade; intrs. to become prepossessed, to be pervaded DhsA 366 (cittaṇ p.; corā magge pariyuṭṭhiṇsu). — pp. **pariyuṭṭhita** (q. v.).

Pariyuṭṭhāna (nt.) [pari+uṭṭhāna, it is doubtful whether this connection is correct, in this case the meaning would be "over-exertion." BSk. paryavasthāna points to another connection, see Divy 185] state of being possessed (or hindered) by (-°), prepossession, bias, outburst M I.18, Kvu XIV.6 (thīnamiddha°), 136; A I.66 (°ajjhosāna); V.198 (adhiṭṭhāna-°samuṭṭhāna); Nd[2] under taṇhā[II] (= Dhs 1059, where trsl[n] is "pervading," based on expl[n] at DhsA 366: uppajjamānā [scil. taṇhā] cittaṇ pariyuṭṭhāti, and allegorical interpretation ibid.: the heart becomes possessed by lust as a road by highwaymen); Pug 21 (avijjā°); Vbh 383 (where 7 pariyuṭṭhānā [sic! pl. m.] are enum[d] in the same set as under headings of **anusaya** & **saṇyojana**, thus placing p. into the same category as these two); Dhs 390, 1061 (avijjā°), 1162 (id.); Nett 13, 14, 18, 37, 79 sq.; DhsA 238; ThA 80; Vism 5 (with vitikkama & anusaya). Cp. also **adhiṭṭhāna**.

Pariyuṭṭhita [pari+uṭṭhita, with v. l. at D II.104 parivuṭṭhita and BSk. rendering paryavasthita: see remarks on pariyuṭṭhāna and *Dial.* II.111] possessed by (the C. expl[n] as given *K.S.* 320 is "abhibhūta"), biassed, taken up by, full of (-°) M I.18; III.14; S IV.240 (maccheramala° ceto); A I.281; II.58; It 43 (diṭṭhigatehi); Kvu I.91 (kāma-rāga°); ThA 78; Sdhp 581.

-citta whose heart is possessed by (-°) D II.104 (Māra); PvA 142 (maccheramala°), 195 (id.), 279 (kilesa-samudācārena). **-ṭṭhāyin** being rooted in prepossession, affected by bias, S III.3 sq. (so read for pariyuṭṭhaṭṭhāyin?).

Pariyudāharati [pari+udāharati] to utter solemnly, to proclaim aloud DhsA I (aor. °āhāsi).

Pariyeṭṭhi [pari+eṭṭhi of esati, ā+iṣ] search for D I.222; A I.93 (āmisa° & dhamma°); III.416; Sn 289 (vijjā-caraṇa°) J I.14; Nett 1, 5; DA I.271.

Pariyeti [pari+i] to go about, to go round, encircle, encompass; ger. **paricca** (q. v.). The pp. is represented by **pareta**, see also pareti which seems to stand for pariyeti.

Pariyena [fr. pari+**i**, cp. Sk. *paryayana] going round, walking round; of a ship: sailing round, tour, voyage S V.51 (pariyenāya, v. l. pariyādāya) = A IV.127 (reads pariyādāya v. l. pariyāya). Reading is doubtful.

Pariyesati [pari+esati, cp. BSk. paryeṣate to investigate AvŚ I.339. The P. word shows confusion between esati & icchati, as shown by double forms °iṭṭhuṇ etc. See also anvesati] to seek for, look, search, desire D I.223 (°esamāna ppr.); Sn 482 (id.); S I.177, 181; IV.62; A II.23, 25, 247; Nd[1] 262; Nd[2] 427 (+paṭilabhati and paribhuñjati); J I.3, 138; Miln 109, 313; DhA III.263 (ppr. °esanto); PvA 31; Sdhp 506. — grd. °esitabba S II.130; inf. °esituṇ SnA 316; and °eṭṭhuṇ (conj. °iṭṭhuṇ?) Sn 289 (cp. SnA 316 which gives reading °eṭṭhuṇ as gloss); ger. °esitvā SnA 317, 414; — pp. **pariyesita** & **pariyiṭṭha** (q. v.). Cp. for similar formation & meaning **ajjhesati** with pp. ajjhesita & ajjhiṭṭha. — Cp. vi°.

Pariyesanā (f.) & °**na** (nt.) [fr. pariyesati] search, quest, inquiry (a) (°**nā**) D II.58, 61, 280 (twofold, viz. sevitabbā and asevitabbā); III.289; M I.161 (twofold, viz. ariyā & anariyā); A II.247 (id.); S I.143; II.144, 171; III.29; IV.8 sq. (assāda° & ādīnava°); A I.68 (kāma°), 93. — (b) (°na) Nd[1] 262 (°chanda, +paṭilābha° & paribhoga°); DhA III.256 (kāmaguṇe °ussukka). With paṭiggahaṇa & paribhoga at DhA I.75.

Pariyesita [pp. of pariyesati] searched, sought for, desired It 121. See also **pariyiṭṭha**.

Pariyoga [fr. pari+**yuj**] cauldron (see Kern, *Toev.* s. v.) Miln 118.

Pariyogāya at M I.480 is contracted form (ger.) of **pariyogāhitvā** (so expl[d] by C.).

Pariyogāḷha [pp. of pariyogāhati, see also ogādha[1]] dived into, penetrated into, immersed in (loc.) Vin I.181; D I.110; M I.380; S II.58; IV.328; Vbh 329; Miln 283. -**dhamma** one who has penetrated into the Dhamma Vin I.16; A IV.186, 210; Ud 49.

Pariyogāha [pari+ogāha] diving into, penetration; only in cpd. **dup°** hard to penetrate, unfathomable S IV.376; Miln 70.

Pariyogāhati & **°gāheti** [pari+ogāhati] to penetrate, fathom, scrutinise A II.84; IV.13, 145 sq. (paññāya); J I.341; Pug 33 (a°), 48 sq. Cp. **ajjhogāhati**.

Pariyogāhana (nt.) & **ā** (f.) [pari+ogāhana] plunging into, penetration Ps I.106, 112; II.183; Dhs 390 (a°), 425 (a°); Pug 21 (a°); DhsA 260.

Pariyottharati [pari+ottharati] to spread all over (intrs.) Miln 197.

Pariyodapana (nt.) & **ā** (f.) [fr. pariyodapeti], cleansing, purification A I.207 (cittassa); Dh 183 (=vodāpana DhA III.237); Nett 44. In BSk. distorted to **paryādapana** MVastu III.12 (=Dh 183).

Pariyodapita [pp. of pariyodapeti] cleansed, purified Nett 44 (cittaṃ).

Pariyodapeti [pari+odapeti, of Caus. of **dā**[4] to clean] to cleanse, purify M I.25; Dh 68 (=vodapeti parisodheti) DhA II.162; Nett 44; ThA 237 (indriyāni). — pp. **pariyodāta** & **pariyodapita** (q. v.).

Pariyodāta (adj.) [pari+odāta, cp. pariyodapeti] 1. very clean, pure, cleansed, mostly comb[d] with **parisuddha** (+) D I.75, 76 (+); M I.26; S I.198; III.235 (+); V.301; A III.27 (+); IV.120 sq.; J V.369 (+; see **pariyāpadāna**); Pug 60; DA I.219; DhA IV.72 (+); VvA 138. — 2. very clever, accomplished, excellent [cp. BSk. paryavadāta in same meaning at Divy 100] J III.281 (°sippa); Vism 136 (id.).

Pariyodāpaka (adj.) [fr. pariyodapeti] cleansing, purifying Vism 149 (ñāṇa).

Pariyodha [pari+yodha] defence A I.154.

Pariyonaddha [pp. of pariyonandhati, cp. onaddha & BSk. paryavanaddha "overgrown" Divy, 120, 125] covered over, enveloped D I.246; III.223 (a°); M I.25; S V.263; A II.211 (uddhasta+); IV.86; J I.30; Miln 161; SnA 596 (=nivuta); DhA III.199; PvA 172 (taca°).

Pariyonandhati [pari+avanandhati] to tie down, put over, envelop, cover up Vin II.137; S V.122; J III.398; DhA III.153. — pp. **pariyonaddha** (q. v.).

Pariyonandhana (nt.) [fr. above] covering DA I.135; DhA III.198.

Pariyonāha [pari+onāha] enveloping, covering D I.246 (=nīvaraṇa); Dhs 1157 (cp. *Dhs trsl.* 311); Miln 300.

Pariyosāna (nt.) [pari+osāna of **ava+sā**] 1. end, finish, conclusion J I.106 (sacca°=desanā°); PvA 9 (desanā° and passim), 136 (āyūha°), 162 (id.), 281 (=anta). Often contracted with **ādi** beginning & **majjha** middle (see e. g. SnA 327), esp. in phrase **ādi-kalyāṇa majjhe kalyāṇa °kalyāṇa** with reference to the Dhamma (expl[d] as "ekagāthā pi hi samanta-bhaddakattā dhammassa paṭhamapadena ādik° dutiyatatiya-padehi majjhe k° pacchima-padena pariyosānak°" etc. at SnA 444), e. g. D I.62; It 111 & passim. — 2. end, i. e. perfection, ideal, Arahantship (see on these fig. meanings and its appl[n] to Nibbāna DA I.175, 176) D I.203 (brahmacariya+); II.283 (cp. *Dial.* II.316); III.55 (brahmacariya+); S V.230; A III.363 (nibbāna°), 376 (brahmacariya°); Vism 5.

Pariyosāpeti [Caus. of pari+ava+**sā**, Sk. syati, of which pp. pariyosita cp. osāpeti] 1. to make fulfil Vin III.155; DA I.241; ThA 159 (for khepeti Th 2, 168).— 2. to bring to an end, to finish Vism 244.

Pariyosita 1. [pp. of pari+ava+**sā**] finished, concluded, satisfied, D II.224; M I.12 (paripuṇṇa+). — 2. [pp. of pari+ava+**śri**, cp. ajjhosita] fixed on, bent on Miln 140 (°sankappa).

Parirakkhaṇa (nt.) [fr. pari+**rakṣ**] guarding, preserving, keeping Miln 356, 402; PvA 130.

Parirakkhati [pari+**rakṣ**, cp. abhirakkhati] to guard, protect; preserve, maintain Sn 678 (pot. °rakkhe); Miln 410; Sdhp 413, 553 (sīlaṃ).

Parirañjita [pari+rañjita] dyed, coloured; fig. marked or distinguished by (instr.) Miln 75.

Pariḷāha [pari+ḍāha of **ḍah**, cp. pariḍahati. On change of ḍ and ḷ see Geiger, *P.Gr.* § 42[3]] burning, fever; fig. fever of passion, consumption, distress, pain D III.238 (avigata°), 289 (°nānatta); M I.101 (kāme); S II.143 sq. (°nānatta), 151 (kāma°; vyāpāda°, vihiṃsā°); III.7 sq. (taṇhā, pipāsā, p.), 190 (vigata°); IV.387; V.156 (kāyasmiṃ), 451 (jāti°, jarā°); A I.68 (kāma°), 137 (rāgaja, mohaja etc.); II.197 (vighāta); III.3, 245 sq., 388 sq.; IV.461 sq.; Sn 715 (=rāgajo vā dosajo vā appamattako pi p. SnA 498); Dh 90 (cp. DhA II.166: duvidho p. kāyiko cetasiko ca); Nd[2] 374 (kāma°); J II.220; Miln 97, 165, 318; ThA 41, 292; VvA 44; PvA 230.

Parillaka [cp. Sk. pirilī, pirillī Bṛh. Saṃh. 86, 44] N. of a bird C on Th 1, 49.

Parivaccha (nt.) [formation from ger. of pari+**vṛt**, corresp. to *parivṛtyaṃ (?)] being active, preparation, outfit J V.46; VI.21 (gamana°); DhA I.207 (gloss & v. l. gamana-parisajja), 395 (v. l. parisajja).

Note. According to Kern, *Toev.* s. v. **parivaccha** is wrong spelling for parivacca which is abstr. from pariyatta (*pariyatya), with **va** for **ya** as in pavacchati, pavecchati=Sk. prayacchati.

Parivajjana (nt.) [fr. pari+**vṛj**] avoiding, avoidance M. I.7, 10; A III.387, 389; Miln 408; Vism 33. As f. °**ā** at Vism 132, and ibid. as abstr. **parivajjanatā**.

Parivajjeti [pari+vajjeti, Caus. of **vṛj**] to shun, avoid, keep away from (acc.) M I.10; S I.69, 102, 188, 224; Sn 57 (=vivajjeti Nd[2] 419), 395 sq., 768 (kāme, cp. Nd[1] 6), 771; It 71; Dh 123 (pāpāni), 269; J IV.378 (fut. °essati); Pv IV.1[46] (nivesanaṃ); IV.1[77] (loke adinnaṃ °ayassu); Miln 91 (grd. °ajjayitabba), 300, 408; PvA 150 (v. l. °ajjati), 221 (jīvitaṃ, for vijahati, better read with v. l. **pariccajati**).

Parivaṭuma (?) (adj.) [doubtful spelling & expl[n]; perhaps "parivaṭṭin ?] forming a circle, circular D I.22 (trsl[d] "a path could be traced round it" *Dial.* I.36). Can it be misspelling for **pariyanta** ? Kern, *Toev.* s. v. equals it to Sk. parivartman, and adds reference °**kata** "bounded" (syn. paricchinna) Miln 132.

Parivaṭṭa [fr. pari+**vṛt**, cp. parivattana] round, circle, succession, mainly in two phrases, viz. **catu°** fourfold circle M III.67; S III.59 (pañcupādāna-kkhandhe, cp. aṭṭha-parivaṭṭa-adhideva-ñāṇadassana A IV.304); and **ñāti°** circle of relatives D I.61 (=**āti** DA I.170; cp. expl[n] **ābandhan' atthena ñāti yeva ñāti parivaṭṭo** DA I.181=PugA 236); II.241; M III.33; Pug 57; ThA 68; VvA 87. — See further at DA I.143 (**rāja°**), 283 (id., but spelt °vatta); SnA 210.

Parivaḍḍhati [pari+**vṛdh**] to increase, to be happy or prosperous Miln 297 (cittaṃ p.; opp. pariyādiyati).

Parivaṇṇita [pp. of parivaṇṇeti] extolled, praised Sdhp 557.

Parivaṇṇeti [pari+vaṇṇeti] to describe, praise, extol J VI.213 (ppr. °vaṇṇayanto). — pp. °**vaṇṇita.**

Parivatta (adj.) [fr. pari+**vṛt**] changing round, twisting, turning; f. pl. **āyo** J V.431.

Parivattaka [fr. parivatta] circle (lit. turning round) J I.101; cp. **parivattika** in phrase paligha° (q. v.).

Parivattati [pari+**vṛt**] 1. to turn round, twist (trs. & intrs.), go about Vin II.220; J V.431 (singaṇ); Pv IV.5^{3} (=pariyāti PvA 260); Miln 118; DA I.265. — 2. (intrs.) to change about, move, change, turn to Pv II.1^{6} (=pariṇamati PvA 144); III.4^{4} (id. 194); III.6^{5}; PvA 178. — Caus. **parivatteti** (q. v.). Cp. vipari°.

Parivattana (nt.) [fr. parivattati] setting going, keeping up, propounding J I.200 (°manta adj. one who knows a charm); Nett 1 sq., 106.

Parivattita [pp. of parivatteti] 1. turned round, twisted J IV.384. — 2. recited Vism 96.

Parivatteti [Caus. of parivattati] 1. to turn round (trs.), to turn over J I.202; II.275 (sariraṇ); V.217; DA I.244. — 2. to deal with, handle, set going, put forth, recite Vism 96, in phrase **mantaṇ** p. to recite, practise a charm J I.200, 253; Pv II.6^{13} (=sajjhāyati vāceti PvA 97); cp. mantaṇ pavatteti & pavattar; **saraṇ** p. to make a sound J I.405; **adhippāyaṇ** speak out, propound, discuss PvA 131. — 3. to change, exchange Vin II.174; J III.437. — pp. **parivattita** (q. v.).

Parivadentikā (f.) [pari+vadento+ikā; vadento being ppr. Caus. of **vad**] making resound, resounding, in cpd. **godhā**° "string-resounding," i. e. a string instrument, lute J VI.580 (cp. Sk *parivāda an instrument with which the lute is played). Another **parivadentikā** we find at J VI.540 (C. reading for T. °vadantikā, with v. l. °devantikā) denoting a kind of bird (ekā sakuṇajāti).

Parivasati [pari+**vas**^{2}] to stay, dwell, to live under probation Vin IH.186 (grd. °vatthabba); IV.30, 127; D I.176; M I.391; S II.21; Sn 697 (=pabbajitvā tāpasavesena vasati SnA 490). — ppr. med. **paribbasāna**; pp. **parivuṭṭha** & **parivuttha** (q. v.).

Parivassati at Pv II.9^{36} is to be read as **paridhassati** (see paridahati).

Parivahati [pari+vahati] to carry about Th 2, 439 (dārake).

Parivāta (-°) [pp. of pari+**vā**] blown round or through, i. e. filled with, stirred by Miln 19 (isi-vāta°).

Parivādinī (f.) [fr. pari+**vad**, late Sk. the same] a lute of seven strings Abhp. 138. — See **parivadentikā.**

Parivāra [fr. pari+**vṛ**] 1. surrounding, suite, retinue, followers, entourage, pomp J I.151; IV.38; VI.75; PvA 21, 30 (°cāga-cetana, read pariccāga-cetana?); usually as *adj.* -° surrounded by, in company of Vin I.38 (dasasata°); A II.91 (deva° & asura°); J I.92 (mahā-bhikkhusangha°); Pug 52 (pheggu sāra°; with expl^{n} PugA 229: rukkho sayaṇ-pheggu hoti, parivāra-rukkhā pan' assa sārā honti); Miln 285 (dvisahassa-paritta-dīpa-p° ā, cattāro mahā dīpā); Vism 37; DhA III.262 (pañcasata-bhikkhu°); PvA 53 (accharā-sahassa°), 74 (dvisahassa-dīpa°); **sa**° with a retinue (of . . .) J I.49 (cattāro dīpe); PvA 20. — 2. followers, accompaniment or possession as a sign of honour, and therefore meaning "respect," attendance, homage, fame (cp. paricāra) A I.38 °sampadā) Ps I.172 (pariggaha, p., paripūra); DhA II.77; ThA 241 (dhana+, riches and fame); VbhA 466; PvA 137 (sampatti=yaso); VvA 122 (=yaso). — 3. ingredient, accessories (pl.), requisite J I.266 (pañca-sugandhika°); Miln 290 (sa° dāna); DA I.297 (=parikkhārā). — 4. as N. it is the name of the last book of the Vinaya Piṭaka ("The Accessory"), the Appendix a sort of résumé and index of the preceding books SnA 97 (sa-parivāraka Vinaya-piṭaka); VbhA 432.

Parivāraka (adj.) [parivāra+ka] accompanying, forming a retinue J V.234. See also **parivāra** 4 and **paricāraka.**

Parivāraṇa (nt.) [fr. pari+**vṛ**] 1. covering, drapery (so trsl. at *K.S.* p. 45) S I.33. — 2. (adj.) (-°) surrounded by J V.195 (=parikkhitta C.).

Parivārita [pp. of parivāreti] surrounded, fig. honoured S I.166, 192=Th 1235; J II.48; purakkhata+); DhA IV.49 (=purakkhata Dh 343); DhsA 1 (devānaṇ gaṇena); Dāvs I.16 (v. l. for parimārita).

Parivāreti [Caus. of pari+**vṛ**] to cover, encompass, surround J I.181 (nagaraṇ °ayiṇsu); II.102 (fut. °essati); III.371 (rukkhaṇ); IV.405 (for parikaroti); VI.179. — ger. **parivāretvā** used as prep. "round" J I.172 (pokkharaṇiṇ). — In meaning "to serve, attend upon," also "to attend upon oneself, to amuse oneself," **parivāreti** is often erroneously read for paricāreti, e. g. at D II.13; Pv IV.1^{29} (v. l. °cāreti); PvA 228; in ppr. med. °**vāriyamāna** (with v. l. °cāriyamāna) at D II.21; A I.145; J I.58; VvA 92. — See also **anuparivāreti.** — pp. **parivārita** (q. v.).

Parivāsa [fr. pari+**vas**^{2}, cp. Epic Sk. parivāsa only in meaning 1] 1. sojourn, stay, in phrase **vipassanā**° DhA III.118; DhsA 215. — 2. period under probation, (living under) probation Vin III.186 (°ṇ vasati, cp. parivuttha); IV.30; S II.21 (°ṇ vasati). °**ṇ deti** to allow probation Vin I.49; II.7; IV.30, 127; °**ṇ yācati** to ask for probation Vin IV.30, 127. — **samodhāna**° inclusive probation Vin II.48 sq.; suddhanta° probation of complete purification Vin II.59 sq. — 3. period, time (lit. stay), interval, duration Ud 7 (eka-ratti°).

-**dāna** the allowance of probation A I.99.

Parivāsika (adj.) [fr. pari+**vas**^{2}, see parivasati] 1. "staying," i. e. usual, accustomed, common SnA 35 (°bhatta; or is it "fermented," and thus to be taken to No. 3?); **ā**° unusual, new, uncommon J II.435 (where it is comb^{d} with **abhinava,** which should be substituted for readings accuṇha, abbhuṇha & abhiṇha according to similar expl^{n} of paccaggha at PvA 87), with v. l. samparivāsita (well-seasoned?). — 2. a probationer Vin II.162. In this meaning usually spelt pāri° (q. v.). — 3. in comb^{n} **cira**° (with ref. to food) it may be interpreted either as "staying long, being in use for a long time," i. e. stale; or it may be derived fr. vāsa^{3} (odour, perfume or seasoning) and translated (so Mrs. Rh. D. in *Expositor* 63, 64) "long-fermented" (better "seasoned"?) DhsA 48 (°vāsika & vāsiya); ThA 29.

Parivāsita (adj.) [pari+pp. of vāseti fr. vāsa^{3}] perfumed (all round) J I.51 (v. l. °vārita); cp. samparivāsita (well-seasoned?), which is perhaps to be read at J II.435 for **aparivāsika.**

Parivitakka [pari+vitakka, cp. BSk. parivitarka Divy 291] reflection, meditation, thought, consideration M II.170 (ākāra°), Vin II.74; S II.115 (id.); A II.193 (id.); Miln 13; DhA II.6^{2}; DhsA 74; VvA 3; PvA 282 (vutta-°e nipāta in expl^{n} of **nūna**). Usually in phrase **cetasā ceto-parivitakka** mental reflection, e. g. D I.117; II.218; S I.121, 178; III.96; V.294; A III.374; and **cetaso-parivitakka,** e. g. D I.134; S I.71, 103, 139; II.273; III.96, 103; IV.105; V.167; A II.20.

Parivitakkita [pp. of parivitakketi] reflected, meditated, thought over M I.32; S I.193. — nt. °**ṇ** reflection, thinking over PvA 123 (°e with ref. to **nūna,** i. e. particle of reflection).

Parivitakketi [pari+vitakketi] to consider, reflect, meditate upon J III.277. — pp. °**vitakkita** (q. v.).

Parivitthiṇṇa [pari+vitthiṇṇa, Sk. vistīrṇa, pp., of vi+**stṛ**] spread out wide Miln 99.

Parivisaka (adj.) [fr. parisati] providing, serving food Vism 108.

Parivisati [pari+viṣ, viveṣṭi; same use of parivise (inf.) in R.V. x.61[10]] to serve (with food = instr.), wait upon, present, offer Vin I.240 (bhattena); II.77 (kaṇājakena bilangadutiyena); D II.127; J I.87, 90; II.277; IV.116; Pv II.8[4] (=bhojeti PvA 107); II.8[8] (id. 109); Vism 108, 150 (sūdo bhattāraṇ p.); VvA 6; PvA 42, 78.

Parivīmaṇsati [pari+vīmaṇsati, Desid. of pari+**man**, cp. vīmaṇsā for mīmāṇsā] to think over, consider thoroughly, examine, search S II.80 sq.; It 42 = Sn 975 (ppr. dhammaṇ °vīmaṇsamāna, cp. Nd[1] 508); DA I.134; DhA IV.117 (attānaṇ).

Parivīmaṇsā (f.) [pari+vīmaṇsā] complete inquiry, thorough search or examination M III.85; S III.331; V.68; SnA 173.

Parivuṭṭha & °**vuttha** [pp. of parivasati] staying (a period), living (for a time), spending (or having spent) one's probation (cp. BSk. paryuṣita-parivāsa AvŚ I.259) Vin III.186 (tth); S II.21 (ṭṭh).

Parivuta [pp. of pari+**vṛ**] surrounded by (-° or instr.) S I.177; J I.152 (miga-gaṇa°), 203 (devagaṇena); II.127 (dāsi-gaṇa°); III.371 (mahā-jana°); VI.75; Vv 16[5] (=samantato p. VvA 81); PvA 3 (dhutta-jana°), 62 (parijana°), 140 (deva-gaṇa°).

Pariveṭhita [pp. of pari+**veṣṭ**] enveloped, covered Miln 22. Opp. **nibbeṭṭhita** (q. v.).

Pariveṇa (nt.) [etym. ?] 1. all that belongs to a castle, a mansion and its constituents Vv 84[53] (expl[d] at VvA 351 as follows: veṇiyato pekkhitabbato pariveṇaṇ pāsāda-kūtāgāra-ratti-ṭṭhān' ādisampannaṇ pākāra-parikkhittaṇ dvārakoṭṭhaka-yuttaṇ āvāsaṇ); DhA I.260 (pāsāda°). — 2. a cell or private chamber for a bhikkhu (cp. *Vin. Texts* III.109, 203) Vin I.49=II.210 (p. koṭṭhaka upaṭṭhāna-sālā); I.216 (vihārena vihāraṇ pariveṇena pariveṇaṇ upasankamitvā), 247 (id.); II.167 (vihāra+); III.69, 119 (susammaṭṭhaṇ); IV.52, 252 (°vāsika); J I.126; Miln 15 (°ṇ sammajjati), 19; Vism 90; DhA II.179 (°dvāra); IV.204; VbhA 13.

Pariveṇi (f.) = pariveṇa 2; Vin I.80 (anu pariveṇiyaṇ each in their own cell), 106 (id.).

Parivesaka (adj.) [fr. pari+**viṣ**] waiting, serving up meals Vism 109. — f. °**ikā** ThA 17.

Parivesanā (f.) [fr. pari+vis] distribution of food, feeding, serving meals Vin I.229; S I.172; Sn p. 13 (=bhatta-vissagga SnA 140); Miln 247, 249; DhA IV.162; PvA 109 (°ṭṭhāna), 135 (id.).

Parivyatta (adj.) [pari+vyatta] quite conspicuous or clear Vism 162.

Parisaṇsibbita [pari+pp. of saṇsibbati] sewn together, entwined DhA III.198 (v. l. for saṇsibbita+).

Parisakkati [pari+sakkati] to go about to (with inf. or dat.), to endeavour, undertake, try Vin II.18 = A IV.345 (alābhāya); J I.173 (vadhāya); II.394; Pv IV.5[2] (=payogaṇ karoti PvA 259).

Parisankati [pari+sankati] to suspect, fear, have apprehension J III.210, 541; DhA I.81. — pp. °**sankita** (q. v.). Cp. **āsankati**.

Parisankā (f.) [fr. pari+**śaṅk**] suspicion, misgiving Vin IV.314; D III.218. Cp. **āsankā**.

Parisankita [pp. of parisankati] suspecting or suspected, having apprehensions, fearing Vin II.243 (diṭṭha-suta°); A III.128; J IV.214; V.80; Miln 372; DhA I.223 (āsankita°). — Cp. **āsankita & ussankita**.

Parisanku in °**patha** the region round the path of stakes & sticks, N. of a path leading up to Gijjha-pabbata (see expl[n] at J III.485) J III.484.

Parisangāhāpeti [pari+Caus. of sangaṇhāti] to induce someone to mention or relate something J VI.328.

Parisaṭha (adj.) [pari+saṭha] very fraudulent or crafty Pug 23 (saṭha+).

Parisaṇṭhāti [pari+saṇṭhāti] to return into the former state, to be restored; aor. °**saṇṭhāsi** J III.341.

Parisaṇha (adj.) [pari+saṇha] very smooth or soft Miln 198.

Parisandeti [pari+Caus. of **syad**] to make flow round, to make overflow, to fill, in phrase **kāyaṇ abhisandeti p.** D I.75, 214; M III.92 sq. etc. expl[d] as "samantato sandeti" at DA I.217. — pp. **parisanna** (q. v.).

Parisanna [pp. of parisandati, cp. parisandeti] surrounded or filled with water, drenched, well-watered D I.75 = M III.94.

Parisappati [pari+**sṛp**] to run about, crawl about, to be frightened Dh 342, 343 (=saṇsappati bhāyati DhA IV.49).

Parisappanā (f.) [fr. parisappati] running about, fear, hesitation, doubt, always comb[d] with **āsappanā** and only found with ref. to the exegesis of "doubt" (vicikicchā or kankhā) Nd[2] 1; Dhs 425 (cp. Dhs trsl. 116 and DhsA 260); DA I.69.

Parisamantato (adv.) [pari+samantato] from all sides VvA 236.

Parisambāhati [pari+sambāhati] to stroke, to rub from all sides M II.120; S I.178, 194; A V.65.

Parisarati [pari+**smṛ**, but according to Kern, *Toev.* s. v. pari here fr. Prk. paḍi = Sk. prati, thus for pratismarati] to remember, recollect J VI.199 (read parissaraṇ).

Parisahati [pari+sahati] to overcome, conquer, master, get the better of S IV.112; exegetically in formula sahati p. abhibhavati ajjhottharati etc. Nd[1] 12, 361 = Nd[2] 420.

Parisā (f.) [cp. Vedic pariṣad; in R.V. also pariṣad as adj. surrounding, lit. "sitting round," fr. pari+**sad**. — In Pāli the cons. stem has passed into a vocalic ā-stem, with the only preservation of cons. loc. sg. **parisati** Vin IV.285; A II.180 (l); J V.61; DA I.141 and **parisatiṇ** M I.68; A II.180 (v. l.); J V.332, besides the regular forms **parisāyaṇ** (loc. sg.) Vin II.296; A V.70; and **parisāsu** (loc. pl.) S II.27; It 64] surrounding people, group, collection, company, assembly, association, multitude. Var. typical sets of assemblies are found in the Canon, viz, *eight* assemblies (khattiya°, brāhmaṇa°, gahapati°, samaṇa°, Cātummahārājika°, Tāvatiṇsa°, Māra°, Brahma°, or the assemblies of nobles, brahmins, householders, wanderers, of the angel hosts of the Guardian Kings, of the Great Thirty-Three, of the Māras, and of the Brahmās) D II.109; III.260; M I.72; A IV.307. — *four* assemblies (the first four of the above) at D III.236; Nd[1] 163; other four, representing the Buddha's Order (bhikkhu°, bhikkhunī°, upāsaka°, upāsikā°, or the ass. of bhikkhus, nuns, laymen and female devotees; cp. same enum[n] at Divy 299) S II.218; A V.10; cp. J I.40 (catu-parisa-majjhe), 85 (id.), 148 (id.). — *two* assemblies (viz. Brahma°, Māra°) at D III.260; allegorically two groups of people (viz. sāratta-rattā & asāratta-rattā)

M II.160 = A I.70 sq. — For var. uses of the word see the foll passages: Vin II.188, 296 (rājaparisā); III.12 (Bhagavā mahatiyā parisāya parivuto surrounded by a great multitude); IV.153 (gen. parisāya); M I.153 (nevāpika°); II.160; III.47; S I 155 (brahma°), 162 sarājikā p.), 177; A I.25 (mahā°), 70 (uttānā p.), 71 (ariya°), 242 (tisso p.); II.19 (°āya mando), 133, 183, 185 (deva°); III 253 (khattiya°); IV 80, 114; It 64 (upāsakā °sāsu virocare); Sn 349, 825 sq.; J I.151, 264; VI.224 (omisaka°); Pv III.9[6]; Miln 187, 249, 359 (38 rāja-parisā, or divisions of the royal retinue); PvA 2, 6, 12, 21, 78 and passim, Sdhp 277. **saparisa** together with the assembly Vin IV.71; adv. °ṃ ṭhA 69 — *Note.* The form of parisā as first part of a cpd is parisa° (= *parisad, which latter is restored in cpd parisaggata = *parisad-gata). — See also **pārisagga.**

-antare within the assembly J III 61. **-âvacara** one who moves in the society, i e. the Brotherhood of the Bhikkhus A IV 314; V 10. **-gata** (ggata) having entered a company Sn 397 (= pūga-majjha-gata SnA 377); Pug 29. **-ññū** knowing the assembly A III 148; IV.113 (+kālaññū puggalaññū), cp. D III 252 **-dussana** defilement of the Assembly A II 225 (opp. °sobhanā). **-pariyanta** the outer circle of the congregation DhA I.67; III 172. **-majjhe** in the midst of the assembly J I 267, II 352, PvA 11 **-sārajja** being afraid of the a Miln 196 = Nd[2] 470 (so read for parisārajja)

Parisiñcati [pari+siñcati] to sprinkle all over, to bathe M I 161; S I 8 (gattāni), Sdhp 595.

Parisibbita [pp of pari+sibbati] sewn round, bordered Vin I 186, J V.377

Parisukkha (adj) [pari+sukkha] dried up, very dry J I 215 (of fields), Miln 302 (of the heart); PvA 64 (°sarīra).

Parisukkhita [pp. of pari+**sukṣ** Intens of **śuṣ**] dried up, withered Miln 303 (°hadaya).

Parisujjhati [Pass of pari+**śudh**] to become clear or clean, to be purified S I 214, Sn 183, 184 — pp **parisuddha** (q. v.).

Parisuddha (adj) [pari+pp of **śudh**] clean, clear, pure, perfect Vin II 237, M I 26, III 11, S II 199 (°dhammadesanā), III 235, V.301, 354, A III 125 (°ñāna-dassana); IV.120 sq.; J I.265, Vism 2 (accanta°); Pug 68 (samāhite citte parisuddha), Miln 106; DA I 177, 219; SnA 445 (apanetabbassa abhāvato niddosa-bhāvena p.); PvA 44, 70. Very freq. comb[d] with **pariyodāta** (q. v). — **aparisuddha** unclean Vin II.236, M I.17.

-ājīva (adj) of pure livelihood D I 63 (see DA I.181); A III.124 (cp pārisuddhi).

Parisuddhatta (nt) [abstr. fr parisuddha] purity, cleanliness, perfection M I 36, Miln 103 sq.; Vism 168. — As f. **pari-suddhatā** at Vism 30.

Parisuddhi (f.) [fr. pari+**śudh**] purity, purification S I.169. The usual spelling is **pārisuddhi** (q. v.).

Parisumbhati [pari+sumbhati] to strike, hit, throw down J III.347 (= paharati C.), VI.370, 376 (id. C.).

Parisumbhana (nt) [fr. pari+**śumbh**] throwing down J VI.508 (bhūmiyā p.).

Parisussati [pari+sussati] to dry quite up, waste quite away J II.5, 339, 437. — Caus. **parisoseti** (q. v.).

Parisussana (nt.) [fr. pari+**śuṣ**] drying up completely, withering J V 97.

Parisedita [pp. of pari+Caus. of **svid**, Sk. parisvedita in slightly diff. use] heated, hatched, made ripe M I.104 (bījāni); S III.153; Vin III.3; A IV. 125 (aṇḍāni), 176.

Parisesa [pari+sesa] remnant, remainder, rest; only neg. **aparisesa** (adj.) without remainder, complete, entire M I.92, 110; A III.166 = Pug 64; A IV.428 (°ñāṇadassana).

Parisoka [pari+soka] great grief, severe mourning Ps I.38 (anto° in def. of soka).

Parisodhana (nt.) [fr. parisodheti] cleansing, purification Miln 215.

Parisodhita [pp. of parisodheti] cleaned, cleansed, purified Miln 415, Sdhp 414.

Parisodheti [pari+Caus. of **śudh**] to cleanse, clean, purify M III.3, 35 (aor. °sodhesi), Sn 407 (aor. °sodhayi); DhA II 162 (vodapeti+). — Freq. in phrase **cittaṃ p.** to cleanse one's heart (from = abl.) D III.49; S IV.104; A II 211, III 92, Nd[1] 484; Pug 68. — pp. **parisodhita** (q. v.).

Parisosa [fr. pari+**śuṣ**] becoming dried up, dryness, withering away S I 91.

Parisosita [pp. of parisoseti] dried up, withered away Sdhp 9.

Parisoseti [Caus. of parisussati] to make dry up, to exhaust, make evaporate (water) Miln 389. — pp. **parisosita** (q v.).

Parissañjati (°ssajati?) [pari+**svaj**] to embrace, enfold, J I.466, VI.156 (°itvā, v. l. °ssajitvā & palisajjitvā).

Parissanta [pp. of parissamati] tired, fatigued, exhausted Pv II 9[36], VvA 305; Sdhp 9, 101.

Parissama [fr. pari+**śram**] fatigue, toil, exhaustion, VvA 289, 305 (addhāna° from journeying); PvA 3, 43, 113, 127.

Parissaya (m. & nt.) [fr. pari+**śri**? Etym. doubtful, cp. Weber, *Ind. Streifen* III.395 and Andersen, *Pāli Reader* II 167, 168] danger, risk, trouble M I.10 (utu°); A III.388 (id), Sn 42, 45, 770, 921, 960 sq.; Dh 328 (°ayāni = sīha-vyagghī'-ādayo pākaṭa-parissaye, rāga-bhaya-dosabhay' ādayo paṭicchanna-parissaye DhA IV.29); Nd[1] 12 = Nd[2] 420 (where same division into pākaṭa° & paṭicchanna°); Nd[1] 360, 365; J I.418; II.405; V.315, 441 (antarāmagga p. cp. paripantha in same use); Vism 34 (utu°); SnA 88 (expl[d] as paricca sayantī ti p.); DhA III.199 (°mocana); PvA 216, DhsA 330.

Parissāvana (nt.) [fr. pari+Caus. of **sru**] a water strainer, filter (one of the requisites of a bhikkhu) Vin I.209, II.119 and passim; J I.198; III.377; Nd[1] 226; DhA III.260 (udaka°); VvA 40, 63; Sdhp 593.

Parissāvanaka (adj.-n.) [fr. parissāvana] only neg. a°: 1. one who has no strainer Vin II.119; J I.198. — 2. not to be filtered, i. e. so that there is nothing left to be filtered J I.400 (so read for °ssavanaka). Or is it "not overflowing"?

Parissāvita [pp. of parissāveti] strained, filtered J I.198 (udaka).

Parissāveti [Caus. of pari+**sru**] to strain or filter J I.198 (pānīyaṃ); DA I.206 (udakaṃ); III.207 (pānīyaṃ). — pp. **parissāvita** (q. v.).

Parissuta [pp. of pari+**sru**] overflowing J VI.328 (= atipuṇṇattā pagharamāna).

Parihaṭa (°hata) [pp. of pariharati] surrounded by (-°) encircled; only in phrase **sukha-parihaṭa** (+**sukhe ṭhita**) steeped in good fortune Vin III.13 (corr. sukhedhita accordingly!); J II.190 (pariharaka v. l. BB); VI.219

Parihaṭṭha [pp. of pari+**hṛ**] gladdened, very pleased PvA 13.

Pariharaka (adj. n.) [fr. pari+**hṛ**] 1. surrounding or surrounded, having on one's hands J II.190 (sukha°, v. l. for °parihaṭa). — 2. an armlet, bracelet VvA 167 (v. l. °haraṇa; expl^{d} as **hatthālankāra.**) See also **parihāraka.**

Pariharaṇa (nt.) [fr. pari+**hṛ**] 1. protection, care Vism 500 (gabbha°); KhA 235; DA I.207 (kāya°); DhA II.179 (kāyassa). — 2. keeping up, preservation, keeping in existence; in phrase **khandha°** DhA III.261, 405. Cp. foll.

Pariharaṇā (f.) [=pariharaṇa] 1. keeping up, preserving, care, attention, pleasure PvA 219 (with v. l. °caraṇā; for paricārikā Pv IV.1^{2}). — 2. keeping secret, guarding, hiding, deceiving Vbh 358=Pug 23.

Pariharati [pari+**hṛ**] 1. to take care of, to attend to (acc.), shelter, protect, keep up, preserve, look after Vin I.42; II.188; D II.100 (saṅghaṃ); D II.14 (gabbhaṃ kucchinā); M I.124, 459; S III.1; A III.123; J I.52 (kucchiyā), 143, 170; Miln 392, 410 (attānaṃ) 418; SnA 78; DhA II.232 (aggiṃ, v. l. paricarati, which is the usual); PvA 63 (kucchiyā), 177. Cp. BSk. **pariharati** in same meaning e. g. AvŚ I.193, 205. — 2. to carry about D II.19 (ankena); M I.83; Sn 440 (muñjaṃ parihare, 1 sg. pres. med.; SnA 390 takes it as parihareyya); Miln 418 (āḷakaṃ p.). — 3. (intrs.) to move round, go round, circle, revolve M I.328; A I.277 (candima-suriyā p.; cp. A V.59)=Vism 205; J I.395; IV.378; VI.519; DA I.85; PvA 204. — 4. to conceal Vin III.52 (sunkaṃ). — 5. to set out, take up, put forward, propose, only in phrase (Com. style) **uttān' atthāni padāni p.** to take up the words in more explicit meaning SnA 178, 419, 437, 462. — pp. **parihaṭa.** Pass. **parihīrati** (q. v.). — See also anupariharati.

Pariharitabbatta (nt.) [abstr. fr. grd. of pariharati] necessity of guarding Vism 98.

Parihasati [pari+**has**] to laugh at, mock, deride J I.457. — Caus. **parihāseti** to make laugh J V.297.

Parihāna (nt.) [fr. pari+**hā**] diminution, decrease, wasting away, decay S II.206 sq.; A II.40 (abhabbo parihānāya), III.173, 309, 329 sq., 404 sq. (°dhamma); V.103 (id.), 156 sq.; It 71 (°āya saṃvattati); Dh 32 (abhabbo p. °āyo); Pug 12, 14.

Parihāni (f.) [fr. pari+**hā**] loss, diminution (opp. **vuddhi**) S II.206; IV.76, 79; V.143, 173; A I.15; III.76 sq.; IV.288; V.19 sq., 96, 124 sq.; J II.233; DhA III.335; IV.185.

Parihāniya (adj.) [parihāna+ya] connected with or causing decay or loss D II.75 sq. (°ā dhammā conditions leading to ruin); A IV.16 sq.; Vbh 381; VbhA 507 sq. — **a°** S V.85.

Parihāpeti [Caus. of parihāyati] 1. to let fall away, to lose, to waste S II.29; J IV.214 (vegaṃ); Miln 244 (cittaṃ to lose heart, to despair); PvA 78. — 2. to set aside, abandon, neglect, omit Vin I.72 (rājakiccaṃ); J II.438; IV.132 (vaṭṭaṃ); V.46; Miln 404 (mūḷakammaṃ). — Neg. ger. **aparihāpetvā** without omission DhsA 168; ppr. **aparihāpento** not slackening or neglecting Vism 122.

Parihāyati [pari+**hā**] to decay, dwindle or waste away, come to ruin; to decrease, fall away from, lack; to be inferior, deteriorate Vin I.5; M III.46 sq. (opp. abhivaḍḍhati); S I.120, 137; III.125; IV.76 sq.; A III.252; Dh 364; Sn 767; J II.197; IV.108; Nd^{1} 5 (paridhaṃsati+) Miln 249 (id.); Pug 12 (read °hāyeyya for °hāreyya); SnA 167 (+vinassati); PugA 181 (nassati+); PvA 5, 76 (v. l. 125 (°hāyeyyuṃ). — pp. **parihīna,** Pass. **parihiyyati,** Caus. **parihāpeti** (q. v.).

Parihāra [fr. pari+**hṛ**, cp. pariharati] 1. attention, care (esp. -°), in cpds. like **gabbha°** care of the fœtus DhA I.4; **dāraka°** care of the infant J II.20; **kumāra°** looking after the prince J I.148, II.48; DhA I.346; **dup°** hard to protect J I.437; Vism 95 (Majjhimo d. hard to study?) — 2. honour, privilege, dignity Vin I.71; J IV.306 (gārava°). — 3. surrounding (lit.), circuit of land J IV.461. — 4. surrounding (fig.), attack; in cpd. **visama°** being attacked by adversities A II.87; Nd^{2} 304^{10}; Miln 112, 135. — 5. avoidance, keeping away from J I.186.

-patha "circle road," i. e. (1) a roundabout way DhA II.192. (2) encircling game D I.6=Vin II.10 (expl^{d} as "bhūmiyaṃ nānāpathaṃ maṇḍalaṃ katvā tattha pariharitabbaṃ pariharantānaṃ kīḷanaṃ" DA I.85; trsl^{d} as "keeping going over diagrams" *Dial.* I.10, with remark "a kind of primitive hop-scotch").

Parihāraka (adj.-n.) [fr. pari+**hṛ**] surrounding, encircling; a guard A II.180.

Parihārika [fr. parihāra] keeping, preserving, protecting, sustaining D I.71 (kāya° cīvara, kucchi° piṇḍapāta; expl^{d} as kāya-pariharaṇa-mattakena & kucchi° at DA I.207; correct reading accordingly); M I.180; III.34; Pug 58; Vism 65 (kāya°, of āvara).

Parihārin (adj.) [fr. parihāra] taking care of, (worth) keeping S IV.316 (udaka-maṇika).

Parihāsa [fr. pari+**has**, cp. parihasati] laughter, laughing at, mockery J I.116 (°keḷi), 377; DhA I.244.

Parihāsiṃsu at J I.384 is to be read ° **bhāsiṃsu.**

Parihiyyati [Pass. of parihāyati, Sk. °hīyate] to be left, to be deserted, to come to ruin (=dhaṃsati) J III.260.

Parihīna [pp. of parihāyati] fallen away from, decayed; deficient, wanting; dejected, destitute S I.121; A III.123; Sn 827, 881 (°paññā); J I.112, 242; IV.200; Nd^{1} 166, 289; Miln 249, 281 (a°); PvA 220 (=nihīna).

Parihīnaka (adj.) [parihīna+ka] one who has fallen short of, neglected in, done out of (abl. or instr.) D I.103.

Parihīrati [Pass. of pariharati, Sk. parihriyate in development °hriyate>*hiriyati>*hiyirati>°hīrati] to be carried about (or better "taken care of," according to Bdhgh's expl^{n} SnA 253; see also *Brethren* 226) Sn 205 =Th 1, 453.

Parīta see **vi°.**

Parūpa° as para+upa° (in parūpakkama, parūpaghāta etc.) see under **para.**

Parūḷha (adj.) [pp. of pa+**ruh**, cp. BSk. prarūḍha (-śmaśru) Jtm 210] grown long, mostly in phrase **°kaccha-nakha-loma** having long nails, & long hair in the armpit, e. g. at S I.78; Ud 65; J IV.362, 371; VI.488; Miln 163 (so read for p.-kaccha-loma); Sdhp 104. — Kern, *Toev.* II.139 s. v. points out awkwardness of this phrase and suspects a distortion of kaccha either from **kesa** or **kaca,** i. e. with long hairs (of the head), nails & other hair. — Further in foll. phrases: mukhaṃ p. bearded face J IV.387; °kesa-nakha-loma J I.303; °kesa-massu with hair & beard grown long J IV.159; °kaccha with long grass J VI.100; °massu-dāṭhika having grown a beard and tooth DA I.263.

Pare (adv.) see para 2 *c.*

Pareta [pp. of pareti, more likely para+**i** than pari+**i**, although BSk. correspondent is parīta, e. g. śoka-parīta Jtm 31^{94}] gone on to, affected with, overcome by (-°), syn. with **abhibhūta** (e. g. PvA 41, 80). Very frequent in comb^{n} with terms of suffering, misadventure and passion, e. g. **khudā°, ghamma°, jighacchā°,**

dukkha°, dosa°, rāga°, soka°, sneha°, Vin 1.5; D 11.36; M 1.13, 114, 364, 460; 111.14, 92; S 11.110; 111.93; IV.28; A 1.147=It 89; A 111.25, 96; Sn 449, 736, 818 (=samohita samannāgata pihita Nd¹ 149) 1092, 1123; J 111.157; Pv 1.8⁶; 11.2⁴; Miln 248; PvA 61, 93.

Pareti [in form=parā+i but more likely pari+i, thus=pariyeti] to set out for, go on to, come to (acc.) S 11.20; A V.2, 139 sq., 312; J V.401 (=pakkhandati C.). pp. **pareta** (q. v.).

Paro (adv.) [cp. Vedic paras; to para] beyond, further, above, more than, upwards of; only °- in connection with *numerals* (cp. Vedic use of paras with acc. of numerals), e.g. **paropañ̃āsa** more than 50 D 11.93; **parosataṇ** more than 100 J V.203, 497; **parosahassaṇ** over 1,000 D 11.16; S 1.192=Th 1, 1238; Sn p. 106 (=atireka-sahassaṇ SnA 450). See also **parakkaroti**.

Parokkha (adj.) [paro+akkha=Vedic parokṣa (paraḥ+akṣa)] beyond the eye, out of sight, invisible, imperceptible, Miln 291. — abl. **parokkhā** (adv.) behind one's back, in the absence of J 111.89 (parammukhā C.; opp. sammukhā).

Parodati [pa+**rud**] to cry out (for) J 1.166; PvA 16, 257.

Paropariya (°ñāṇa) see under **indriya°**. The form is paro+pariya, **paro** here taking the place of **para**. Yet it would be more reasonable to explain the word as para+apara (upara?)+ya, i. e. that which belongs to this world & the beyond, or everything that comes within the range of the faculties. Cp. **parovara**.

Parovara (adj.-n.) [para+avara, sometimes through substitution of **apa** for **ava** also **paropara**. We should expect a form *parora as result of contraction: see Nd² p. 13] high & low, far & near; pl. in sense of "all kinds" (cp. uccâvaca). The word is found only in the Sutta Nipāta, viz. Sn 353 (v. l. BB varāvaraṇ, varovaraṇ; expl^d as "lokuttara-lokiya-vasena sundar' âsundaraṇ dūre-santikaṇ vā" SnA 350), 475 (°ā dhammā; v. l. BB paroparā; expl^d as "parâvarā sundar' âsundarā, parā vā bāhirā aparā ajjhattikā" SnA 410), 704 (kāme parovare; v. l. BB paropare; expl^d as sundare ca asundare ca pañca kāmaguṇe" SnA 493), 1048 (reading paroparāni Nd²; see expl^n Nd² 422^b; expl^d as "parāni ca orāni ca, par' attabhāva-sak' attabhāv' ādīni parāni ca orāni ca" SnA 590), 1148 (paroparaṇ Nd²; see Nd² 422^a; expl^d as "hīna-ppaṇītaṇ" SnA 607). — *Note.* Already in RV. we find **para** contrasted with **avara** or **upara**; para denoting the farther, higher or heavenly sphere, avara or upara the lower or earthly sphere: see e. g. RV. 1.128, 3; 1.164, 12. — On paropara see further Wackernagel, *Altind. Gr.* 11.121 d.

Pala (-°) [classical Sk. pala] a certain weight (or measure), spelt also **phala** (see phala²), only in cpd. **sata°** a hundred (carat) in weight Th 1, 97 (of kaṇsa); J VI.510 (sataphala kaṇsa=phalasatena katā kañcana-pātī C.). Also in comb^n catuppala-tippala-dvipala-ekapala-sāṭikā Vism 339.

Palaka [cp. late Sk. pala, flesh, meat] a species of plant J VI.564.

Palagaṇḍa [cp. Sk. palagaṇḍa Halāyudha 11.436; BSk. palagaṇḍa AvŚ 1.339; Aṣṭas. Pār. 231; Avad. Kalp. 11.113] a mason, bricklayer, plasterer M 1.119; S 111.154 (the reading phala° is authentic, see Geiger, *P.G.* § 40); A V.127.

Palaṇḍuka [cp. Epic Sk. palāṇḍu, pala (white)+aṇḍu (=aṇḍa? egg)] an onion Vin IV.259.

Paladdha [pp. of pa+**labh**] taken over, "had," overcome, deceived M 1.511 (nikata vañcita p. where v. l. and id. p. S IV.307 however reads **paluddha**); J 111.260 (dava°=abhibhūta C.).

Palapati [pa+lapati] to talk nonsense J 11.322. Cp. vi°.

Palambati [pa+lambati] to hang down ThA 210; Sdhp 110. — pp. **palambita** (q. v.). See also **abhi°**

Palambita [pp. of palambati] hanging down Th 2, 256, 259; ThA 211.

Palambheti [pa+lambheti] to deceive D 1.50, cp. DA 1.151.

Palaḷita [pa+laḷita] led astray S IV.197 (v. l. °lāḷita). At A 111.5 we read palāḷita, in phrase **kāmesu p.** ("sporting in pleasures"? Or should we read palolita?).

Palavati [Vedic plavati, **plu**] to float, swim Vin IV.112; Dh 334; Th 1, 399; J 111.190.

Palasata [according to Trenckner, *Notes* p. 59, possibly fr. Sk. parasvant] a rhinoceros J VI.277 (v. l. phalasata; expl^d as "khagga-miga," with gloss "balasata"); as **phalasata** at J VI.454 (expl^d as phalasata-camma C.). See palāsata.

Palahati [pa+lahati] to lick Pv 111.5²=PvA 198.

Palāta [contracted form of palāyita, pp. of palāyati, cp. Prk. palāa (=*palāta) Pischel, *Prk. Gr.* § 567] run away J VI.369; Vism 326; VvA 100; DhA 11.21.

Palātatta (nt.) [abstr. fr. palāta] running away, escape J 1.72.

Palāpa¹ [Vedic palāva, cp. Lat. palea, Russ pelëva; see also Geiger, *P.Gr.* § 39⁶, where pralāva is to be corr. to palāva] chaff of corn, pollard A IV.169 (yava°); J. 1.467, 468; IV.34; SnA 165 (in exegesis of palāpa²; v. l. BB palāsa), 312 (id.); J IV.34, 35 (perhaps better to read kula-palāso & palāsa-bhūta for palāpa).

Palāpa² [Vedic pralāpa, pa+**lap**; taken by P. Com. as identical with palāpa¹, their example followed by Trenckner, *Notes* 63, cp. also *Miln. trsl.* 11.363 "chaff as frivolous talk"] prattling, prattle, nonsense; adj. talking idly, chaffing, idle, void M 111.80 (a°); S 1.166 (not palapaṇ), 192=Th 1, 1237; A IV.169 (samaṇa° in allegory with yava° of palāpa¹); Sn 89 (māyāvin asaṇyata palāpa=palāpa-sadisattā SnA 165), 282=Miln 414 (here also expl^d as palāpa¹ by SnA 312); VbhA 104. In phrase **tuccha palāpa** empty and void at Miln 5, 10.

Palāpin in **apalāpin** "not neglectful" see **palāsin**.

Palāpeti¹ [Caus. of palāyati] to cause to run away, to put to flight, drive away J 11.433; DhA 1.164, 192; 111.206.

Palāpeti² [Caus. of pa+**lap**, cp. palāpa to which it may be referred as Denom.] to prattle, talk J 1.73, 195.

Palāyati [cp. Vedic palāyati, **palāy**] to run (away) Vin 111.145 (ubbijjati uttasati p.); A 11.33 (yena vā tena vā palayanti); Sn 120; J 11.10; DhA 1.193; PvA 253, 284 (=dhāvati). — ppr. **palāyanto** S 1.209=Th 2, 248 =Pv 11.7¹⁷=Nett 131=DhA IV.21; aor. **palāyi** S 1.219; J 1.208; 11.209, 219, 257; IV.420; DhA 111.208; DA 1.142; PvA 4, 274; ger. **palāyitvā** J 1.174; PvA 154; inf. **palāyituṇ** J 1.202; VI.420. — Contracted forms are: prcs. **paleti** (see also the analogy-form **pāleti** under pāleti, to guard) D 1.54 (spelt phaleti, expl^d DA 1.165 by gacchati); Sn 1074, 1144 (=vajati gacchati Nd² 423); Dh 49; Nd¹ 172; J V.173, 241; Vv 84³⁶ (=gacchati VvA 345); Pv 1.11¹ (gacchati PvA 56); aor. **palittha** J V.255; fut. **palehiti** Th 1, 307; imper. **palehi** Sn 831 (=gaccha SnA 542). — pp. **palāta** & **palāyita**; Caus. **palāpeti¹** (q. v.).

Palāyana (nt.) [fr. **palāy**] running away DhA 1.164. See also **pālana**.

Palāyanaka (adj.) [fr. **palāy**] running away J II.210 (°ṃ karoti to put to flight).

Palāyin (adj.) [fr. **palāy**] running away, taking to flight S 1.221 = 223. — Usually neg. **apalāyin** S 1.185, and in phrase abhīru anutrāsin apalāyin S 1.99; Th 1, 864; J IV.296 and passim. See **apalāyin** & **apalāsin**.

Palāla (m. & nt.) [cp. Ved. & Epic Sk. palāla] straw J 1.488; DhA 1.69.
-channaka a roof of thatch Th 1, 208. **-piṇḍa** a bundle of straw Vism 257 = KhA 56. **-piṭhaka** "straw foot-stool," a kind of punishment or torture M 1.87 = A II.122 = Miln 197 (see *Miln trsl.* 1.277 "Straw Seat," i. e. being so beaten with clubs, that the bones are broken, and the body becomes like a heap of straw); Nd¹ 154; Nd² 604; J V.273. **-puñja** a heap of straw D 1.71; M III.3; A 1.241; II.210; Pug 68; VbhA 367. **-puñjaka** same as puñja Miln 342.

Palāḷita see **palaḷita**.

Palāsa[1] (m. & nt.) [Vedic palāśa] 1. the tree Butea frondosa or Judas tree J III.23 (in Palāsa Jātaka). — 2. a leaf; collectively (nt.) foliage, pl. (nt.) leaves S II.178; J 1.120 (nt.); III.210, 344; PvA 63 (°antare; so read for pās' antare), 113 (ghana°), 191 (sāli°). **puppha°** blossoms & leaves DhA 1.75; **sākhā°** branches & leaves M 1.111; J 1.164; Miln 254; **paṇḍu°** a sear leaf Vin 1.96; III.47; IV.217; **bahala°** (adj.) thick with leaves J 1.57. —**palāsāni** (pl.) leaves J III.185 (= palāsapaṇṇāni C.); PvA 192 (= bhūsāni).

Palāsa[2] & (more commonly) **Paḷāsa** [according to Trenckner, *Notes* 83, from **ras**, but BSk. pradāśa points to pa+**dāśa** – **dāsa** "enemy" this form evidently a Sanskritisation] unmercifulness, malice, spite. Its nearest synonym is **yuga-ggāha** (so Vbh 357; Pug 18, where yuddhaggāha is read; J III.259; VvA 71); it is often comb[d] with **macchera** (Vv 15[5]) and **makkha** (Miln 289). — M 1.15, 36, 488; A 1.79; J II.198; Vbh 357; Pug 18 (+paḷāsāyanā, etc.). —**apaḷāsa** mercifulness M 1.44.

Palāsata [so read for **palasata** & **palasada**; cp. Vedic parasvant given by BR. in meaning "a certain large animal, perhaps the wild ass"] a rhinoceros J V.206, 408; VI.277.

Palāsika (adj.) [fr. palāsa[1]] 1. in cpd. **paṇḍu°** one who lives by eating withered leaves DA 1.270, 271. —2. in cpd. **eka°** (upāhanā) (a shoe) with one lining (i. e. of leaves) Vin 1.185 (= eka paṭala Bdhgh; see *Vin. Texts* II.13).

Palāsin (paḷāsin) (adj.) [fr. palāsa[2]] spiteful, unmerciful, malicious M 1.43 sq., 96; A III.111; comb[d] with **makkhin** at Vin II.89 (cp. *Vin Texts* III.38); J III.259. **apaḷāsin** D III.47 (amakkhin+); M 1.43; A III.111; Pug 22; see also separately.

Pali° [a variant of pari°, to be referred to the Māgadhī dialect in which it is found most frequently, esp. in the older language, see Pischel, *Prk. Gr.* § 257; Geiger, *P.Gr.* § 44] round, around (= pari) only as prefix in cpds. (q. v.). Often we find both pari° & pali° in the same word.

Palikujjati [pali+kujjati] to bend oneself over, to go crooked M 1.387.

Palikuṇṭhita [a var. of paliguṇṭhita, q. v. & cp. Geiger, *P.Gr.* § 39[1]] covered, enveloped, smeared with J II.92 (lohita°).

Palikha [a variant of paligha on kh for gh see Geiger, *P.Gr.* § 39[2]] a bar J VI.276 (with palighā as gloss).

Palikhaṇati [pali+**khaṇ**, cp. parikhā] to dig up, root out S 1.123; II.88 (so read for paliṇ° & phali°) = A 1.204; ger. **palikhaṇiṇa** Sn 968 (= uddharitvā Nd¹ 490); **palikhāya** S 1.123 (cp. KS 320); & **palikhaṇitvā** S II.88; SnA 573. — pp. palikhata (q. v.).

Palikhata [pp. of palikhaṇati] dug round or out S IV.83 (so read with v. l. for T. palikhita).

Palikhati [pa+**likh**] to scratch, in phrase **oṭṭhaṇ** p. to bite one's lip J V.434 = DhA IV.197.

Palikhādati [pali+khādati] to bite all round, to gnaw or peck off M 1.364 (kukkuro aṭṭhikankalaṇ p.).

Paligijjhati [pali+gijjhati] to be greedy Nd² 77 (abhigijjhati+).

Paliguṇṭhita [pali+guṇṭhita, variant palikuṇṭhita, as kuṇṭhita & guṇḍhita are found] entangled, covered, enveloped Sn 131 (mohena; v. l. BB °kuṇṭhita); J II.150 = DhA 1.144 (v. l. °kuṇṭh°); IV.56; Miln 11. Expl[d] by **pariyonaddha** J II.150, by **paṭicchādita** J IV.56. Cp. **pāliguṇṭhima**.

Paligedha [pali+gedha but acc. to Geiger, *P.Gr.* § 10 = parigṛddha] greed, conceit, selfishness A 1.66; Nd² taṇhā 11 (gedha+); Dhs 1059, 1136.

Paligedhin (adj.) [fr. paligedha, but Geiger, *P.Gr.* § 10 takes it as *parigṛddhin, cp. giddhin] conceited, greedy, selfish A III.265.

Paligha [pari+gha of (**g**)**han**, cp. P. & Sk. parigha] 1. a cross-bar Vin II.154; Th 2, 263 (vaṭṭa° = parighadaṇḍa ThA 211); J II.95; VI.276. — 2. an obstacle, hindrance D II.254 = S 1.27. — (adj.) (-°) in two phrases: **okkhitta°** with cross-bars erected or put up D 1.105 (= ṭhapita° DA 1.274), opp. **ukkhitta°** with cross-bars (i. e. obstacles) withdrawn or removed M 1.139 = A III.84 = Nd² 284 C.; Su 622 (= avijjā-palighassa ukkhittattā SnA 467); cp. **parikhā**.
-parivattika turning round of the bar the "Bar Turn," a kind of punishment or torture (consisting in "a spike being driven from ear to ear he is pinned to the ground" Hardy, *E.M.* 32, cp. *Miln trsl.* 1.277) M 1.87 = A 1.47 = II.122 = Nd¹ 154 = Nd² 604 B (reads palingha, v. l. paligha) = Miln 197.

Palita (adj.) [cp. Vedic palita; Gr. πελιτνός, πελιός black-grey; Lith. pilkas grey; Ags. fealu = Ohg. falo, E. fallow, Ger. fahl; also Sk. pāṇḍu whitish; P. paṇḍu, pāṭala pink] grey, in cpd. °kesa with grey (i. e. white) hair M 1.88 (f. °kesī); A 1.138; J 1.59, 79; abs. only at J VI.524. The spelling **phalita** also occurs (e. g. PvA 153). — Der. **pālicca**.

Palitta [pp. of palippati] smeared Th 2, 467 (= upalitta ThA 284).

Palipa fr. [pa+**lip**] sloppiness, mud, marsh M 1.45; Th 1, 89; 2, 291 (= panka ThA 224); J III.241 (read palipo, cp. C. = mahākaddamo ibid.) = IV.480.

Palipatha [for paripatha = °pantha (q. v.), the bases path° & panth° frequently interchanging. Trenckner (*Notes* 80) derives it fr. pa+**lip**] danger, obstacle (or is it "mud, mire" = palipa?) A IV.290; Sn 34 = 638 (= rāga° SnA 469) = Dh 414 (= rāga° DhA IV.194).

Palipaḍaka see **pāli°**.

Palipanna [for paripanna, pp. of paripajjati] fallen, got or sunk into (-° or loc.) Vin 1.301 (muttakarīse); D II.24 (id.); M 1.45 (palipa°) = Nd² 651 B; M 1.88; J VI.8; Vism 49 (muttakarīse).

Palippati [Med.-Pass. of pa+**lip**; often spelt palimpati] to be smeared; to stick, to adhere to Pv IV.1[5] (°amāna read for palimpamāna). — pp. **palitta** (q. v.).

Palibujjhati see **palibuddhati.**

Palibujjhana (nt.) [fr. palibujjhati] obstruction DhA III.258.

Palibuddha [pp. of palibujjhati] obstructed, hindered, stopped; being kept back or delayed, tarrying J II.417; Nd² 107 (paliveṭhita+); Miln 388 (ākāso a°) 404; DhA III.198. Often in phrase **lagga laggita** p. Nd² 88, 107, 332, 596, 597, 657.

Palibuddhati [the etym. offered by Andersen, *Pāli Reader* s. v. palibuddha, viz. dissimilation for pari+ruddhati (**rudh**) is most plausible, other explⁿˢ like Trenckner's (*Notes* 66 for pari+**bādh**, med-pass. bajjhati=*bādhyate, seemingly confirmed by v. l. Nd² 74 & 77 °bajjhati for °bujjhati) and Kern's (*Toev.* s. v.=Ogh. firbiotan, Ger. verbieten) are semantically not satisfactory. Cp. **avaruddhati** & **avaruddha**] 1. to obstruct, refuse, keep back, hinder, withhold Vin II.166; IV.42, 131; J I.217 (cp. paṭibāhati ibid.); III.138 (aor. °buddhi.); IV.159; Miln 263. — 2. to delay Miln 404 (or should we read °**bujjhati** i. e. sticks, tarries, is prevented?). — Pass. **palibujjhati** [this word occurs only in Commentary style & late works. In the Niddesa the nearest synonym is **lag**, as seen from the freq. combⁿ palibuddha+lagga, palibodha+laggana: see Nd² p. 188 under nissita] to be obstructed or hindered, to be kept by (instr. or loc.) to stick or adhere to, to trouble about, attend to Nd² 74, 77 (paligijjhati+), 88, 107, 597, 657; Miln 263. — pp. **palibuddha** (q. v.).

Palibodha [see palibuddhati] obstruction, hindrance, obstacle, impediment, drawback J I.148; III.241 (a° non-obstruction), 381 (id.); Nett 80; also in var. phrases, viz. kāma° Nd² 374 (+kāmapariḷāha); kula° cīvara° Nd² 68, cp. Miln 388 (kule p.); ghar'āvāsa°, putta-dāro etc. Nd¹ 136; Nd² 172ᵃ B, 205, cp. J II.95 (ghara°); KhA 39 (enumᵈ as set of **dasa palibodhā** which are also given and explᵈ in detail at Vism 9 sq.); cp. DhsA 168, and in combⁿ **laggana bandhana** p. Nd² 332, 620. *Two* palibodhas are referred to at Vin I.265, viz. **āvāsa°** and cīvara° (cp. *Vin. Texts* II.157) and *sixteen* at Miln 11. Cp. *Cpd.* 53. — The minor obstacles (to the practice of kammaṭṭhāna) are described as **khuddaka°** at Vism 122 & referred to at DhsA 168. — See also sam°.

Palibhañjana (nt.) [pari+bhañjana] breaking up Nd² 576 (sambhañjana+; v. l. pari°). See also sam°. The spelling **phali°** occurs at ThA 288.

Palimaṭṭha [pp. of pari+**mṛj**] polished J V.4. Cp. **parimaṭṭha**. See also sam°.

Paliveṭhana (adj. nt.) [fr. pari+**veṣṭ**] wrapping, surrounding, encircling, encumbrance J IV.436; Pug 34; Vism 353 (°camma); DhsA 366.

Paliveṭhita [pp. of paliveṭheti] wrapped round, entwined, encircled, fettered Nd² 107 (°veṭṭh°, combᵈ with laggita & palibuddha); J IV.436; VI.89. Cp. sam°.

Paliveṭheti [pari+**veṣṭ**] to wrap up, cover, entwine, encircle M I.134; J I.192; II.95; DhA I.269; DhsA 366. — Pass. **paliveṭhiyati** Miln 74. — pp. **pāliveṭhita** (q. v.). See also sam°.

Palissajjati [pari+**sṛj**] to loosen, make loose S II.89 (mūlāni).

Palissajati [pari+**svaj**] to embrace D II.266; J V.158 (aor. palissaji=āliṅgi C), 204, 215; VI.325.

Palissuta [pp. of pari+**sru**] flowing over J VI.328.

Palugga [pp. of palujjati, Sk. *prarugṇa] broken up, crushed, crumbled Bu II.24; Miln 217.

Palujjati [Pass. of palujati=pa+**ruj**] to break (intrs.) to fall down, crumble, to be dissolved Vin II.284; D II.181; M I.488; S II.218; III.137; IV.52=Nd² 550 (in exegesis of "loka"); Miln 8; Vism 416. — pp. **palugga** (q. v.). Cp. BSk. **pralujyati** MVastu II.370.

Palujjana (nt.) [fr. palujjati] breaking up, destruction SnA 506.

Paluddha [pp. of pa+**lubh**] seduced, enticed S IV.307 (where id. p. M I.511 reads paladdha); J I.158; VI.255, 262. See also **palobheti** & **palobhita.**

Palumpati [pa+**lup**] to rob, plunder, deprive of A I.48.

Paleti see **palāyati.**

Palepa [fr. pa+**lip**] smearing; plaster, mortar Th 2, 270; ThA 213.

Palepana (nt.) [fr. pa+**lip**] smearing, anointing; adj. (-°) smeared or coated with M I.429 (gāḷha° thickly smeared).

Paloka [fr. pa+***luj**=**ruj**, thus standing for *paloga, cp. roga] breaking off or in two, dissolution, decay Vin II.284; M I.435=Miln 418 (in formula aniccato dukkhato rogato etc., with freq. v. l. paralokato; cp. A IV.423; Nd² 214; Ps II.238); S III.167 (id.) IV.53; V. 163.

Palokin (adj.) [fr. paloka] destined for decay or destruction S IV.205=Sn 539 (acc. palokinaṃ=jarā-maraṇehi palujjana-dhamma SnA 506); Th 2, 101 (acc. pl. palokine, see Geiger, *P.Gr.* § 95²).

Palobha [fr. pa+**lubh**] desire, greed PvA 265.

Palobhana (nt.)=palobha J I.196, 210; II.183; Miln 286.

Palobhita [pp. of palobheti] desired PvA 154.

Palobheti [Caus. of pa+**lubh**] to desire, to be greedy Sn 703; J I.79, 157, 298; VI.215; SnA 492; DhA I.123, 125; PvA 55. — pp. **palobhita** (q. v.).

Pallanka [pary+anka, cp. Class Sk. palyanka & Māgadhī paliyanka] 1. sitting cross-legged, in instr. **pallankena** upon the hams S I.124, 144; and in phrase **pallankaṃ ābhujati** "to bend (the legs) in crosswise" D I.71; M I.56; A II.320; J I.17, 71; Ps I.176; Pug 68; Miln 289; DhA II.201. — This phrase is explᵈ at Vism 271 and VbhA 368 as "samantato ūru-baddh' āsanaṃ bandhati." — 2. a divan, sofa, couch Vin II.163, 170 (cp. *Vin. Texts* III.209, which is to be corrected after *Dial.* I.12); D I.7; S I.95; J I.268; IV.396; V.161; Vv 31¹; Pv II.12⁷; III.3²; DhA I.19; PvA 189, 219.

Pallati (pallate), is guarded or kept, contracted (poetical) form of pālayate (so Cy.) J V.242.

Pallattha [Sk. *paryasta, pari+pp. of **as** to throw, cp. Prk pallattha Pischel, *Prk. Gr.* § 285] the posture of sitting or squatting or lolling J I.163 (here in explⁿ of tipallattha: pallatthaṃ vuccati sayanaṃ, ubhohi passehi ujukam eva ca go-nisinnaka-vasenā ti tīh'ākārehi pallatthaṃ etc.; see under ti°). Cp. ti°, vi°.

Pallatthikā (f.) [fr. pallattha] same meaning as pallattha Vin II.213; III.162 (cp. *Vin. Texts* I.62; III.141); Vism 79 (dussa°).

Pallatthita [doubtful, perhaps we should read paliyattha, see Kern, *Toev.* s. v.] perverse J V.79.

Pallala (nt.) [cp. Class Sk. palvala=Lat. palus; Ohg. felawa=Ger. felber willow; Lith. pélkė moor; BSk. also palvala, e. g. Divy 56] 1. marshy ground M I.117; S III.108 sq. — 2. a small pond or lake Vin I.230=D II.89; J II.129; V.346.

Pallava (nt.) [cp. Class Sk. pallaka] a sprout J 1.250; II.161. See also **phallava.**

Pallavita (adj.) [fr. pallava] having sprouts, burgeoning, budding Miln 151; VvA 288 (sa° full of sprouts).

Pallāsa see vi°.

Palloma [a contraction of pannaloma, see *J.P.T.S.* 1889, 206] security, confidence D 1.96; M 1.17; cp. DA 1.266 "loma-haṃsa-mattam pi 'ssa na bhavissati."

Pavakkhati [fut. of pa+**vac**] only in 1st sg. **pavakkhāmi** "I will declare or explain" Sn 701, 963 = 1050 (cp. Nd[1] 482 & Nd[2] under brūmi).

Pavacchati [Sk. prayacchati] see anu°, & cp. **pavecchati.**

Pavajati [pa+**vraj**] to wander forth, go about, perambulate; ppr. **pavajamāna** S 1.42 (but may be **pavajjamāna** "being predicated" in play of word with act. pavadanto in same verse).

Pavajjati [Pass. of pavadati] to sound forth, to be played (of music) J 1.64 (pavajjayiṃsu, 3rd pl. aor.); VvA 96 (pavajjamāna ppr. med.).

Pavajjana (nt.) [fr. pavajjati, Pass. of pavadati] sounding, playing of music VvA 210.

Pavaḍḍha [pp. of pavaḍḍhati] grown up, increased, big, strong J v.340 (°kāya of huge stature; so read for pavaddha°; expl[d] as vaḍḍhita-kāya).

Pavaḍḍhati [pa+**vṛdh**] to grow up, to increase M 1.7; S II.84, 92; Sn 306 (3rd sg. praet. °atha); Dh 282, 335, 349; Pug 64; PvA 8 (puññaṃ). pp. **pavaḍḍha** & **pavuddha.**

Pavati[1] [pa+**vā**] to blow forth, to yield a scent Th 1, 528 (= gandhaṃ vissajjati C.). See **pavāti.**

Pavati[2] [of **plu,** cp. Vedic **plavate** to swim & Epic Sk. **pravate** to jump] to hurry on, to rush VvA 42 (but better read with v. l. **patati** as syn. of gacchati).

Pavatta (adj.) [pp. of pavattati] 1. (adj.) happening, going on, procedure, resulting Th 2, 220 (assu ca pavattaṃ, taken by Mrs. Rh. D. as "tears shed"); ThA 179; PvA 35, 83 (gāthāyo), 120, esp. with ref. to natural products as "that which comes," i. e. normal, natural, raw; °**phala** ready or natural, wild fruit (gained without exertion of picking), in cpds. °**phalika** SnA 295 sq.; °**bhojana** (adj.) J 1.6; III.365; Vism 422, and °**bhojin** one who lives on wild fruit (a certain class of ascetics, tāpasā) D 1.101; M 1.78, 344; A 1.241; II.206; cp. DA 1.269 sq. & SnA 295, 296. °**maṃsa** fresh or raw meat (flesh) Vin 1.217 (cp. *Vin. Texts* II.81). — 2. (nt.) "that which goes on," i. e. the circle or whirl of existence Miln 197, 326 (cp. *Miln trsl*[n] II.200 "starting afresh in innumerable births," quot. fr. C.), opp. **appavatta** freedom from Saṃsāra, i. e. Nibbāna ibid. — 3. founded on, dealing with, relating to, being in S IV.115 (kuraraghare p. pabbata); DA 1.92 (ādinaya°), 217 (°pīti-sukha being in a state of happiness).

Pavattati [pa+vattati, **vṛt**] (intrs.) 1. to move on, go forward, proceed Pv I.5[7]; PvA 8, 131; of water: to flow S II.31; J II.104; PvA 143, 154, 198. — 2. to exist, to be, continue in existence J 1.64; PvA 130 (opp. ucchijjati). — 3. to result, to go on PvA 45 (phalaṃ), 60 (vippaṭisār' aggi). — pp. **pavatta;** Caus. **pavatteti** (q. v.).

Pavattana (adj. nt.) [fr. pavattati] 1. moving forward, doing good, beneficial, useful; f. °**ī** M 1.214; Pug 35 (spelt pavattinī in T. as well as Pug A 218). — 2. execution, performance, carrying out Miln 277 (āṇā,° cp. pavatti).

Pavattayitar [n. ag. to pavatteti] one who sets into motion or keeps up DA 1.273 (see foll.).

Pavattar [n. ag. of either pa+**vac** or pa+**vṛt,** the latter more probable considering similar use of parivatteti. The P. commentators take it as either] one who keeps up or keeps going, one who hands on (the tradition), an expounder, teacher D 1.104 (mantānaṃ p. = **pavattayitar** DA 1.273); S IV.91; Dh 76 (nidhīnaṃ p. = **ācikkhitar** DhA II.107).

Pavattāpanatta (nt.) [fr. Caus. II. of pavatteti = pavattāpeti] making continue, keeping going, preservation, upkeep Vism 32 (T. °attha).

Pavatti (f.) [fr. pa+**vṛt**] 1. manifestation, wielding, execution, giving, in **āṇā**° royal authority J III.504; IV.145; ThA 283. — 2. happening, incident, news J 1.125, 150; II.416; Vism 91; PvA 6, 17, 29, 35, 92, 152, 242, etc.; DhA 1.80 (v. l. pavutti). Cp. **pavutti.**

Pavattita [pp. of pavatteti] set going, inaugurated, established Vin 1.11 (dhammacakka); M III.29, 77; S 1.191; Sn 556, 557 (dhammacakka); PvA 67 (id.), 140 (saṅgīti); SnA 454.

Pavattin (adj.) [fr. pa+**vṛt**] 1. advancing, moving forward, proceeding, effective, beneficial; only in phrase **dhammā pavattino** A 1.279; DA 1.4 PvA 2; and in **suppavattin** (good-flowing, i. e. well-recited?) A IV.140 (of pātimokkha; trsl[d] as "thoroughly mastered" *J.P.T.S.* 1909, 109), V.71 (id.). — 2. going on, procedure (in f. °**inī**) Vin II.271 sq., 277.

Pavatteti [Caus. of pavattati] (trs.) 1. to send forth, set going Vin 1.87 (assūni); S II.282 (id.) J 1.147 (selagulaṃ pavatt[i]°); esp. in phrase **dhammacakkaṃ p.** to inaugurate the reign of righteousness Vin 1.8, 11; M 1.171; S III.86; Sn 693; Miln 20, 343; VvA 165; PvA 21, etc. — 2. to cause, produce, make arise J II.102 (mah' oghaṃ); Miln 219. — 3. to give forth, bestow, give (**dānaṃ** a gift) Vin IV.5 (spelt tt); PvA 19, 123, 139. — 4. to continue, keep on, practise, go on with DhA 1.257; PvA 29 (attabhāvaṃ), 42 (kammante). — 5. to move about, behave, linger DhA 1.14 (tt). — 6. to display, execute, wield, enforce Miln 189 (āṇaṃ; cp. āṇāpavatti). — pp. **pavattita** (q. v.).

Pavadati [pa+**vad**] to speak out, speak to, talk, dispute; ppr. **pavadanto** S 1.42 (trsl. "predicate"); Nd[1] 293. — aor. **pāvādi** ThA 71. — Cp. **pāvadati.**

Pavana[1] (nt.) [cp. Sk. pavana & pāvana, of **pū**] winnowing of grain Miln 201 (read pavanena tthāyiko who earned his living by winnowing grain).

Pavana[2] (nt.) [cp. Vedic pravaṇa; not with Müller, *P.Gr.* 24 = upavana; perhaps = Lat. pronus "prone"] side of a mountain, declivity D II.254; M 1.117; S 1.26; II.95, 105; Th 1, 1092; J 1.28; II.180; VI.513; Cp. I.1[5], 10[1]; III.13[1]; Miln 91, 198 sq., 364, 408; Vism 345. Cp. Pavananagara SnA 583 (v. l. BB for Tumbavanagara = Vanasavhaya). *Note.* Kern, *Toev.* s. v. defends Müller's (after Subhūti) interpretation as "wood, woodland," and compares BSk. pavana MVastu II.272, 382.

Pavana[3] at Vin II.136 in cpd. **pavan-anta** refers to the end of the girdle (kāyabandhana), where it is tied into a loop or knot. Bdhgh on p. 319 (on C.V. v.29, 2) expl[s] it by pās' anta.

Pavapati [pa+**vap**] to sow out Th 2, 112.

Pavayha (adv.) [ger. of pavahati] carrying on, pressing, urgently, constantly, always repeated as pavayha pavayha M III.118 = DhA II.108; M 1.442, 444.

Pavara (adj.) [pa+vara] most excellent, noble, distinguished S III.264; Sn 83, 646, 698 (muni°); Dh 422; Pug 69; Miln 246; PvA 2 (°dhamma-cakka), 67 (id.), 39 (°buddh'āsana); Sdhp 421.

Pavassati [pa+**vas**] to "live forth," i. e. to be away from home, to dwell abroad Sn 899; J II.123 (=pavasaṇ gacchati); V.91. — pp. **pavuttha** (q. v.). Cp. vi°.

Pavassati [pa+**vṛṣ**] to "rain forth," to begin to rain, shed rain S I.100; Sn 18 sq. (imper. pavassa), 353 (v. l.); J VI.500 ("cry"), 587 (aor. pāvassi). — pp. **pavaṭṭha** & **pavuṭṭha**: see abhi°.

Pavassana (nt.) [fr. pa+**vṛṣ**] beginning to rain, raining Miln 120.

Pavāta (nt.) [pa+vāta, cp. Vedic pravāta] a draught of air, breeze Vin II.79 (opp. nivāta).

Pavāti [pa+**vā**] to diffuse a scent Dh 54; Th 1, 528; J V.63 (disā bhāti p. ca). See also **pavāyati**.

Pavāda [pa+**vad**, cp. Epic Sk. pravāda talk, saying] talk, disputation, discussion D I.26, 162; M I.63; Sn 538.

Pavādaka (adj.) [fr. pavāda] 1. belonging to a discussion, intended for disputation D I.78 (samaya° "debating hall"). — 2. fond of discussing Miln 4 (bhassa° "fond of wordy disputation"). Cp. **pavādiya**.

Pavādiya (adj.) [fr. pavāda, cp. pavādaka] belonging to a disputation, disputing, arguing, talking Sn 885 (n. pl. °āse, taken by Nd[1] 293 as pavadanti, by SnA 555 as vādino).

Pavāyati [pa+**vā**] to blow forth, to permeate (of a scent), to diffuse J I.18 (diḅba-gandho p.); Vism 58 (dasa disā sīla-gandho p.). Cp. **pavāti**.

Pavāraṇā (f.) [pa+**vṛ**, cp. BSk. pravāraṇā Divy 91, 93; whereas Epic Sk. pravāraṇa, nt., only in sense of "satisfaction"] 1. the Pavāraṇā, a ceremony at the termination of the Vassa Vin I.155, 160 (where 2 kinds: cātuddasikā & pannarasikā), II.32, 167; D II.220; S I.190. **pavāraṇaṇ ṭhapeti** to fix or determine the (date of) P. Vin II.32, 276. Later two kinds of this ceremony (festival) are distinguished, viz. **mahā°** the great P. and °**sangaha**, an abridged P. (see DA I.241) J I.29, 82, 193 (mahā°); Vism 391 (id.); SnA 57 (id.); VvA 67 (id.); PvA 140 (id.); — 2. satisfaction Vism 71.

Pavārita [pp. of pavāreti] 1. satisfied M I.12 (+paripuṇṇa pariyosita); Miln 231; Vism 71. — 2. having come to the end of the rainy season Vin I.175. — Freq. in formula **bhuttāvin pavārita** having eaten & being satisfied Vin I.213 (cp. *Vin. Texts* I.39); II.300; IV.82; PvA 23.

Pavāreti [Caus. of pa+**vṛ**, cp. BSk. pravārayati Divy 116, 283, etc.] 1. to invite, offer, present, satisfy S I.190; A IV.79; J III.352. — 2. to celebrate the Pavāraṇā (i. e. to come to the end of the Vassa) Vin I.160 sq.; II.255; DhA I.87; J I.29, 215; IV.243 (vuttha-vassa p.); Vism 90; SnA 57. — pp. **pavārita** (q. v.) See also **sam°**.

Pavāla & **Pavāḷa** (m. & nt.) [cp. Class Sk. prabāla, pravāḍa & pravāla] 1. coral J I.394 (°ratta-kambala); II.88; IV.142; Miln 267 (with other jewels), 380 (id.); SnA 117; VvA 112 (°ratana). — 2. a sprout, young branch, shoot J III.389, 395 (kāḷa-vaḷḷi°); V.407; Nett 14 (°ankura); SnA 91 (id.).

Pavāḷha [apparently pp. of pavahati (pavāheti), but in reality pp. of **pa+bṛh**[1], corresp. to Sk. prabṛdha (pravṛdha), cp. abbūḷha & ubbahati (ud+**bṛh**[1]), but cp. also ubbāḷha which is pp. of ud+**bādh**. At D I.77 (where v. l. pabbāḷha=pabūḷha, unexpl[d] by Bdhgh) it is synonymous with uddharati=ubbahati] 1. carried away (?), turned away, distracted, dismissed S III.91 (bhikkhu-sangho p.). — 2. drawn forth, pulled out, taken out D I.77=Ps II.211=Vism 406 (muñjamhā isīkā p.); J VI.67 (muñja v'isikā p.).

Pavāsa [fr. pa+**vas**, cp. Vedic pravāsa in same meaning] sojourning abroad, being away from home J II.123; V.434; VI.150; Miln 314. — Cp. vi°.

Pavāsita 1. (perhaps we should read pavārita?) given as present, honoured J V.377 (=pesita C.). — 2. (so perhaps to be read for pavūsita T.) scented, permeated with scent [pp. of pavāseti] VvA 237 (v. l. padhūpita preferable).

Pavāsin (adj.) [fr. pavāsa] living abroad or from home, in **cira°** long absent Dh 219 (=cirappavuttha DhA III.293).

Pavāhaka (adj.) [fr. pa+**vah**] carrying or driving away Th 1, 758.

Pavāhena (adj. & nt.) [fr. pa+**vah**] 1. carrying off, putting away, Th 1, 751. — 2. wiping off J III.290.

Pavāhitatta (nt.) [abstr. fr. pavāhita, pp. of pavāheti] the fact of being removed or cleansed J V.134.

Pavāhati [Caus. fr. pa+**vah**] 1. to cause to be carried away, to remove; freq. with ref. to water: to wash away, cleanse M I.39; S I.79, 183 (pāpakammaṇ nahānena); II.88; Th 1, 349; J I.24; III.176, 225, 289; IV.367; V.134; VI.197; 588; Miln 247; Dāvs II.59; PvA 256. — 2. to pull out, draw out D I.77 (better to be read as pabāhati).

Pavikatthita [pp. of pa+vi+katthati] boasted J I.359.

Pavicaya [fr. pa+vicinati] investigation Sn 1021; Th 1, 593; Pug 25; Nett 3, 87.

Pavicarati [pa+vicarati] to investigate thoroughly M III.85; S V.68.

Pavicinati [pa+vicinati] to investigate, to examine M III.85; S V.68, 262; Nett 21; SnA 545. grd. **paviceyya** J IV.164, & **pavicetabba** Nett 21.

Pavijjhati [pa+**vyadh**] to throw forth or down Vin II.193 (silaṇ cp. J I.173 & V.333); III.82, 178, 415; DA I.138, 154. — pp. **paviddha** (q. v.).

Pavijjhana (nt.) [fr. pavijjhati] hurling, throwing J V.67 (Devadattassa silā°, cp. Vin II.193); J I.173; V.333.

Paviṭṭha [pp. of pavisati] entered, gone into (acc.), visited S I.197; II.19; Dh 373; DA I.288; PvA 12, 13.

Pavitakka [pa+vitakka] scepticism, speculation, controversy Sn 834; Nd[1] 176.

Pavidaṇseti [pa+vi+Caus. of **dṛś**; daṇseti=dasseti] to make clear, to reveal J V.326 (aor. pavidaṇsayi).

Paviddha [pp. of pavijjhati] thrown down, fig. given up, abandoned Th 1, 350 (°gocara).

Pavineti [pa+vineti] to lead or drive away, expel Sn 507 = J V.148.

Pavibhajati [pa+vi+**bhaj**. Cp. Class Sk. pravibhāga division, distribution] to distribute, to apportion S I.193 (°bhajjaṇ, ppr., with jj metri causa)=Th 1, 1242 (°bhajja ger.).

Pavilīyati [pa+vi+**lī**] to be dissolved, to melt or fade away S IV.289 (pavilīyamānena kāyena with their body melting from heat; so read for paveḷiyamānena).

Paviloketi [pa+viloketi] to look forward or ahead J VI.559.

Pavivitta [pp. of pa+vi+**vic**] separated, detached, secluded, singled M I.14, 77, 386; II.6; S II.29; Vism 73; PvA 127 DhA II.77. Often in phrase **appiccha santuṭṭha pavivitta** referring to an ascetic enjoying the satisfaction of seclusion Nd[a] 225 = Nd[1] 342[1a] = Vism 25; J I.107; Miln 244, 358, 371 (with appa-sadda appa-nigghosa).

Paviveka [fr. pa+vi+**vic**] retirement, solitude, seclusion Vin I.104; II.258 (appicchatā santuṭṭhi+; cp. pavivitta); D I.60; M I.14 sq.; S II.202; V.398; A I.240; Sn 257; Dh 205 (°rasa, cp. DhA III.268); Th 1, 597; J I.9; Ps II.244; Vism 41, 73 (°sukha-rasa); Sdhp 476; DA I.169.

Pavivekatā (f.) [abstr. fr. paviveka] = paviveka Vism 81 (appicchatā etc. in enum[n] of the 5 dhuta-dhammas).

Pavivekiya (adj.) [fr. paviveka] springing from solitude Th 1, 669.

Pavisati [pa+**viś**] to go in, to enter (acc.) Sn 668, 673; DhA II.72 (opp. nikkhamati); PvA 4, 12, 47 (nagaraṃ). Pot. °**vise** Sn 387 imper. **pavisa** M I.383; S I.213; fut. **pavisissati** Vin I.87; J III.86; **pavissati** (cp. Geiger *P.Gr.* § 65[2]) J II.68; Cp. I.9[56], and **pavekkhati** S IV.199; J VI.76 (nāgo bhūmiyaṃ p.); Dāvs III.26; aor. **pāvisi** Vin II.79 (vihāraṃ); M I.381; J I.76 (3[rd] pl. pāvisuṃ), 213; J II.238; Vism 42 (gāmaṃ) PvA 22, 42, 161, 256; and **pavisi** J II.238; PvA 12, 35; ger. **pavisitvā** S I.107; J I.9 (araññaṃ); Vism 22; PvA 4, 12, 46, 79 & **pavissa** S I.200; Dh 127 = PvA 104. — pp. **paviṭṭha** (q. v.). — Caus. **paveseti** (q. v.).

Pavisana (nt.) [fr. pa+**viś**] going in, entering, entrance J I.294; II.416; VI.383; DhA I.83. Cp. **pavesana**.

Paviṇa (adj.) [cp. Class. Sk. praviṇa] clever, skilful Dāvs V.33; VvA 168 (v. l. kusala).

Pavināti [pa+**vi** to seek, Sk. veti, but with diff. formation in P. cp. Trenckner *Notes* 78 (who derives it fr. veṇ) & apaviṇāti. The form is doubtful; probably we should read **pacināti**] to look up to, respect, honour J III.387 (T. reading sure, but v. l. C. pavīrati).

Pavīhi [pa+vīhi] in pl. diff. kinds of rice J V.405 (= nānappakārā vīhayo).

Pavuccati [Pass. of pavacati] to be called, said, or pronounced Sn 436, 513, 611 & passim; Dh 257; Pv IV.3[47]; PvA 102. The form **pavuccate** also occurs, e. g. at Sn 519 sq. — pp. **pavutta**[1] (q. v.).

Pavuṭā at M I.518 is unexplained. The reading of this word is extremely doubtful at all passages. The vv. ll. at M I.518 are pavudhā, pavujā, paṭuvā, *phuṭā, and the C. expl[n] is pavuṭā = gaṇṭhikā (knot or block?). The identical passage at D I.54 reads **paṭuvā** (q. v.), with vv. ll. pamuṭā, pamuvucā, while DA I.164 expl[n] **pacuṭā** = gaṇṭhikā (vv. ll. pamuṭā, pamucā, papuṭā). *Dial.* I.72 reads **pacuṭa**, but leaves the word untranslated; Franke, *Digha*, p. 58 ditto.

Pavuṭṭha (pavaṭṭha) [pp. of pavassati] see **abhi°**.

Pavutta[1] [pp. of pa+**vac**, but sometimes confounded with pavatta, pp. of pa+**vṛt**, cp. pavutti] said, declared, pronounced D I.104 (mantapada p.; v.l. °vatta which is more likely; but DA I.273 expl[n] by vutta & vācita); S I.52; Sn 383 (su° = sudesita SnA 373), 868 (= ācikkhita desita, etc. Nd[1] 271).

Pavutta[2] [pp. of pa+**vap**] scattered forth, strewn, sown S I.239.

Pavutti [fr. pa+**vṛt**, cp. Class. Sk. pravṛtti] happening, proceeding, fate, event PvA 31 (v. l. pavatti), 46, 53, 61, 78, 81 and passim (perhaps should be read pavatti at all passages).

Pavuttha [pp. of pavasati] dwelling or living abroad, staying away from home D II.261 (°jāti one who dwells away from his caste, i. e. who no longer belongs to any caste); J V.434; DhA III.293. Freq. in phrase **pavuttha-patikā itthi** a woman whose husband dwells abroad Vin II.268; III.83; Miln 205.

Pavūsita at VvA 237 is misreading either for **pavāsita** or (more likely) for **padhūpita** (as v. l. SS.), in meaning "blown" i. e. scented, filled with scent.

Pavekkhati is fut. **pavisati**.

Pavecchati [most likely (as suggested by Trenckner, *Notes* 61) a distortion of payacchati (pa+**yam**) by way of *payecchati > pavecchati (cp. sa-yathā > seyyathā). Not with Morris, *J.P.T.S.* 1885, 43 fr. pa+**vṛṣ**, nor with Müller *P.Gr.* 120 fr. pa+**viṣ** (who with this derivation follows the P. Commentators, e. g. J III.12 pavesati, deti; SnA 407 (pavesati paṭipādeti); Geiger *P.Gr.* § 152, note 3 suggests (doubtfully) a Fut. stem (of **viś**?)] to give, bestow S I.18; Sn 463 sq., 490 sq.; Th 2, 272; J I.28; III.12 (v. l. pavacchati), 172; IV.363; VI.502, 587 (vuṭṭhi-dhāraṃ pavecchanto devo pāvassi tāvade; v.l. pavattento); Pv II.9[43] (= deti PvA 130); II.9[70] (= pavatteti ibid. 139); II.10[7] (= deti ibid. 144); Miln 375.

Paveṇi (f.) [pa+veṇi; cp. late Sk. praveṇi in meanings 1 & 2] 1. a braid of hair, i. e. the hair twisted & unadorned A III.56 — 2. a mat, cover D I.7 ≈ (see ajina°). — 3. custom, usage, wont, tradition J I.89; II.353; V.285; VI.380 (kula-tanti, kula-paveṇi); Dpvs XVIII.1; Miln 134 (°upaccheda break of tradition), 190, 226 (+vaṃsa), 227; DhA I.284 (tanti+); PvA 131. — 4. succession, lineage, breed, race Sn 26 (cp. SnA 39); DhA I.174.

-**pālaka** guardian of tradition Vism 99 (tanti-dhara, vaṃsanurakkhaka+); DhA III.386.

Pavedana (nt.) [fr. pa+**vid**] making known, telling, proclamation, announcement only in stanza "nisīd' ambavane ramme yāva kālappavedanā," until the announcement of the time (of death) Th 1, 563 (trsl[n] "until the hour should be revealed") = J I.118 = Vism 389 = DhA I.248.

Pavedita [pp. of pavedeti] made known, declared, taught M I.67 (su° & du°); S I.231; Dh 79, 281; Sn 171, 330, 838; Nd[1] 186.

Pavedeti [Caus. of pa+**vid**] to make known, to declare, communicate, relate S I.24; IV.348; Dh 151; Sn p. 103 (= bodheti ñāpeti SnA 444); PvA 33, 58, 68 (attānaṃ make oneself known), 120. — pp. **pavedita** (q. v.).

Pavedhati [pa+**vyath**, cp. pavyatheti] to be afflicted, to be frightened, to be agitated, quiver, tremble, fear Sn 928 (= tasati etc. Nd[1] 384); Vism 180 (reads pavedheti) ThA 203 (allavatthaṃ allakesaṃ pavedhanto, misreading for pavesento); DhA II.249. — Freq in ppr. med. **pavedhamāna** trembling M I.88; Pv III.5[8] (= pakampamāna PvA 199); J I.58; III.395. — pp. **pavedhita** & **pavyadhita** (q. v.).

Pavellati [pa+**vell**] to shake, move to & fro, undulate S IV.289 (paveliyamānena kāyena); J III.395. — pp. **pavellita** (q. v.).

Pavellita [pp. of pavellati] shaken about, moving to & fro, swinging, trembling J VI.456.

Pavesa (-°) [fr. pa+**viś**] entrance ThA 66 (Rājagaha°); DhA IV.150.

Pavesana (nt.) [fr. paveseti] 1. going in, entering, entrance J I.142; PvA 79 (v. l. for T. °vesa), 217, 221 (asipattavana°). — 2. beginning VvA 71 (opp. nikkhamana). — 3. putting in, application J II.102 (daṇḍe p.). — 4. means of entry, as adj. able to enter J VI.383.

Pavesetar [n. ag. of paveseti] one who lets in or allows to enter, an usher in S IV.194; A V.195.

Paveseti [Caus. of pavisati] 1. to make enter, allow to enter, usher in M I.79; J I.150 (miga-gaṇaṇ uyyānaṇ), 291; VI.179; Vism 39; PvA 38, 44, 61 (gehaṇ), 141 (id.); DhA I.397. — 2. to furnish, provide, introduce, procure, apply to (acc. or loc.) J III.52 (rajjukaṇ gīvāya); VI.383 (siriṇ); Miln 39 (gehe padīpaṇ), 360 (udakaṇ); DA I.218. Perhaps at ThA 203 for pavedheti. — Caus. II. **pavesāpeti** J I.294 (mātugāmaṇ aggiṇ).

Pavyatheti [Caus. of pa+**vyath**] to cause to tremble, to shake J V.409. Cp. pavedhati. — pp. **pavyadhita** (q. v.).

Pavyadhita [pp. of pa+**vyath**; the dh through analogy with pavedhita] afflicted, frightened, afraid J VI.61, 166.

Pasaṇsaka [fr. pasaṇsati] flatterer M I.327; J II.439; Sdhp 565.

Pasaṇsati [pa+**saṇs**] to speak out, praise, commend, agree D I.163; S I.102, 149, 161; J I.143; II.439; V.351; It 16; Sn 47, 163, 390, 658, 906; Dh 30; Pv II.9[43]; DA I.149; PvA 25, 131 (°vaṇṇeti). — pp. **pasattha** & **pasaṇsita** (q. v.). Cp. **paṭipasaṇsita**.

Pasaṇsana (nt.) [fr. pa+**śaṇs**] praising, commendation Pug 53; Sdhp 213; PvA 30.

Pasaṇsā (f.) [fr. pa+**śaṇs**; cp. Vedic praśaṇsā] praise, applause D III.260; S I.202; Th 1, 609; Sn 213, 826, 895; Miln 377; SnA 155. In composition the form is **pasaṇsa°**, e. g. °**āvahana** bringing applause Sn 256; °**kāma** desirous of praise Sn 825, cp. Nd[1] 163; °**lābha** gain of praise Sn 828. As adj. **pasaṇsa** "laudable, praiseworthy" it is better taken as grd. of pasaṇsati (=pasaṇsiya); thus at Pv IV.7[13] (pāsaṇsa Minayeff); PvA 8, 89 (°anindita).

Pasaṇsita [pp. of pasaṇsati, cp. pasattha] praised S I.232; Sn 829, 928; Dh 228, 230; Nd[1] 169; PvA 116 (=vaṇṇita) 130.

Pasaṇsiya (adj.) [grd. of pasaṇsati; cp. Vedic praśaṇsia] laudable, praiseworthy S I.149; III.83; A II.19; Sn 658; J I.202; Sdhp 563. Cp. **pasaṇsā**.

Pasakkati [pa+sakkati] to go forth or out to; ger. **pasakkiya** S I.199 = Th 1, 119; Th 1, 125.

Pasakkhita at J IV.365 is doubtful; perhaps we should read **pasakkita** (pp. of pasakkati); the C. expl[s] as "lying down" (nipanna acchati, p. 367); Kern, *Toev.* s. v. proposes change to **pamakkhita** on ground of vv. ll. vamakkhita & malakita.

Pasankanta [pp. of pa+sankamati, of **kram**] gone out to, gone forth PvA 22.

Pasankamati [pa+saṇ+**kram**] to go out or forth to (acc.) Sdhp 277. — pp. **pasankanta**.

Pasaṅga [fr. pa+**sañj**. Class Sk. prasaṅga in both meanings] 1. hanging on, inclination, attachment to KhA 18; PvA 130. — 2. occasion, event; loc. **pasaṅge** at the occasion of (-°), instead of KhA 213 (**karaṇa**-vacana°, where PvA 30 in id. p. reads karaṇ' atthe).

Pasajati [pa+**sṛj**] to let loose, produce; to be attached to Sn 390 (=allīyati SnA 375).

Pasaṭa [pp. of pa+**sṛj**] let out, produced D III.167; SnA 109 (conj. for pasava in expl[n] of pasuta).

Pasata[1] (adj.) [Vedic pṛṣant, f. pṛṣatī] spotted, only in cpd. °**miga** spotted antelope J V.418 (v. l. pasada°). The more freq. P. form is **pasada°**, e. g. S II.279 (gloss pasata°); J V.24, 416; VI.537; SnA 82.

Pasata[2] (nt.) [etym.? Late Sk. pṛṣat or pṛṣad a drop; cp. phusita[1] rain-drop = pṛṣata; BR. under pṛṣant = pasata[1], but probably dialectical & Non-Aryan] a small measure of capacity, a handful (seems to be applied to water only) J I.101 (°mattaṇ udakaṇ); IV.201 (udaka°); V.382 (°mattaṇ pāṇīyaṇ). Often redupl. **pasataṇ pasataṇ** "by handfuls" M I.245, J V.164. At DA I.298 it is closely connected with **sarāva** (cup), as denoting the amount of a small gift.

Pasattha (& **Pasaṭṭha**) [pp. of pasaṇsati] praised, extolled, commended S I.169; J III.234; Vv 44[21]; Miln 212, 361. As **pasaṭṭha** at Pv II.9[73] (so to be read for paseṭṭha); IV.1[52] (=vaṇṇita PvA 241); DhsA 124.

Pasada. See **pasata**[1].

Pasanna[1] (adj.) [pp. of pasīdati] 1. clear, bright Sn 550 (°netta); KhA 64 & 65 (°tilatelavaṇṇa, where Vism 262 reads vippasanna°); Vism 409 (id.). — 2. happy, gladdened, reconciled, pleased J I.151, 307; Vism 129 (muddha°). — 3. pleased in one's conscience, reconciled, believing, trusting in (loc.), pious, good, virtuous A III.35 (Satthari, dhamme saṅghe); S I.34 (Buddhe); V.374; Vv 5[9]; Sn 698; Dh 368 (Buddha-sāsane); J II.111; DhA I.60 (Satthari). Often comb[d] with **saddha** (having faith) Vin II.190; PvA 20, 42 (a°), and in cpd. °**citta** devotion in one's heart Vin I.16; A VI.209; Sn 316, 403, 690; Pv II.1[6]; SnA 490; PvA 129; or °**mānasa** Sn 402; VvA 39; PvA 67; cp. **pasannena manasā** S I.206; Dh 2. See also **abhippasanna** & **vippasanna**.

Pasanna[2] [pp. of pa+**syad**] flowing out, streaming, issuing forth; in **assu-pasannaṇ** shedding of tears S II.179.

Pasannā (f.) [late Sk. prasannā] a kind of spirituous liquor (made from rice) J I.360.

Pasammati [pa+**śram**] to become allayed, to cease, to fade away Th 1, 702.

Pasayha is ger. of **pasahati** (q. v.).

Pasaraṇa (nt.) [fr. pa+**sṛ**] stretching, spreading, being stretched out PvA 219 (piṭṭhi°). See also **pasāraṇa**.

Pasava [fr. pa+**su**] bringing forth, offspring S I.69.

Pasavati [pa+**su**] to bring forth, give birth to, beget, produce; mostly fig. in comb[n] with the foll. nouns: **kibbisaṇ** to commit sin Vin II.204; A V.75; **pāpaṇ** id. Pv IV.1[50]; **puññaṇ** to produce merit S I.182, 213; A V.76; PvA 121; opp. **apuññaṇ** Vin II.26; S I.114; **veraṇ** to beget hatred S II.68; Dh 201. — Caus. **pasaveti** in same meaning J VI.106 (pāpaṇ) — pp. **pasūta** (q. v.).

Pasavana (nt.) [fr. pa+**su**] 1. giving birth PvA 35. — 2. producing, generating, effecting PvA 31 (puñña°).

Pasaha [fr. pa+**sah**] overcoming, mastering, in **dup°** (adj.) hard to overcome J II.219; Miln 21.

Pasahati [pa+**sah**] to use force, subdue, oppress, overcome M II.99; Sn 443; Dh 7, 128; DhA III.46; J IV.126, 494; V.27. — ger. **pasayha** using force, forcibly, by force D II.74 (okkassa+); A IV.16 (id.); S I.143; Sn 72; J I.143; Pv II.9[2]; II.9[10]; (read appasayha for suppasayha); Miln 210 (okassa+; for okkassa?). Also in cpd. **pasayha-kārin** using force J IV.309; V.425.

Pasākha (m. & nt.) [pa+sākhā; Epic Sk. praśākhā branch] 1. a smaller branch J VI.324 (sākha°). — 2. branch-like wood, i. e. hard wood Th 1, 72. — 3. the body where it branches off from the trunk, i. e. abdomen & thighs; the lower part of the body Vin IV.316 (=adho-nābhi ubbha-jānu-maṇḍalaṇ C.). Cp. Suśruta II.31, 10. — 4. the extremities (being the 5th stage in the formation of the embryo) S I.206.

Pasāda [fr. pa+**sad**, cp. Vedic prasāda] 1. clearness, brightness, purity; referring to the colours ("visibility") of the eye J 1.319 (akkhīni maṇiguḷa-sadisāni paññāyamāna pañca-ppasādāni ahesuṇ); SnA 453 (pasanna-netto i. e. pañca-vaṇṇa-ppasāda-sampattiyā). In this sense also, in Abhidhamma, with ref. to the eye in function of "sentient organ, sense agency" sensitive surface (so Mrs. Rh. D. in Dhs. *trsl.* 174) at DhsA 306, 307. — 2. joy, satisfaction, happy or good mind, virtue, faith M 1.64 (Satthari); S 1.202; A 1.98, 222 (Buddhe etc.); II.84; III.270 (puggala°); IV.346; SnA 155, PvA 5, 35. — 3. repose, composure, allayment, serenity Nett 28, 50; Vism 107, 135; ThA 258. — *Note.* **pasāda** at Th 2, 411 is to be read **pāsaka** (see *J.P.T.S.* 1893 pp. 45, 46). Cp. **abhi°**.

Pasādaka (adj.) [fr. pasāda] 1. making bright Miln 35 (udaka° maṇi). — 2. worthy, good, pious PvA 129 (a°). Cp. **pāsādika**.

Pasādana (nt.) [fr. pa+**sad**] 1. happy state, reconciliation, purity PvA 132. — 2. granting graces, gratification DhA III.3 (brahmaṇo mama p.°ṭṭhāne pasīdati he is gracious instead of me giving graces). — Cp. sam°.

Pasādaniya (adj.) [fr. pasāda] inspiring confidence, giving faith S v.156; Pug 49, 50; VbhA 282 (°suttanta); Sdhp 543; the 10 pāsādaniyā dhammā at M III.11 sq. Cp. sam°.

Pasādiyā at J VI.530 is doubtful; it is expl^d in C. together with **saṇsādiyā** (a certain kind of rice: sūkara-sāli), yet the C. seems to take it as "bhūmiyaṇ patita"; v. l. pasāriya. Kern, *Toev.* s. v. takes it as rice plant & compares Sk. ***prasātikā**.

Pasādeti [Caus. of pa+**sad**, see pasīdati] to render calm, appease, make peaceful, reconcile, gladden, incline one's heart (cittaṇ) towards (loc.) D 1.110, 139; S 1.149; A v.71; Pv II.9^12 (cittaṇ); Miln 210; PvA 50, 123 (khamāpento p.). — Cp. vi°.

Pasādhana (nt.) [fr. pa+**sādh**; cp. Class. Sk. prasādhana in same meaning] ornament, decoration, parure J II.180 (raññο sīsa °kappaka King's headdress-maker i. e. barber); III.437; IV.3 (ura-ccheda°); DhA I.227 (°peṭikā), 342 (°kappaka), 393; ThA 267; VvA 165, 187; PvA 155.

Pasādhita [pp. of pasādheti] adorned, arrayed with ornaments, embellished, dressed up J I.489 (maṇḍita°); II.48 (id.); IV.219 (id.); V.510 (nahāta°).

Pasādheti [Caus. of pa+**sādh**] to adorn, decorate, array Mhvs VII.38; DhA I.398. — pp. **pasādhita** (q. v.).

Pasāraṇa (nt.) [fr. pa+**sṛ**, cp. pasaraṇa] stretching out DA I.196 (opp. sammiñjana); DhA I.298 (hattha°).

Pasārita [pp. of pasāreti] 1. stretched out, usually in contrast with **sammiñjita**, e. g. at D I.222; Vin I.230; M III.35, 90; S I.137; Vism 19; VvA 6. — 2. put forth, laid out, offered for sale Miln I.336.

Pasāreti [Caus. of pa+**sṛ**] 1. to cause to move forwards, to let or make go, to give up J VI.58 (pasāraya, imper.). — Pass. **pasāriyati** Vism 318; PvA 240 (are turned out of doors). — 2. to stretch out, hold out or forth, usually with ref. to either arm (bāhuṇ, bāhaṇ, bāhā) S I.137 (opp. **sammiñjeti**); DA I.196; PvA 112, 121; or hand (hatthaṇ) J V.41; VI.282; PvA 113; or feet (pāde, pādaṇ) Th 2, 44, 49, cp. ThA 52; DhsA 324 (=sandhiyo paṭippaṇāmeti). — 3. to lay out, put forth, offer for sale Vin II.291; DhA II.89. — pp. **pasārita** (q. v.). Cp. abhi°.

Pasāsati [pa+**śās**] 1. to teach, instruct S I.38; J III.367, 443. — 2. to rule, reign, govern D II.257; Cp. III.14^1; PvA 287.

Pasāsana (nt.) [fr. pa+**śās**] teaching, instruction J III.367.

Pasibbaka (m. nt.) [fr. pa+**siv**, late Sk. prasevaka > P. pasebbaka > pasibbaka, cp. Geiger. *P.Gr.* 15^1] a sack, Vin III.17; J I.112, 351; II.88, 154; III.10, 116, 343 (camma° leather bag); IV.52, 361; V.46 (pūpa°), 483; VI.432 (spelling pasippaka); DA I.41; DhA IV.205.

Pasibbita [pp. of pa+**siv**] sewn up, enveloped by (-°) Th 1, 1150 (maṇsa-nahāru°).

Pasīdati [pa+**sad**] 1. to become bright, to brighten up PvA 132 (mukha-vaṇṇo p.). — 2. to be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart (**mano** or **cittaṇ** p.); to find one's satisfaction in (loc.), to have faith D II.202; S I.98; II.199 (sutvā dhammaṇ p.); A III.248; Sn 350, 434, 503; Nd^2 426 (=saddahati, adhimuccati okappeti); Vv 50^14 (mano me pasīdi, aor.); Vism 129; Miln 9; DhA III.3 (=he is gracious, i. e. good); VvA 6 (better v. l. passitvā); PvA 141. — pp. **pasanna** (q. v.). See also **pasādeti** & **vippasīdati**.

Pasīdana (nt.) [fr. pasīdati] calming, happiness, purification Ps II.121 (SS passādana).

Pasu [Vedic paśu, cp. Lat. pecu & pecunia, Gr. *πῖκος* fleece, Goth. vieh, E. fee] cattle M I.79; J V.105; Pv II.13^12 (°yoni); Miln 100; PvA 166 (°bhāva); n. pl. pasavo S I.69; Sn 858; gen. pl. pasūnaṇ Sn 311; Pv II.2^5. — dupasu bad cattle Th 1, 446.

Pasuka = pasu Vin II.154 (ajaka+).

Pasuta [pp. of pa+**sā** or **si**, Sk. prasita, on change of i to u see Geiger, *P.Gr.* § 19^3. In meaning confounded with pasavate of pa+**su**] attached to (acc. or loc.), intent upon (-°), pursuing, doing D I.135 (kamma°); Sn 57 (see Nd^2 427), 709, 774, 940, Dh 166, 181; Vism 135 (doing a hundred & one things: aneka-kicca°); DhA III.100; PvA 151 (puñña-kammesu), 175 (kiḷanaka°), 195, 228 (pāpa°).

Pasura (adj.) [reading doubtful] many, abundant J VI.134 (=rāsi, heap C.). We should probably read **pacura**, as at J V.40 (=bahu C.).

Pasūta [pp. of pasavati] produced; having born, delivered PvA 80.

Pasūti (f.) [fr. pa+**su**] bringing forth, birth, in °**ghara** lying-in chamber Nd^1 120; Vism 235; KhA 58 (where Vism 259 reads sūtighara).

Paseṭṭha at Pv II.9^73 is to be read pasaṭṭha (see pasattha).

Pasodheti [pa+Caus. of **śudh**] to cleanse, clean, purity D I.71 (cittaṇ).

Passa^1 [cp. Sk. paśya, fr. passati] seeing, one who sees Th 1, 61 (see Morris, in *J.P.T.S.* 1885, 48).

Passa^2 (m. & nt.) [Vedic pārśva to parśu & pṛṣṭi rib, perhaps also connected with pārṣṇi side of leg, see under paṇhi] 1. side, flank M I.102; III.3; A V.18; Sn 422; J I.264; III.26. Pleonastic in piṭṭhi° (cp. E. backside) the back, loc. behind J I.292; PvA 55. — 2. (mountain-) slope, in **Himavanta**° J I.218; V.396 (loc. pasmani=passe C.).

Passati [Vedic paśyati & ***spaśati** (aor. aspaṣṭa, Caus. spāśayati etc.); cp. Av. spasyeiti, Gr. *σκέπτομαι*, (E. "scepsis"); Lat. species etc.; Ohg. spehon=Ger. spähen (E. spy). — The paradigm pass°, which in literary Sk. is restricted to the pres. stem (**paś**) interchanges with the paradigm dakkh° & dass° (**dṛś**): see **dassati**^1] 1. to see — Pres. **passati** Vin I.322; S I.69, 132, 198; II.29; Sn 313, 647, 953, 1063, 1142 (cp. Nd^2

428); Pv 1.2[3]; Miln 218; PvA 11, 102; 1st pl. **passāma** Sn 76, 153, 164; Pv 1.10[1] (as future); imper. sg. **passa** Sn 435, 580, 588, 756; J 1.223; II.159; Pv II.1[16], 1[19]; PvA 38; pl. **passatha** S II.25; Sn 176 sq., 777, & **passavho** (cp. Sk. paśyadhvaṇ) Sn 998. — ppr. **passaṇ** (see Geiger, *P.Gr.* 97[2]) M II.9; Sn 739, 837, 909; & **passanto** J III.52; PvA 5, 6; f. **passantī** S 1.199. — grd. **passitabba** J IV.390 (a°). — fut. **passissati** Pv II.4[6]; PvA 6. — aor. **passi** J II.103, 111; III.278, 341. — 2. to recognise, realise, know: only in comb[n] with **jānāti** (pres. jānāti passati; ppr. jānaṇ passaṇ): see jānāti II. — 3. to find Sn 1118 (=vindati paṭilabhati Nd[2] 428[b]); J III.55; Pv II.9[9]. — Cp. vi°.

Passaddha [pp. of passambhati, cp. BSk. praśrabdha Divy 48] calmed down, allayed, quieted, composed, at ease. Almost exclusively with ref. to the body (kāya), e. g. at Vin 1.294; D III.241, 288; M 1.37; III.86; S 1.126; IV.125; A 1.148; V.30; Vism 134; VbhA 283 (°kāya-puggala). — In lit. appl[n] °**ratha** when the car had slowed down J III.239. See also **paṭi°**.

Passaddhatā (f.) [abstr. fr. passaddha] calmness, repose Nd[2] 166.

Passaddhi (f.) [fr. pa + **śrambh**] calmness, tranquillity, repose, serenity M III.86, S II 30; IV.78; V.66; A IV.455 sq.; Ps II.244; Dhs 40 (kāya°), 41 (citta°), cp *Dhs. trsl.* 23; Vism 129; VbhA 314 (kāya°, citta°); DhsA 150 (=samassāsa-ppatta). Often comb[d] with **pāmujja** & **pīti**, e. g. D 1.72, 73, 196; Nett 29, 66. Six passaddhis at S IV.217 (with ref. to vācā, vitakka-vicārā, pīti, assāsa-passāsā, saññā-vedanā, rāga-dosa-moha, through the 4 jhānas etc.). Passaddhi is one of the 7 **sambojjhangas** (constituents of enlightenment) see this & cp. M III.86; Vism 130, 134 VbhA 282 (where 7 conditions of this state are enum[d]).

Passanā see anu°, vi°.

Passambhati [pa+**śrambh**] to calm down, to be quiet Vin 1.294 (fut °issati); D 1.73; M III.86, S V.333; A III.21. — pp. **passaddha**; Caus. **passambheti** (q. v.).

Passambhanā (f.) [fr. passambhati] allayment, calmness, composure Dhs 40, 41, 320.

Passambhati [Caus. of passambhati] to calm down, quiet, allay M 1.56, 425; S III.125; Vism 288 (=nirodheti). ppr. **passambhayaṇ** M 1.56; III.82, 89.

Passaya [fr. pa+**śri**, cp. Class. Sk praśraya reverence] refuge Cp. III.10[4]. — *Note.* °passaya in kaṇṭakapassaya J III.74, & kaṇṭakāpassayika D 1.167 (kaṇṭh°); J IV.299 (kaṇṭaka°) is to be read as °apassaya (apa+**śri**).

Passavati [pa+**sru**] to flow forth, to pour out Miln 180.

Passasati [pa+**śvas**] to breathe in D II.291; M 1.56; III.82; J III.296; V.43; Vism 271; DhA 1.215. See also **assasati** & remarks under **ā**[1] 3.

Passāva [fr. passavati] urine (lit. flowing out) Vin II.141; IV.266 (p. muttaṇ vuccati); D 1.70 (uccāra+); M III.3, 90; J 1.164 (uccāra-passāvaṇ vissajjeti), 338; V.164, 389; Vism 235 (uccāra°).
-**doṇikā** a trough for urine Vin II.221; Vism 235.

Passāsa [fr. pa+**śvas**] inhaled breath, inhalation S 1.106, 159; Ps 1.95, 164 sq., 182 sq. Usually in comb[n] **assāsa-passāsa** (q. v.). At Vism 272 passāsa is expl[d] as "ingoing wind" and assāsa as "outgoing wind."

Passāsin (adj.) [fr. passāsa] breathing; in ghuru-ghuru° snoring S 1.117.

Passika (adj.) (-°) [fr. imper. passa of passati, +**ka**] only in cpd. ehipassika (q. v.).

Passupati [pa+**svap**] to sleep, rest, aor. **passupi**; fut. **passupissati** J V.70, 71.

Paha[1] (nt.) [?] flight of steps from which to step down into the water, a ghat (=**tittha** Bdhgh) D 1.223. The meaning is uncertain, it is trsl[d] as "accessible" at *Dial.* 1.283 (q. v. for further detail). Neumann (*Majjhima trsl*[n] 1.513) trsl[s] "ganz und gar erloschen" (pabhā?). It is not at all improbable to take **pahaṇ** as ppr. of pajahati (as contracted fr. pajahaṇ like pahatvāna for pajahitvāna at Sn 639), thus meaning "giving up entirely." The same form in the latter meaning occurs at ThA 69 (Ap. v.3).

Paha[2] (adj.)=pahu, i. e. able to (with inf.) J V.198 (C. pahū samattho).

Pahaṇsati[1] [pa+haṇsati[1]-ghaṇsati[1], of **ghṛṣ** to rub, grind] to strike, beat (a metal), rub, sharpen (a cutting instrument, as knife, hatchet, razor etc.) J 1.278; II.102 (pharasuṇ); DhA 1.253 (khuraṇ pahaṇsi sharpened the razor, corresponds to ghaṭṭeti in preceding context). — pp. **pahaṭṭha**[1] & **pahaṇsita**[1] (q. v.).

Pahaṇsati[2] [pa+haṇsati[2] hassati, of **hṛṣ** to glad, cp. ghaṇsati[2]] to be pleased, to rejoice; only in pp. **pahaṭṭha**[2] & **pahaṇsita**[2] (q. v.), and in Pass. **pahaṇsīyati** to be gladdened, to exult Miln 326 (+kuhīyati). See also sam°.

Pahaṇsita[1] [pp. of pahaṇsati] struck, beaten (of metal), refined J VI.218 (ukkā-mukha°), 574 (id.).

Pahaṇsita[2] [pp. of pahaṇsati[2]] gladdened, delighted, happy DhA 1.230 (°mukha); VvA 279 (°mukha SS **pahasita** at Miln 297 is better to be taken as pp. of pahasati, because of comb[n] haṭṭha pahaṭṭha hasita pahasita.

Pahaṭa [pp. of paharati] assailed, struck, beaten (of musical instruments) J II.102, 182; VI.189; VvA 101 (so for pahata); PvA 253. Of a ball: driven, impelled Vism 143 (°citra-geṇḍuka)=DhsA 116 (so read for pahaṭṭha-citta-bheṇḍuka and correct *Expositor* 153 accordingly). The reading pahaṭa at PvA 4 is to be corrected to paṭaha.

Pahaṭṭha[1] [pp. of pahaṇsati[1]] struck, beaten (of metal) J VI.217 (suvaṇṇa).

Pahaṭṭha[2] [pp. of pahaṇsati[2]] gladdened, happy, cheerful, delighted Vin III.14; J 1.278 (twice; once as °**mānasa**, which is wrongly taken by C. as pahaṭṭha[1]), 443; II 240 (tuṭṭha°); Vism 346 (haṭṭha°); DhA 1.230 (tuṭṭha°); VvA 337. In its original sense of "bristling" (with excitement or joy), with ref. to ear & hair of an elephant in phrase **pahaṭṭha-kaṇṇa-vāla** at Vin II.195 = J V.335 (cp. Sk. prahṛṣṭa-roman, N. of an Asura at Kathāsaritsāgara 47, 30).

Pahata [pp. of pa+**han**] killed, overcome M III.46; S II.54; J VI.512.

Paharaṇa (nt.) [fr. paharati] striking, beating SnA 224; PvA 285.

Paharaṇaka (adj.) [fr. paharaṇa] striking, hitting J 1.418.

Paharati [pa+**hṛ**] to strike, hit, beat J III.26, 347; VI.376; VvA 65; PvA 4; freq. in phrase **accharaṇ p.** to snap one's finger, e. g. J II.447; see **accharā**[1]. aor. **pahāsi** (cp. pariyudāhāsi) Vv 29[8] (=pahari VvA 123). — pp. **pahaṭa** (q. v.). Caus. **paharāpeti**. — 1. to cause to be assailed J IV.150. — 2. to put on or join on to J VI.32 (°hārāpesi).

Pahasati [pa+**has**] to laugh, giggle J V.452 (ūhasati+). See also pahassati & pahāsati. — pp. **pahasita** (q. v.).

Pahasita [pp. of pahasati or °hassati] laughing, smiling, joyful, pleased Miln 297; J 1.411 (**nicca° mukha**)

Pahassati [pa+**has**, perhaps pa+**hṛṣ**, Sk. harṣati, cp. pahaṇsati²] to laugh, be joyful or cheerful Sn 887 (=haṭṭha pahaṭṭha Nd¹ 296; cp. SnA 555 hāsajāta). The pp. **pahasita** (q. v.) is derived fr. pres. **pahasati**, which makes the equation pahassati = pahaṇsati² all the more likely.

Pahāna (nt.) [fr. pa+**hā**, see pajahati] giving up, leaving, abandoning, rejection M I.60, III.4, 72; S I.13, 132 (dukkha°); II.170; III.53; IV.7 sq.; D III.225, 246; A I.82, 134; II.26, 232 (kaṇhassa kammassa °āya); III.431; Sn 374, 1106 (=vūpasama paṭinissagga etc. Nd² 429); Dh 331; J I.79; Ps I.26; II.98, 156; Pug 16; Dhs 165, 174, 339; Nett 15 sq., 24, 192; Vism 194 (nīvaraṇa-santāpa°); DhsA 166, 345; VvA 73. -°**pariññā** see pariññā; -°**vinaya** avoidance consisting in giving up (coupled with saṃvara-vinaya avoidance by protection, prophylaxis), based on the 5 qualities tadaṅga-pahāna, vikkhambhana°, samuccheda°, paṭippassaddhi°, nissaraṇa° DhsA 351; SnA 8.

Pahāya is ger. of **pajahati** (q. v.).

Pahāyin (adj.) [fr. pa+**hā**, see pajahati] giving up, abandoning Sn 1113, 1132, cp. Nd² 431; Sdhp 500.

Pahāra [fr. pa+**hṛ**, Class. Sk. prahāra, see paharati] 1. a blow, stroke, hit D I.144 (daṇḍa°); M I.123, 126; Pv IV.16⁷ (sālittaka°); M I.; DhA III.48 (°dāna-sikkhāpada the precepts concerning those guilty of giving blows, cp. Vin IV.146); PvA 4 (ekappahārena with one stroke), 56 (muggara°), 66 (id.) 253. - ekappahārena at Vism 418 28 adv. "all at once." pahāraṇ deti to give a blow Vin IV.146; S IV.62; A III.121; Vism 314 (pahāra-saṭāni); PvA 191 (sīse). — 2. a wound J IV.89; V.459 (°mukha).

Pahāraṇa see abhi°.

Pahārin (adj.) [fr. paharati] striking, assaulting J II.211.

Pahāsa [fr. pa+**has**, cp. Class. Sk. prahāsa] laughing, mirth Dhs 9, 80, 285; VvA 132; Sdhp 223.

Pahāsati in pahāsanto saparisaṇ at ThA 69 should preferably be read as **pahāsayanto parisaṇ**, thus taken as Caus. of pa+**has**, i. e. making one smile, gladdening.

Pahāsi is 3rd sg. aor. of **paharati**; found at Vv 29⁸ (musalena = pahari VvA 113); and also 3rd sg. aor of **pajahati**, e. g. at Sn 1057 (=pajahi Nd² under jahati)

Pahāseti [Caus. of pahasati] to make laugh, to gladden, to make joyful Vism 289 (cittaṇ pamodeti hāseti pahāseti).

Pahiṇa (adj.-n.) [fr. pa+**hi**] sending; being sent; a messenger, in °**gamaṇa** going as messenger, doing messages D I.5; M I.345; J II.82; Miln 370; DA I.78. See also **pahaṇa**.

Pahiṇaka (nt.) [fr. pahiṇati ?] a sweetmeat A III.76 (v. l. pahenaka). See also **paheṇaka**. The (late) Sk. form is prahelaka.

Pahiṇati [pa+**hi**, Sk. hinoti] to send; Pres. **pahiṇati** Vin III.140 sq.; IV.18; DhA II.243; aor. **pahiṇi** J I.60 (sāsanaṇ); V.458 (paṇṇāni); VvA 67; DhA I.72; II.56, 243; ger. **pahiṇitva** VvA 65. — pp. **pahita²** (q. v.). There is another aor. **pāhesi** (Sk. prāhaiṣīt) in analogy to which a new pres. **pāheti** has been formed, so that pāhesi is now felt to be a der. fr. pāheti & accordingly is grouped with the latter. All other forms with he° (pahetuṇ e. g.) are to be found under **pāheti**.

Pahiṇana (nt.) [fr. pahiṇati] sending, dispatch DhA II.243.

Pahita¹ [pp. of padahati] resolute, intent, energetic; only in cpd. **pahitatta** of resolute will (cp. BSk. prahitātman Divy 37) M I.114; S I.53 (expl^d by Bdhgh with wrong derivation fr. peseti as "pesit-atta" thus identifying pahita¹ & pahita², see *K.S.* 320); II.21, 239; III.73 sq., IV.60, 145, V.187, A II.14, III.21, IV.302 sq.; V.84; Sn 425, 432 sq., 961; It 71; Nd¹ 477; Th 2, 161 (expl at ThA 143, with the same mistake as above, as **pesita** citta); Nd¹ 477 (id.; **pesit-atta**); Miln 358, 366, 406.

Pahita² [pp. of pahiṇati] sent J I.86 (sāsana); DhA II.242; III.191 (interchanging with pesita).

Pahīna [pp. of pajahati] given up, abandoned, left, eliminated Vin III.97=IV.27; S II.24; III.33; IV.305; Sn 351 (°jāti-maraṇa), 370, 564, 1132 (°mala-moha); It 32; Nd² s. v.; Ps I.63; II.244; Pug 12, 22.

Pahīyati [Pass. of pajahati] to be abandoned, to pass away, vanish M I.7; S I.219 (fut. °issati); II.196 (ppr. °īyamāna); V.152; Sn 806; Nd¹ 124; VbhA 271. Spelt **pahiyyati** at S V.150.

Pahū (adj.) [cp. Vedic prabhū, fr. pa+**bhū**] able Sn 98; J V.198; Nd² 615^c.

Pahūta (adj.) [pp. of pa+**bhū**, cp. Vedic prabhūta] sufficient, abundant, much, considerable Sn 428, 862 sq.; Pv I.5² (=anappaka, bahu, yāvadattha C.; Dhp at PvA 25 gives **bahuka** as inferior variant); I.11⁷ (=apariyanta, uḷāra; v. l. bahū); II.7⁵ (v. l. bahūta); PvA 145 (dhana; v. l. bahuta); SnA 294 (id.), 321 (id.). See also **bahūta**.

-**jivha** large tongued D II.18; III.144, 173. -**jivhatā** the characteristic of a large tongue Sn p. 107. -**dhaññā** having many riches J IV.309. -**dhana** id. Th 2, 406 (C. reading for T. bahuta-ratana). -**paññā** rich in wisdom So 359, 539, 996. -**bhakkha** eating much, said of the fire S I.69. -**vitta** = °dhaññā D I.134; Sn 102; PvA 3.

Pahūtika (adj.) = pahuta PvA 135 (v. l. BB bahuta; in expl^n of bahu).

Paheṇaka (nt.) [cp. BSk. praheṇaka in sense of "sweetmeat" at Divy 13, 258; the *Sk. form is prahelaka] a present J VI.369 (so here, whereas the same word as **pahiṇaka** at A III.76 clearly means "sweetmeat").

Pahena (nt.) [paheṇa ?] same as pahiṇa in °**gamana** going on errands J II.82.

Pahoti & (in verse) pabhavati [pa+**bhu**, cp. Vedic prabhavati in meaning "to be helpful"] 1. to proceed from (with gen.), rise, originate D II.217; M III.76; S II.184; as **pabhavati** at Sn 728 = 1050 (cp. Nd² 401); (perf. med.) **pahottha** it has arisen from (gen.), i. e. it was the fault of J V.102. — 2. to be sufficient, adequate or able (with inf.) D I.240; M I.94; S I.102; Sn 36, 867; J V.305; DA I.192; III.254 (fut. pahossati); VvA 75; Dāvs IV.18. Neg. both with na° & a° viz. nappahoti J VI.204; DhA III.408; nappahosi J I.84; appahoti DhA IV.177; appabhonto PvA 73; in verse **appabhavaṇ** J III.373 (=appahonto C.). — pp. **pahūta** (q. v.).

Pahona in °**kāla** at J III.17 read as pahonaka°.

Pahonaka (adj.) [fr. pahoti] sufficient, enough J I.346; II.122; III.17 (so read for pahona°); IV.277; Vism 404; DhA I.78, 219; VvA 264; PvA 81.

Pāka [Vedic pāka, see pacati] that which is cooked, cooking, quantity cooked J VI.161 (tīhi pākehi pacitvā); VvA 186. Esp. in foll. comb^n **tela°** "oil cooking," an oil decoction Vin II.105; **thāli°** a th. full of cooking J I.186; **doṇa°** a d. full S I.81; DhA II.8; **sosāna°** Dhātumañjūsā 132 (under kaṭh). On pāka in appl^d meaning of "effect, result" see *Cpd.* 88³. — **Aṇ** nt. in stanza "pākaṇ pākassa paccayo; apākaṇ avipākassa" at VbhA 175. — Cp. vi°.

-tela an oil concoction or mixture, used for rubbing the body; usually given with its price worth 100 or 1,000 pieces, e. g. sata° J II.397; V.376; VvA 68 = DhA III.311; sahassa° J III.372. **-vaṭṭa** subsistence, livelihood, maintenance Mhvs 35, 120; DhA II.29; VvA 220. **-haṃsa** a species of water bird J V.356; VI.539; SnA 277.

Pākata (adj.) [=pakata; on ā for a see Geiger, *P.Gr.* § 33[1]. Cp. Sk. prakaṭa Halāyudha. The spelling is sometimes pākaṭa] 1. common, vulgar, uncontrolled, in phrase **pākat-indriya** of uncontrolled mind S I.61 (=saṃvarâbhāvena gihikāle viya vivaṭa-indriya *K.S.* 320), 204; III.93; V.269; A I.70, 266, 280; III.355, 391; Th[1] 1, 109 (C. asaṃvuta, see *Brethren* 99); Pug 35. — At Miln 251 pākatā is to be read pāpakā. — 2. open, common, unconcealed J I.262 (pākaṭo jāto was found out); Sn A 343; PvA 103 (for āvi). — 3. commonly known, familiar Vism 279; PvA 17 (devā), 23, 78 (su°), 128; VvA 109 (+paññāta); °ṃ **karoti** to make manifest Vism 287; °**bhāva** being known DhsA 243; PvA 103. — 4. renowned, well-known DA I.143; PvA 107.

Pākatika (adj.) [fr. pakati, cp. BSk. prākṛtaka (loka) Bodhicaryâvatāra v. 3, ed. Poussin] natural, in its original or natural state J V.274; Miln 218 (maṇiratana); DhA I.20; VvA 288; PvA 66 (where id. p. J III.167 reads paṭipākatika), 206; **pākatikaṃ karoti** to restore to its former condition, to repair, rebuild J I.354, also fig. to restore a dismissed officer, to reinstate J V.134.

Pākāra [cp. Epic Sk. prākāra, pa+ā+**kṛ**] an encircling wall, put up for obstruction and protection, a fence, rampart Vin II.121 (3 kinds: made of bricks, of stone, or of wood, viz. iṭṭhakā°, silā, dāru°); IV.266 (id.); M III.11; S IV.194 (°toraṇa); A IV.107; V.195; J I.63; II.50; VI.330 (mahā°), 341 (+parikhā & aṭṭāla); Pv I.10[13] (ayo°); Miln 1; Vism 394 (-parikkhepa-pākāra); DhA III.441 (tiṇṇaṃ pākārānaṃ antare); PvA 24, 52; **sāṇi**° screen-fencing J II.88; PvA 283.

-iṭṭhakā brick or tile of a wall J III.446 (T. iṭṭhikā). **-parikkhitta** surrounded by a wall DA I.42. **-parikkhepa** a fencing Vism 74.

Pākāsiya (adj.) [fr. pa+ā+**kāś**, cp. pakāsati & Class. Sk. prākāśya] evident, manifest, open, clear J VI.230 (opp. guyha; C. pākāsika).

Pākula (adj.) [pa+ākula] read at Ud 5 in comb[n] akkula-pakkula (-ākula-pākula) "in great confusion"; read also in gāthā 7 pākula for bakkula. Cp. Morris, *J.P.T.S.* 1886, 94 sq.

Pāgabbhiya (nt.) [fr. pagabbha] boldness, impudence, forwardness Sn 930; Nd[1] 228 sq. (3 kinds, viz. kāyika, vācasika, cetasika), 390 sq.; J II.32; V.449 (pagabbhiya); SnA 165; KhA 242; DhA III.354 (pa°); VvA 121.

Pāguññatā (f.) [abstr. of pāguññā, which is der. fr. paguṇa] being familiar with, experience Dhs 48, 49; Vism 463 sq., 466.

Pāgusa [cp. Sk. vāgusa, a sort of large fish Halāyudha 3, 37] a certain kind of fish J IV.70 (as gloss, T. reads pāvusa, SS puṭusa, BB pātusa & pāvuma; C. expl[s] as mahā-mukha-maccha).

Pācaka (adj.-n.) [fr. **pac**, cp. pāceti] one who cooks, a cook; f. °**ikā** J I.318.

Pācana[1] (nt.) [fr. **pac**, Caus. pāceti] bringing to boil, cooking J I.318 (yāgu°). Cp. pari°.

Pācana[2] (nt.) [for pājana, cp. pāceti[2] & SnA 147] a goad, stick S I.172; Sn p. 13; V.77; J III.281; IV.310.

-yaṭṭhi driving stick, goad stick S I.115.

Pācariya (-°) [pa+ācariya] only as 2nd part of a (reduplic.) compound **ācariya-pācariya** in the nature of "teacher mentioned under a[1] 3 b: "teacher upon teacher" (expl[d] by C[s] as "teacher of teachers") D I.90 (ep. DA I.254); II.237, etc. (see ācariya).

Pācittiya (adj.) [most likely prāk+citta+ika, i. e. of the nature of directing one's mind upon, cp. pabbhāra = *prāg+bhāra. So expl[d] also by S. Lévi *J.As.* X.20, p. 506. Geiger, *P.Gr.* § 27, n. 1 inclines to etym. prāyaś+cittaka] requiring expiation, expiatory Vin I.172, 176; II.242, 306 sq.; IV.1 sq., 258 sq.; A II.242 (dhamma); Vism 22. — It is also the name of one of the books of the Vinaya (ed. Oldenberg, vol. IV.). See on term *Vin. Texts* I.18, 32, 245.

Pācīna (adj.) [Vedic prācīna, fr. adv. prāc bent forward] eastern i. e. facing the (rising) sun (opp. pacchā) J I.50 (°sīsaka, of Māyādevī's couch), 212 (°lokadhātu); Miln 6; DA I.311 (°mukha facing east); DhA III.155 (id.); VvA 190; PvA 74, 256. The opposite **apācīna** (e. g. S III.84) is only apparently a neg. pācīna, in reality a der. fr. **apa** (apa+**ac**), as pācīna is a der. fr. pra+**ac**. See apācīna.

Pāceti[1] [Caus. of pacati] to cause to boil, fig. to cause to torment D I.52 (ppr. pācayato, gen., also pācento). Cp. vi°.

Pāceti[2] [for pājeti, with c. for j (see Geiger, *P.Gr.* § 39[3]); pra+**aj**: see aja] to drive, urge on Dh 135 (āyuṃ p. = gopālako viya . . . peseti DhA III.60).

Pājana (nt.) [fr. pa+**aj**, cp. pācana[2]] a goad SnA 147.

Pājāpeti [Caus. of pājeti] to cause to drive or go on J II.296 (sakaṭāni); III.51 (so read for pajāpeti; BB pāceti & pājeti).

Pājeti [Caus. of pa+**aj**, cp. aja] 1. to drive (cp. pāceti[2]) J II.122, 143, III.51 (BB for T. pājāpeti); V.443 (nāvaṃ); VI.32 (yoggaṃ); SnA 147; DhA IV.160 (goṇe). — 2. to throw (the dice) J VI.281. — Caus. II. **pājāpeti** (q. v.).

Pāṭaṅkī (f.) "sedan chair" (?) in phrase **sivikaṃ pāṭaṅkiṃ** at Vin I.192 (MV V.10, 3) is not clear. The vv. ll. (p. 380) are pāṭangin, pāṭangan pāṭakan. Perhaps pallankaṃ?

Pāṭala (adj.) [cp. Class. Sk. pāṭala, to same root as palita & pāṇḍu: see Walde, *Lat. Wtb.* under palleo & cp. paṇḍu] pale red, pink J IV.114.

Pāṭalī (f.) [cp. Class. Sk. pāṭalī, to pāṭala] the trumpet flower, Bignonia Suaveolens D II.4 (Vipassī pāṭaliyā mūle abhisambuddho); Vv 35[9]; J I.41 (°rukkha as the Bodhi tree); II.162 (pātali-bhaddaka sic. v. l. for phālibhaddaka); IV.440; V.189; VI.537; Miln 338; VvA 42, 164; ThA 211, 226.

Pāṭava (nt.) [cp. late Sk. pāṭava, fr. paṭu] skill KhA 156.

Pāṭikaṅkha (adj.) [grd. of paṭikaṅkhati, Sk. *pratikāṅkṣya] to be desired or expected M I.25; III.97; S I.88; II.152; A III.143 = Sn p. 140 (=icchitabba SnA 504); Ud 36; DhA IV.2 (gati °ā); PvA 63 (id.).

Pāṭikaṅkhin (-°) (adj.-n.) [fr. paṭi+**kāṅkṣ**, cp. patikaṅkhin] hoping for, one who expects or desires D I.4; M III.33; A II.209; J III.409.

Pāṭikā (f.) [etym. unknown; with pāṭiya cp. Sk. pāṣya?] half-moon stone, the semicircular slab under the staircase Vin I.180 (cp. *Vin. Texts* II.3). As **pāṭiya** at J VI.278 (=piṭṭhi-pāsāṇa C.).

Pāṭikulyā (f.) [fr. paṭi(k)kūla] = pātikkūlyatā (perhaps to be read as such) J V.253 (nava, cp. Vism 341 sq.).

Pāṭikkulyatā (f.) [abstr. fr. paṭikkūla] loathsomeness, objectionableness A III.32; IV.47 sq.; V.64. Cp. paṭikulyatā, paṭikūlatā & pāṭikulyā.

Pāṭidesaniya (adj.) [grd. of paṭideseti with pāṭi for pāṭi in der.] belonging to confession, (a sin) which ought to be confessed Vin I.172; II.242; A II.243 (as °desanīyaka).

Pāṭipada[1] (adj.) [the adj. form of paṭipadā] following the (right) Path M I.354 = It 80 (+sikha).

Pāṭipada[2] [fr. paṭi+**pad**, see patipajjati & cp. paṭipadā] lit. "entering, beginning"; the first day of the lunar fortnight Vin I.132; J IV.100; VvA 72 (°sattamī).

Pāṭipadaka (adj.) [fr. pāṭipada[2]] belonging to the 1st day of the lunar fortnight; only with ref. to **bhatta** (food) & in comb[n] with pakkhika & uposathika, i. e. food given on the half-moon days, on the 7th day of the week & on the first day of the fortnight Vin I.58 = II.175; IV.75, 78.

Pāṭipuggalika (adj.) [fr. paṭipuggala] belonging to one's equal M III.254 sq. (dakkhiṇā).

Pāṭibhoga [for paṭibhoga (?); difficult to explain, we should suspect a ger. formation *prati-bhogya for *bhujya i. e. "counter-enjoyable," i. e. one who has to be made use of in place of someone else; cp. Geiger, *P.Gr.* § 24] a sponsor A II.172*; Ud 17; It 1 sq.; J II.93; Vism 555 sq.; DhA I.398; VbhA 165.

Pāṭimokkha (pāti)° (nt.) [with Childers plausibly as paṭi+mokkha, grd. of **muc** (Caus. mokṣ°) with lengthening of paṭi as in other grd. like pāṭidesaniya. Thus in reality the same as paṭimokkha 2 in sense of binding, obligatory, obligation, cp. J V.25. The spelling is freq. pāti° (BB pāṭi°). The Sk. prāṭimokṣa is a wrong adaptation fr. P. pātimokkha, it should really be pratimokṣya "that which should be made binding." An expl[n] of the word after the style of a popular etym. is to be found at Vism 16] a name given to a collection of various precepts contained in the Vinaya (forming the foundation of the Suttavibhaṅga, Vin vols. III & IV., ed. Oldenberg), as they were recited on Uposatha days for the purpose of confession. See Geiger, *P. Lit.* c. 7, where literature is given; & cp. *Vin. Texts* I.27 sq.; Franke, *Dighanikāya* p. 66 sq.; —**pāṭimokkhaṇ uddisati** to recite the P. Vin I.102, 112, 175; II.259; III.8; IV.143; Ud 51; opp. °ṇ ṭhapeti to suspend the (recital of the) P. Vin II.240 sq. — See Vin I.65, 68; II.95, 240 sq. 249; S V.187; Sn 340; Dh 185, 375; Nd[1] 365; Vism 7, 11, 16 sq., 36, 292; DhA III.237 (=jeṭṭhakasīla); IV.111 (id.); Sdhp 342, 355, 449. **-uddesa** recitation of the P. Vin I.102; D II.46; M II.8; SnA 199. **-uddesaka** one who recites the P. Vin I.115, cp. *Vin. Texts* I.242. **-ṭhapana** suspension of the P. Vin II.241 sq.; A V.70. **-saṃvara** "restraint that is binding on a recluse" (*Dial.* I.79), moral control under the P. Vin IV.51; D I.62; II.279; III.77, 266, 285; A III.113, 135, 151; IV.140; V.71, 198; It 96, 118; Ud 36; Vism 16 (where expl[d] in detail); VbhA 323; cp. saṃvuta-pāṭimokkha (adj.) Pv IV.1[32].

Pāṭiyekka see **pāṭekka**.

Pāṭirūpika (adj.) [fr. paṭirūpa, cp. paṭirūpaka] assuming a disguise, deceitful, false Sn 246.

Pāṭihāra [=pāṭihāra, with pāṭi after analogy of pāṭihāriya] striking, that which strikes (with ref. to marking the time) J I.121, 122 (v. l. SS pāṭihāriya).

Pāṭihārika [=pāṭihāriya or der. fr. pāṭihāra in meaning of °hāriya] special, extraordinary; only in cpd. **°pakkha** an extra holiday A I.144; Vv 15[6] (cp. VvA 71, 109); ThA 38.

Pāṭihāriya (adj.) [grd. formation fr. paṭi+**hṛ** (paṭihāra) with usual lengthening of paṭi to pāṭi, as in °desanīya, °mokkha etc. Cp. pāṭihīra; BSk. prātihārya] striking, surprising, extraordinary, special; nt. wonder, miracle. Usually in stock phrase iddhi°, ādesanā°, anusāsanī° as the 3 marvels which characterise a Buddha with regard to his teaching (i. e. superhuman power, mind reading, giving instruction) D I.212; III.3 sq.; S IV.290; A I.170; V.327; Ps II.227. — Further: Vin I.34 (aḍḍhuḍḍha° sahassāni); Vism 378, 390 (yamaka°); VvA 158 (id.); PvA 137 (id.). For yamaka-pāṭihāriya (or °hīra) see yamaka. — Two kinds of p. are given at Vism 393, viz. pākaṭa° and apākaṭa°. —**sappāṭihāriya** (with ref. to the Dhamma) wonderful, extraordinary, sublime, as opposed to appāṭi° plain, ordinary, stupid M II.9 (where Neumann, *Majjhima Nikāya* II.318 trsl[s] **sa°** "intelligible" and **a°** "incomprehensible," referring to Chāndogyopaniṣat I.11, 1); D II.104; cp. also Windisch, *Māra* 71.

-pakkha an extra holiday, an ancient festival, not now kept S I.208 (cp. Th 2, 31); Sn 402 (cp. expl[n] at SnA 378, where var. opinions are given); J IV.320; VI.118. See also Kern's discussion of the term at *Toev.* II.30.

Pāṭihīra (adj.) [contracted form of pāṭihāriya viâ metathesis *pāṭihāriya >*pāṭihēra >paṭihīra] wonderful; nt. a wonderful thing, marvel, miracle Ps I.125 (yamaka°); II.158 (id.); Mhvs 5, 118; Miln 106; Dāvs I.50; DhA III.213. —**appāṭihīrakathā** stupid talk D I.193, 239; Kvu 561 (diff. Kern. *Toev.* II.30); opp. **sa°** ibid.

Pāṭī (f.) [?] at VvA 321 in phrase sukka-pakkha-pāṭiyaṇ "in the moonlight half" is doubtful. Hardy in Index registers it as "part, half-," but pakkha already means "half" and is enough by itself. We should probably read paṭipāṭiyaṇ "successively." Note that the similar passage VvA 314 reads sukka-pakkhe pannarasiyaṇ.

Pāṭuka & **Pāṭubha** only neg. **a°** (q. v.).

Pāṭukamyatā: see pātu°.

Pāṭekka (**Pāṭiyekka**) (adj.) [paṭi+eka; the diaeretic form of pacceka: see Geiger, *P.Gr.* § 24] several, distinct, single Vin I.134; IV.15; J I.92 (T. pāṭiekka, SS pāṭiyekka); Vism 249 (pāṭiyekka, SS pāṭiekka), 353, 356, 443, 473; DhA IV.7 (pāṭiy° SS pāṭieka). — nt. °ṇ (adv.) singly, separately, individually Vism 409 (pāṭiy°); VvA 141.

Pāṭeti [Caus. of **paṭ**] to remove; Pass. **pāṭiyati** Pv IV.1[47] (turned out of doors); v. l. pātayati (bring to fall). Prob, in sense of Med. at Miln 152 in phrase visaṇ pāṭiyamāno (doubtful, cp. Kern, *Toev.* II.139, & Morris, *J.P.T.S.* 1884, 87).

Pāṭha [fr. **paṭh**] reading, text-reading; passage of a text, text. Very freq. in Commentaries with phrase "**ti pi pāṭho**," i. e. "so is another reading," e. g. KhA 78, 223; SnA 43 (°ṇ vikappeti), 178, 192, 477; PvA 25 (pamāda° careless text), 48, 58, 86 and passim.

Pāṭhaka (-°) [fr. pāṭha] reciter; one who knows, expert Nd[1] 382 (nakkhatta°); J I.455 (asi-lakkhaṇa°); II.21 (angavijjā°), 250 (id.); V.211 (lakkhaṇa° fortune-teller, wise man).

Pāṭhīna [cp. Sk. pāṭhīna Manu 5, 16; Halāyudha 3, 36] the fish Silurus Boalis, a kind of shad J IV.70 (C: pāṭhīna-nāmakaṇ pāsāṇa-macchaṇ); V.405; VI.449.

Pāṇa [fr. pa+**an**, cp. Vedic prāṇa breath of life; P. apāna, etc.] living being, life, creature D III.48, 63, 133; S I.209, 224; V.43, 227, 441 (mahā-samudde); A I.161; II.73, 176, 192; Sn 117, 247, 394, 704; Dh 246; DA I.69, 161; KhA 26; ThA 253; PvA 9, 28, 35; VvA 72; DhA II.19. — **pl. also pāṇāni**, e. g. Sn 117; Dh 270. —

Bdhgh's defn of pāṇa is "pāṇanatāya pāṇā; assāsa-passās' āyatta-vuttitāyā ti attho" Vism 310.

-âtipāta destruction of life, murder Vin I.83 (in "dasa sikkhāpadāni," see also sīla), 85, 193; D III.68, 70, 149, 182, 235; M I.361; III.23; Sn 242; It 63; J III.181; Pug 39 sq.; Nett 27; VbhA 383 (var. degrees of murder); DhA II.19; III.355; DA I.69; PvA 27. **-âtipātin** one who takes the life of a living being, destroying life D III.82; M III.22; S II.167; It 92; DhA II.19. **-upeta** possessed or endowed with life, alive [cp. BSk. prāṇopeta Divy 72, 462 etc.] S I.173; Sn 157; DA I.236. **-ghāta** slaying life, killing, murder DA I.69; **-ghātin** = âtipātin DhA II.19. **-bhu** a living being J IV.494. **-bhūta** = °bhu M III.5; A II.210; III.92; IV.249 sq.; J IV.498. **-vadha** = âtipāta DA I.69. **-sama** equal to or as dear as life J II.343; Dpvs XI.26; DhA I.5. **-hara** taking away life, destructive M I.10 = III.97; S IV.206; A II.116, 143, 153; III.163.

Pāṇaka (adj.-n.) (usually -°) [fr. pāṇa] a living being, endowed with (the breath of) life S IV.198 (chap°); DhA I.20 (v. l. BB mata°); **sap°** with life, containing living creatures J I.198 (udaka); **ap°** without living beings, lifeless Vin II.216; M I.13, 243; S I.169; Sn p. 15 (udaka); J I.67 (jhāna).

Pāṇana (nt.) [fr. pāṇa] breathing Vism 310 (see pāṇa); Dhātupāṭha 273 ("bala" pāṇane).

Pāṇi [Vedic pāṇi, cp. Av. pərənā hand, with n-suffix, where we find m-suffix in Gr. παλάμη, Lat. palma, Oir lām, Ohg. folma = Ags. folm] the hand Vin III.14 (pāṇinā paripuñchati); M I.78 (pāṇinā parimajjati); S I.178, 194; Sn 713; Dh 124; J I.126 (°ṃ paharati); PugA 249 (id.); PvA 56; Sdhp 147, 238. As *adj.* (-°) "handed," with a hand, e. g. **alla°** with clean hand Pv II.9[9]; **payata°** with outstretched hand, open-handed, liberal S V.351; A III.287; IV.266 sq.; V.331.

-tala the palm of the hand D II.17. **-bhāga** hand-share, division by hands VvA 96. **-matta** of the size of a hand, a handful PvA 70, 116, 119. **-ssara** hand-sound, hand music, a cert. kind of musical instrument D I.6; III.183; DA I.84 (cp. Dial I.8), 231; J V.390, 506; cp. BSk. pāṇisvara MVastu II.52. Also *adj.* one who plays this instrument J VI.276; cp. BSk. pāṇisvarika MVastu III.113.

Pāṇikā (f.) [fr. pāṇi; Sk. *pāṇikā] a sort of spoon Vin II.151. Cp. puthu-pāṇikā (°pāṇiyā?) Vin II.106.

Pāṇin (adj.-n.) [fr. pāṇa] having life, a living being S I.210, 226; Sn 220 (acc. pl. pāṇine, cp. Geiger, *P.Gr.* § 95[2]), 587 (id.), 201, 575; PvA 287; DhA II.19.

Pāta (-°) [fr. **pat**] 1. fall DA I.95 (ukkā°); PvA 45 (asani°). The reading "anatthato pātato rakkhito" at PvA 61 is faulty we should prefer to read apagato (apāyato?) rakkhito. — 2. throwing, a throw Sn 987 (muddha°); PvA 57 (akkhi°). See also piṇḍa.

Pātana (nt.) [fr. pāteti] bringing to fall, destroying, killing, only in **gabbha°** destroying the fœtus, abortion (q. v.) DhA I.47 and passim.

Pātar (adv.) [Vedic prātar, der. fr. *prō, *prā, cp. Lat. prandium (fr. prām-ediom = pātar-āsa); Gr. πρωί early; Ohg. fruo = Ger. früh] early in the morning, in foll. forms: (1) **pātar** (before vowels), only in cpd. **°âśa** morning meal, breakfast [cp. BSk. prātar-aśana Divy 631] D III.94; Sn 387; J I.232; VvA 294, 308; SnA 374 (pāto asitabbo ti pātar-āso piṇḍa-pātass' etaṃ nāmaṃ). — **katapātarāsa** (adj.) after breakfast J I.227; VI.349 (°bhetta); Vism 391. — (2) **pāto** (abs.) D III.94; DhA II.60; PvA 54, 126, 128; **pāto va** right early J I.226; VI.180. — (3) **pātaṃ** S I.183; II.242; Th 2, 407. — *Note.* Should **piṇḍa-pāta** belong here, as suggested by Bdhgh at SnA 374 (see above)? See detail under piṇḍa.

Pātavyatā (f.) [fr. **pāt**, see pāteti] downfall, bringing to fall, felling M I.305; A I.266; Vin IV.34 (°by°); VbhA 499.

Pātāpeti [Caus. II. of pāteti] to cause to fall, to cause an abortus Vin II.108; DA I.134.

Pātāla [cp. Epic Sk. pātāla an underground cave] proclivity, cliff, abyss S I.32, 127, 197; IV.206; Th 1, 1104 (see *Brethren* 418 for fuller expln); J III.530 (here expld as a cliff in the ocean).

Pāti [Vedic pāti of **pā**, cp. Gr. πῶν herd, ποιμήν shepherd, Lat. pāsco to tend sheep] to watch, keep watch, keep J III.95 (to keep the eyes open, C. ummisati; opp. nimisati); Vism 16 (= rakkhati in def. of pāṭimokkha).

Pātika = pātī, read at Vism 28 for patika.

Pātita [pp. of pāteti] brought to fall, felled, destroyed Sn 631; Dh 407; J III.176; PvA 31 (so read for patita).

Pātin (-°) (adj.) [fr. pāta] throwing, shooting, only in cpd. **dūre°** throwing far A I.284; II.170. See akkhaṇa-vedhin.

Pātimokkha see pāṭi°.

Pātī & Pāti (f.) [the former of patta, which is Vedic pātra (nt.); to this the f. Ved. pātrī] a bowl, vessel, dish Vin I.157 (avakkāra°), 352 (id.); II.216 (id.); M I.25 (kaṃsa°), 207; S II.233; A IV.393 (suvaṇṇa°, rūpiya°, kaṃsa°); J I.347, 501; II.90; V.377 (suvaṇṇa°) VI.510 (kañcana°); VvA 65; PvA 274.

Pātukamyatā is frequent v. l. for **cāṭu-kamyatā**, which is probably the correct reading (see this). The meaning (according to Vism 27 = VbhA 483) is "putting oneself low," i. e. flattery, "fawning" (*Vism trsl.* 32). A still more explicit defn is found at VbhA 338. The diff. spellings are as follows: **cāṭukamyatā** Vism 17, 27; KhA 236; VbhA 338, 483; **cāṭukammatā** Miln 370; **pāṭukamyatā** Vbh 246; **pātukamyatā** Nd[2] 39. See standing phrase under mugga-sūpyatā.

Pātur (-°) (°pātu) (indecl.) [cp. Vedic prāduḥ in prādur+ **bhu**; on t for d see Geiger, *P.Gr.* § 39[4]. As regards etym. Monier Williams suggests prā = pra+dur, door, thus "before the door, openly"; cp. dvāra] visible, open, manifest; only in compn with **kṛ** and **bhū**, and with the rule that pātu° appears before cons., whereas pātur° stands before vowels. (1) with **kṛ** (to make appear): pres. **pātukaroti** Sn 316; J IV.7; Pug 30; SnA 423; aor. **pātvākāsi** S II.254; DhA II.64; pp. **pātukata** Vv 84[41]. — (2) with **bhū** (to become manifest, to appear): pres. **pātubhavati** D I.220; D II.12, 15, 20, 226; M I.445; S IV 78; Pv II.9[41] (pot. °bhaveyyuṃ); aor. **pāturahosi** [cp. BSk. prādurabhūt Jtm. 211] Vin I.5; D I.215; II.20; S I.137; Pv II.8[6]; Miln 10, 18; VvA 188; pl. **pāturahaṃsu** J I.11, & **°ahiṃsu** J I.54. — pp. **pātubhūta** S III.39; Dhs 1035; PvA 44.

-kamma making visible, manifestation S II.254; DhA IV.198. **-bhāva** appearance, coming into manifestation M I.50; S II.3; IV.78; A I.266; II.130; Sn 560, 998; J I.63; Nd[2] s. v.; Vism 437.

Pāteti [Caus. of **pat**] 1. to make fall, drop, throw off S I.197 (sakuṇo rajaṃ); J I.93 (udakaṃ); Miln 305 (sāraṃ). — 2. to bring to fall J V.198; Miln 187. — 3. to kill, destroy, cut off (the head) J I.393; III.177; PvA 31, 115. — pp. **pātita**. Caus. II. **pātāpeti** (q. v.). — Cp. abhi°. *Note.* In meaning 3 it would be better to assume confusion with pāṭeti (for phāṭeti = Sk. sphāṭayati to split [**sphuṭ** = (**s**)**phal**], see phāleti & phāṭeti In the same sense we find the phrase **kaṭṭhaṃ pāteti** to split firewood M I.21 (MA ereti), besides phāleti.

Pātheyya (nt.) [grd. form. fr. patha] "what is necessary for the road," provisions for a journey, viaticum Vin I.244; S I.44; Dh 235, 237; J V.46, 241; DA I.288; DhA I.180; III.335; PvA 5, 154.

Pātheyyaka (nt.) = patheyya PvA 126.

Pāda [Vedic pāda, see etym. under pada] 1. the foot, usually pl. pādā both feet, e. g. Vin I.9, 34, 188; It 111; Sn 309, 547, 768, 835, 1028; J II.114; IV.137; DhA III.196; PvA 4, 10, 40, 68; VvA 105. In sg. scarce, and then specified as eka° & dutiya°, e. g. at Nd² 304[III]; J VI.354. — 2. foot or base of a mountain Vism 399 (Sineru°); DhA I.108 (pabbata°). — 3. the fourth part ("foot") of a verse (cp. pada 4) SnA 239, 273, 343, 363; ThA 23. — 4. a coin Vin III.47; VvA 77 (worth here ¼ of a kahāpaṇa and double the value of māsaka; see also kākaṇikā).

-anguṭṭha a toe M I.337. **-anguṭṭhaka** same J II.447; Vism 233. **-anguli** same PvA 125 (opp. to hatth' anguli finger). **-aṭṭhika** bone of the foot M I.58, 89; III.92; KhA 49. **-âpacca** offspring fr. the foot (of Brahmā): see bandhu. **-ûdara** "(using) the belly as feet," i. e. a snake Sn 604. **-odaka** water for washing the feet Vin I.9. **-kathalika** (°iya) acc. to Bdhgh either a foot stool or a towel (adhota-pāda-ṭhapanakaṇ pāda-ghaṇsanaṇ vā, see *Vin. Texts* I.92; II.373) Vin I.9, 46; II.22; IV.310; Kvu 440; VvA 8; DhA I.321. **-kudārikā** holding the feet like an axe (?) Pv IV.1[47] (expl[d] at PvA 240 by pādasankhātā kudārikā; does k. here represent kuṭhārikā? The reading & meaning is uncertain). **-khīla** a corn in the foot Vin I.188 (as °ālādha, cp. *Vin Texts* II.19). **-ghaṇsanī** a towel for rubbing the feet (dry) Vin II.130. **-cāra** moving about on feet J IV.104. **-tala** the sole of the foot Vin I.179; M III.90; D III.143, 148; PvA 74. **-dhovana** cleaning or washing one's feet DhA II.9. **-pa** "drinking with the foot," N. for tree Pv IV.3[9] (cp. PvA 251); Miln 117, 376; Vism 533; VvA 212; Sdhp 270. **-paricārikā** "serving on one's feet," i. e. a wife (cp. S I.125) J III.95; VI.268; DhA III.194. **-pīṭha** a foot-stool Vin I.9 (cp. *Vin. Texts* I.92); IV.310; DhA III.120 = 186; VvA 291. **-puñchana(ka)** wiping one's feet (with a towel) Vism 358 (°rajju-maṇḍalaka, in comparison = VbhA 62); VbhA 285 (°coḷaka); KhA 144; SnA 333; DhA I.415 (°ka). **-puñchanī** a towel for the feet Vin II.174. **-bbhañjana** ointment for the feet, foot-salve Vin I.205; J V.197, 376; PvA 44, 78; anointing the feet VvA 44 (°tela), 295 (id.). **-mūla** the sole of the foot, the foot J IV.131. Cp. mūla. **-mūlika** "one who sits at one's feet," a foot-servant, lackey J I.122, 438; II.300 sq. (Gāmaṇicaṇḍa); III.417; V.128; VI.30. **-lola** loafing about, one who lingers after a thing, a greedy person Sn 63, 972; Nd¹ 374; Nd² 433; abstr. f. °**lolatā** SnA 36, & °**loliya** Nd² 433. **-visāṇa** "a horn on the foot," i. e. an impossibility J VI.340. **-sambāhana** massaging the feet DhA I.38.

Pādaka (adj. n.) [fr. pāda] 1. having a foot or basis Vin II.110 (a°); Sn 205; ThA 78. — 2. fundamental; **pādakaṇ karoti** to take as a base or foundation Vism 667. — 3. (nt.) basis, foundation, base PvA 167. — **pādaka-jjhāna** meditation forming a basis (for further introspective development) Vism 390, 397, 412 sq., 428, 667. — Cp. **āhacca°**.

Pādāsi is aor. of padāti.

Pāduka [= pādaka] a little foot J VI.554.

Pādukā (f.) [cp. Epic Sk. pāduka & pādukā] a shoe, slipper, clog Vin I.190; II.142, 222; J III.327; IV.129, 379; V.298; VI.23; Miln 330; DA I.136; DhA III.451 (muñja°). — At Vin II.143 (according to Rh. D.) pādukā (dāru°) is a kind of stool or stand in a privy.

Pāna [Vedic pāna, fr. **pā**, pibati = Lat. bibo, pp. pīta, Idg. *po[i], cp. Gr. *πίνω* to drink, *πότος* drink; Obulg. piti to drink, pivo drink; Lith. pẽnas milk; Lat. potus drink, poculum drinking vessel (= Sk. pātra, P. patta)] drink, including water as well as any other liquid. Often comb[d] with anna° (food), e. g. Sn 485, 487; Pv I.5[2], and °**bhojana** (id.) e. g. Dh 249; J I.204. Two sets of 8 drinks are given in detail at Nd¹ 372. — Vin I.245, 249 (yāgu°); S V.375 (majja°); Sn 82, 398, 924; J I.202 (dibba°); Pug 58; PvA 7, 8, 50.

-āgāra a drinking booth, a tavern Vin II.267; III.151; J I.302 (= surā-geha C.); Vbh 247; VbhA 339.

Pānaka (nt.) [fr. pāna] a drink J II.285; IV.30; Dāvs V.2; DhA III.207 (amba°); VvA 99, 291. — Der. **pānakatta** (abstr. nt.) being provided with drink J V.243 (a°).

Pānada in cpd. **pānad' ûpama** at J II.223 is faulty. The meaning is "a badly made sandal," and the reading should probably be (with v. l. & C.) "dupāhan' ûpama," i. e. du(h) + upāhanā. The C. expl[s] as "dukkat-upāhan' ûpama."

Pānīya (adj. nt.) [Vedic pāniya, fr. pāna] 1. drinkable S II.111. — 2. drink, beverage, usually water for drinking Vin II.207; IV.263; J I.198, 450; III.491; V.106, 382; Pv I.10[7]; II.1[19], 7[10]; PvA 4, 5. A reduced form **pāniya** (cp. Geiger, *P.Gr.* § 23) is also found, e. g. Vin II.153; D I.148; Pv II.10[2].

-ghata a pot for drinking water Vin II.216; J VI.76, 85. **-cāṭika** drinking vessel DhA IV.129. **-cāṭī** id. J I.302. **-ṭhālika** drinking cup Vin II.214; IV.263. **-bhājana** id. Vin II.153. **-maṇḍapa** water reservoir (BSk. id. e. g. AvŚ II.86) Vin II.153. **-māḷaka** (?) J VI.85 (Hardy: Flacourtia cataphracta). **-sālā** a hall where drinking water is given Vin II.153; PvA 102; cp. papā.

Pānudi see **panudati**.

Pāpa (adj. nt.) [Vedic pāpa, cp. Lat. patior ≈ E. passion etc.; Gr. *πῆμα* suffering, evil; *ταλαίπωρος* suffering evil] 1. (adj.) evil, bad, wicked, sinful A II.222 sq. (and compar. pāpatara); Sn 57; Dh 119 (opp. bhadra). Other compar-superl. forms are pāpiṭṭha S V.96; pāpiṭṭhatara Vin II.5; pāpiyyasika D III.254. See pāpiya. — 2. unfertile (of soil) S IV.315. — 3. (nt.) evil, wrong doing, sin Sn 23, 662; Dh 117 (opp. puñña), 183; Pv I.6[6]; II[2]; IV.1[50]; DhA II.11. — pp. **pāpāni** Sn 399, 452, 674; Dh 119, 265.

-icca having bad wishes or intentions Vin I.97; D III.246; S I.50; II.156; A III.119, 191, 219 sq.; IV.1, 22, 155; V.123 sq.; Sn 133, 280; It 85; Nd² 342; Vism 24 (def.); VbhA 476; **-icchatā** evil intention A IV.160, 165; DhA II.77. **-kamma** evil doing, wickedness, sin, crime D III.182; It 86; Sn 407; Dh 127; Vism 502; VbhA 440 sq.; PvA 11, 25, 32, 51, 84. **-kammanta** evil-doer, villain S I.97. **-kammin** id. M I.39; Dh 126. **-kara** id. Sn 674. **-karin** id. Dh 15, 17. **-dassana** sinful view Pv IV.3[55]. **-dhamma** wickedness, evil habit Dh 248, 307; Pug 37; DhA III.4; PvA 98; as adj. at PvA 58. **-dhammin** one of evil character or habits Pv I.11[7]. **-parikkhaya** decay or destruction of demerit (opp. puñña°) Pv II.6[15]. **-mitta** an evil associate, a bad companion (opp. kalyāṇa°) M I.43, 470; D III.182. **-mittatā** bad company, association with wicked people A I.13 sq., 83; IV.160, 165; D III.212; Dhs 13, 27; Vbh 359, 369, 371. **-sankappa** evil thought Sn 280. **-sīla** bad morals Sn 246. **-supina** an evil dream (opp. bhaddaka) Vism 312; DhA III.4.

Pāpaka (adj.) [fr. pāpa] bad, wicked, wretched, sinful Vin I.8; S I.149, 207; V.418 (p. akusala citta); Sn 127, 215, 664; Dh 66, 78, 211, 242; J I.128; Pv II.7[16] (= lāmaka C.); II.9[3]; Pug 19; Dhs 30, 101; Miln 204 (opp. kalyāṇa); Vism 268 (= lāmaka), 312 (of dreams, opp. bhaddaka). — f. **pāpikā** Dh 164, 310; a° without sin, innocent, of a young maiden (daharā) Th 2, 370; Vv 31[4]; 32[6] (so expl[d] by VvA, but ThA expl[as] as faultless, i. e. beautiful).

Pāpaṇika (adj. n.) [pa + āpaṇa + ika] belonging to a shop, i. e. 1. a shopkeeper A I.115 sq. — 2. laid out in the

shop (of cīvara) Vin 1.255; Vism 62 (=āpaṇa-dvāre patitaka). See also *Vin. Texts* II.156.

Pāpika = pāpaka D 1.90 (cp. DA.1.256); A IV.197.

Pāpita [pp. of pāpeti[1], in meaning = pāpika] one who has done wrong, sinful, evil M II.43 (where D 1.90 at id. p. has pāpika); DA 1.256 (for pāpika, v. l. vāpita).

Pāpimant (adj. n.) [fr. pāpa, cp. Vedic pāpman] sinful; a sinner, esp. used as Ep. of Māra, i. e. the Evil, the wicked one S 1.103; A IV.434; Ud 64; Sn 430; Th 1, 1213; Miln 155 sq.; DhA IV.32.

Pāpiyo (adj.) [compar. of pāpa, cp. Sk. pāpīyas] worse, more evil or wicked S 1.162, 202; Sn 275; Dh 42, 76; J 1.158; IV.363; Miln 155; DhA II.108.

Pāpuṇana (nt.) [fr. pāpuṇāti] attainment J IV.306.

Pāpuṇāti [pa+**āp**; cp. Sk. prāpnoti] to reach, attain, arrive at, obtain, get to learn. — pres. **pāpuṇāti** Vin II.208; J IV.285; VI.149; Pug 70; DA 21; PvA 74, 98, 125, 195; and **pappoti** S 1.25; Dh 27; Vism 501; DhA 1.395; pot. **pāpuṇe** Sn 324; Dh 138; J V.57 (1st pl. pāpuṇeyyāma for T. pappomu); DhA IV.200. aor. **apāpuṇi** ThA 64, and **pāpuṇi** J II.229. pret. **apattha** J V.391 (proh. mā a.). fut. **pāpuṇissati** J 1.260. ger. **pāpuṇitvā** S II.28; **patvā** Sn 347, 575, and **pappuyya** S 1.7 (cp. Vin II.56; A 1.138), 181, 212. inf. **pappotuṇ** SI. 129 = Th 2, 60, and **pāpuṇituṇ** VbhA 223. — grd. **pattabba** S 1.129; II.28; SnA 433. — pp. **patta**; Caus. **pāpeti[2]** (q. v.).

Pāpuraṇa (nt.) [through *pāvuraṇa fr. pra+**vṛ**, cp. Sk. prāvaraṇa] cover, dress, cloak S 1.175; Miln 279; DhA III.1. See also **pārupana**.

Pāpurati [fr. pa+ā+**vṛ**, cp. Vedic pravṛṇoti] to cover, veil; shut, hide; only neg. **a°** and only in phrase **apāpurati Amatassa dvāraṇ** to open the door of Nibbāna Vin 1.5; Vv 64[27] (=vivarati VvA 284).

Pāpeti[1] [Denom. fr. pāpa] to make bad, bring into disgrace Vin IV.5. — pp. **pāpita**.

Pāpeti[2] [Caus. of pāpuṇāti] to make attain, to let go to, to cause to reach, to bring to J IV.494; V.205, 260; DA 1.136. imper. **pāpaya** S 1.217, and **pāpayassu** J IV.20. fut. **pāpessati** J 1.260, and **pāpayissati** J V.8.

Pābhati (nt.) [para+ā+pp. of **bhṛ**] "that which has been brought here," viz. 1. a present, bribe DA 1.262. — 2. money, price J 1.122; V.401, 452. —**kathā°** "a tale brought," occasion for something to tell, news, story J 1.252, 364, 378; SnA 356.

Pāmaṅga (nt.) [etym. ?] a band or chain Vin II.106; III.48; Mhvs 11, 28; Dpvs XII.1; DhA IV.216. See on this *Vin. Texts* III.69 & *Mhvs trsl.* 79[7].

Pāmujja (nt.) [grd. form. fr. pa+**mud**, see similar forms under pāmokkha] delight, joy, happiness; often comb[d] with **pīti**. — D 1.72, 196; S III.134; IV.78 = 351; V.156, 398; A III.21; V.1 sq., 311 sq., 339, 349; Sn 256; Nett 29; DA 1.217; Sdhp 167. See also **pāmojja**.

Pāmokkha (adj.) [a grd. form. fr. pamukha, with lengthening of a as frequently in similar form[s] like pāṭidesanīya, pāṭimokkha, pāmojja] 1. chief, first, excellent, eminent, (m.) a leader. — A II.168 (saṅga sa°); Pug 69, 70; Miln 75 (hatthi° state elephant). **disā°** world-famed J 1.166, 285; II.278; VI.347. — Freq. in series **agga seṭṭha pāmokkha uttama**, in exegesis of **mahā** (at Nd[2] 502 A e. g., when A II.95 reads mokkha for p.). See **mahā**. Def[d] as "pamukhe sādhū ti" at VbhA 332. — 2. facing east Pv IV.3[63] (=pācīna-dis' Abhimukha).

Pāmojja = pāmujja [Cp. BSk. prāmodya Divy 13, 82, 239] D II.214; III.288; M 1.37, 98; S 1.203; II.30; V.157; Dh 376, 381; Ps 1.177; Dhs 9, 86; Miln 84; Vism 2, 107, 177 (T. pa°); DhA IV.111 (°bahula).

Pāya [fr. pa+ā+**yā**] setting out, starting S II.218 (nava° newly setting out); instr. **pāyena** (adv.) for the most part, commonly, usually J V.490; DA 1.275 (so read for pāṭhena).

Pāyaka (-°) [fr. **pā** to drink] drinking J 1.252 (vāruṇi°).

Pāyāta [pp. of pāyāti] gone forth, set out, started J 1.146.

Pāyāti [pra+ā+**yā**] to set out, start, go forth DhA II.42; aor. 3rd sg. **pāyāsi** D II.73; J 1.64, 223; III.333; VvA 64; PvA 272; 3rd pl. **pāyesuṇ** J IV.220, and **pāyiṇsu** D II.96; J 1.253; DhA III.257. — pp. **pāyāta** (q. v.). See also the quasi synonymous **abhiyāti**.

Pāyāsa [cp. Class. Sk. pāyāsa] rice boiled in milk, milk-rice, rice porridge S 1.166; Sn p. 15; J 1.50, 68; IV.391; V.211; Vism 41; SnA 151; DhA 1.171; II.88; VvA 32.

Pāyin (adj. n.) [fr. **pā**, see pivati] drinking J III.338.

Pāyeti [Caus. fr. **pā**, see pibati] 1. to give to drink, to make drink D II.19; Sn 398 (Pot. pāyaye); Miln 43, 229; DhA 1.87 (amataṇ); VvA 75 (yāguṇ); PvA 63; aor. **apāyesi** S 1.143; ger. **pāyetvā** J 1.202 (dibba-pānaṇ); II.115 (lohitaṇ); III.372 (phāṇit' odakaṇ); IV.30 (pānakaṇ); VI.392 (suraṇ). — 2. to irrigate J 1.215. — ppr. f. **pāyamānā** a woman giving suck, a nursing woman D 1.166; M 1.77; A 1.295; II.206; III.227; Pug 55; DhA 1.49. — Caus. II. **pāyāpeti** J V.422.

Pāra (adj.-nt.) [fr. para] 1. as *adv.* (°-) beyond, over, across, used as prep. with abl., e. g. pāra-Gaṅgāya beyond the G. S 1.207, 214; SnA 228. See under cpds. — 2. as *nt.* the other side, the opposite shore S 1.169, 183; Sn 1059; Nd[1] 20 (=amataṇ nibbānaṇ); Dh 385; DhA IV.141 aparā pāraṇ gacchati to go from this side to the other (used with ref. to this world & the world beyond) S IV.174; A V.4; Sn 1130; pāraṇ gavesino M II.64 = Th 1, 771-3. Cases adverbially: acc. **pāraṇ** see sep.; abl. **pārato** from the other side Vin II.209. — 3. the guṇa form of para, another; see cpds.:

-atthika (pār') wishing to cross beyond D 1.244. **-ga** "going beyond," traversing, crossing, surmounting S IV.71 (jātimaraṇassa); Sn 32, 997. **-gata** one who has reached the opposite shore S 1.34; II.277; IV.157; A IV.411; Sn 21, 210, 359; Dh 414; Vv 53[1] (cp. VvA 231); one who has gone over to another party Th 1, 209. **-gavesin** looking for the other shore Dh 355; DhA IV.80. **-gāmin** = gata S 1.123; A V.232 sq., 253 sq.; DhA II.160. **-gū** (a) gone beyond, i. e. passed, transcended, crossed S 1.195 = Nd[2] 136[A] (dukkhassa), IV.210 (bhavassa); A II.9 (id.); III.223; It 33 (jarāya); Dh 348. (b) gone to the end of (gen. or. -°), reached perfection in, well-versed in, familiar with, an authority on Sn 992 (sabbadhammānaṇ), 1105 (cp. Nd[2] 435); D 1.88 (tiṇṇaṇ vedānaṇ); DhA III.361 (id.). **-dārika** an adulterer, lit. one of another's wife S II.259; J III.43 (so read for para°); DhA II.10.

Pāraṇ (adv.-prep.) [acc. of pāra] beyond, to the other side D 1.244; M 1.135; Sn 1146 (Maccu-dheyya°, vv. ll. °dheyassa & °dheyya°), expl[d] by Nd[2] 487 as amataṇ nibbānaṇ; VvA 42.

-gata (cp. pāragata) gone to the other side, gone beyond, traversed, transcended M 1.135; S II.277; Sn 803; Nd[1] 114; Nd[2] 435; Pug 72; Vism 234. **-gamana** crossing over, going beyond S V.24, 81; A V.4, 313; Sn 1130.

Pāramitā (f.) [pārami+tā] = pārami Nett 87.

Pāramī (f.) [abstr. fr. parama, cp. BSk. mantrāṇāṇ pāramiṇ gata Divy 637] completeness, perfection, highest state Sn 1018, 1020; Pug 70; DhA 1.5; VvA 2 (sāvaka-ñāṇa°); PvA 139; Sdhp 328. In later literature there is mentioned a group of 10 perfections (**dasa pāramiyo**) as the perfect exercise of the 10 principal virtues by a Bodhisatta, viz. dāna°, sīla°, nekkhamma°, paññā°, viriya°, khanti°, sacca°, adhiṭṭhāna°, mettā°, upekhā° J 1.73; DhA 1.84.

-**ppatta** (pārami°) having attained perfection M III.28; Nd² 435; Miln 21, 22; cp. *Miln trsl.* 1.34.

Pārājika [etym. doubtful; suggested are parā+**aj** (Burnouf); para+**ji**; pārācika (S. Lévi, see Geiger, *P.Gr.* §38, n. 3; also Childers s. v.)] one who has committed a grave transgression of the rules for bhikkhus; one who merits expulsion (see on term *Vin. Texts* 1.3; *Miln trsl*ⁿ 1.268; II.78) Vin I.172; II.101, 242; A II.241; III.252; V.70; J VI.70, 112; Miln 255; Vism 22; KhA 97, DhA I.76 (as one of the divisions of the Sutta-vibhanga, see also Vin III.1 sq.).

Pārāpata [Epic Sk. pārāvata] a dove, pigeon J 1.242; V.215; VvA 167 (°akkhi); Pgdp 45. See the doublet **pārevata**.

Pārāyana (nt.) [late Sk. pārāyaṇa, the metric form of parāyana] the highest (farthest) point, final aim, chief object, ideal; title of the last Vagga of the Sutta Nipāta A III.401; Sn 1130; Nd² 438; SnA 163, 370, 604.

Pārikkhattiya = parikkhattatā, Pug 19 = VbhA 358.

Pāricariyā (f.) same as **paricariya** serving, waiting on, service, ministration, honour (for = loc.) D III.189, 250, 281; M. II.177; S IV.239; A II.70; III.284, 325, 328; J III.408; IV.490; V.154, 158 (kilesa°); PvA 7, 58, 128. Cp. BSk. pāricāryā MVastu II.225.

Pāricchatta = pāricchattaka, Sn 64 (°ka Nd² 439; expl^d as koviḷāra); J V.393.

Pāricchattaka [Epic Sk. pārijāta, but P. fr. pari+chatta +ka, in pop. etym. "shading all round"] the coral tree Erythmia Indica, a tree in Indra's heaven Vin I.30; A IV.117 sq.; Vv 38¹ (expl^d as Māgadhism at VvA 174 for pārijāta, which is also the BSk. form); J I.40; II.20; KhA I.122; SnA 485; DhA I.273; III.211; DhsA 1; VvA 12, 110; PvA 137.

Pārijāta = pāricchattaka, VvA 174.

Pārijuñña (nt.) [abstr. fr. parijuṇṇa, pp. of pari+**jur**] 1. decay, loss M II.66; DhA I.238; VvA 101 (bhoga°). — 2. loss of property, poverty PvA 3.

Pāripanthika [fr. paripantha] 1. highwayman, robber S II.188; J V.253. — 2. connected with danger, threatening, dangerous to (-°) Vism 152; PugA 181 (samādhi°, vipassanā°).

Pāripūrī (f.) [abstr. fr. pari+**pūr**, cp. BSk. pāripūri AvŚ II.107] fulfilment, completion, consummation S I.139; A V.114 sq.; Sn 1016; J VI.298; Nd² 137 (pada°); SnA 28 (id.); Pug 53; Dhs 1367; DhA I.36; PvA 132, 133; VbhA 468 (°mada conceit of perfection).

Pārima (adj.) [superl. form. fr. pāra] yonder, farther, only comb^d with °**tīra** the farther shore D I.244; M I.134, 135; S IV.174; Miln 269; DhA II.100. Cp. BSk. pārimaṇ tīraṇ AvŚ I.148.

Pāribhaṭya (nt.) (& der.) [fr. pari+**bhṛ**] "petting (or spoiling) the children" (*Miln trsl.* II.287) but perhaps more likely "fondness of being petted" or "nurture" (as *Vism trsl.* 32) (being carried about like on the lap or the back of a nurse, as expl^d at Vism 28 = VbhA 483). The readings are different, thus we find °**bhaṭyatā** at Vbh 246; VbhA 338, 483; °**bhatyatā** at Vism 17, 23-27 (vv. ll. °bhaṭṭatā & °bbhaṭṭatā); °**bhaṭṭakatā** at Miln 370; °**bhaṭṭatā** at Vbh 352; KhA 236; Nd² 39. The more det. expl^n at VbhA 338 is "alankāra-karaṇ' ādīhi dāraka-kīḷāpanaṇ etaṇ adhivacanaṇ." — See stock phrase under **mugga-sūpyatā**.

Pāribhogika (adj.) [fr. paribhoga] belonging to use or enjoyment, with ref. to relics of personal use J IV.228 (one of the 3 cetiyas, viz. sarīrika, pāribhogika, uddesika); Miln 341 (id.

Pārivattaka (adj.) = **pari**°; changing, turning round (of cīvara) Vin IV.59, 60.

Pārivāsika = **pari**° (a probationer), Vin I.136; II.31 sq. where distinguished from a **pakatatta bhikkhu**, a regular, ordained bh. to whom a **pārivāsika** is inferior in rank.

Pārisajja [fr. parisā] belonging to an assembly, pl. the members of an assembly, esp. those who sit in council, councillors (cp. BSk. pāriṣadya councillor Divy 291) Vin I.348; D I.136; III.64, 65; M I.326; S I.145, 222; A I.142; Miln 234; DA I.297.

Pārisuddhi (f.) [fr. parisuddha] purity Vin I.102, 136 (cp. *Vin. Texts* I.242, 280); M III.4; A II.194 sq. (°padhāniy' angāni, the four, viz. sīlapārisuddhi, citta°, diṭṭhi°, vimutti°); Nd¹ 475; Ps I.42 (°sīla); Dhs 165; Miln 336 (ājīva°, and in 4th jhāna); Vism 30 (= parisuddhatā), 46 (°sīla), 278; DhA III.399 (catu° -sīla); IV.111 (ājīva?); Sdhp 342.

Pārihāriya (adj.) [fr. parihāra] connected with preservation or attention, fostering, keeping Vism 3 (°paññā), 98 (°kammaṭṭhāna); SnA 54 (id.).

Pāruta [pp. of pārupati] covered, dressed S I.167, 175; Th 1, 153; J I.59, 347; SnA 401; PvA 48, 161. —**dupāruta** not properly dressed (without the upper robe) Vin I.44; II.212; S II.231, 271. See also **abhipāruta**. *Note.* The form **apāruta** is apparently only a neg. pāruta, in reality it is apa+ā+**vṛta**.

Pārupati [metathesis fr. pāpurati = Sk. prāvṛṇoti, pra+**vṛ**; see also pāpurati etc.] to cover, dress, hide, veil D I.246; Vin IV.283; M III.94; S II.281; J II.24, 109; Pv II.11² (= nivāseti PvA 147); Mhvs 22, 67; Vism 18; DhA III.325; VvA 44, 127; PvA 73, 74, 77. — pp. **pāruta** (q. v.).

Pārupana (nt.) [fr. pārupati] covering, clothing; dress J I.126, 378; III.82; Miln 279; DhA I.70, 164; PvA 74, 76.

Pāreti [Denom. fr. pāra; cp. Lat. portare] to make go through, to bore through, pierce, break (?) J III.185 (reading uncertain).

Pārevata [the Prk. form (cp. Māgadhi pārevaya) of the Sk. pārāpata, which appears also as such in P.] 1. a dove, pigeon A I.162 (dove-coloured); Vv 36³ (°akkhi = pārāpat' akkhi VvA 167); J VI.456. — 2. a species of tree, Diospyros embryopteris J VI.529, 539.

Pāroha [fr. pra+**ruh**, cp. Sk. *prāroha] 1. a small (side) branch, new twig (of a Nigrodha tree) J V.8, 38, 472; VI.199; SnA 304; PvA 113. — 2. a shoot, sprout (from the root of a tree, tillering) S I.69 (see C. expl^n at *K.S.* 320); J VI.15; DhA II.70; VbhA 475; 476.

Pāla (-°) [fr. **pā**, see pāleti] a guard, keeper, guardian, protector S I.185 (vihāra°); J V.222 (dhamma°); VvA 288 (ārāma°); Sdhp 285. See also go°, loka°.

Pālaka (-°) [fr. **pā**] a guardian, herdsman M I.79; S III.154; A IV.127; J III.444.

Pālana (nt.) (& **pālanā** ?) [fr. pāleti 2, to all likelihood for palāyana through *pālāna, with false analogy] moving, running, keeping going, living, in phrase **vutti pālana yapana** etc. at Vism 145; DhsA 149, 167; also in def^{n} of bhuñjati[1] as "pālan' ajjhohāresu" by eating & drinking for purposes of living, at Dhtp 379. As **pālanā** at the Dhs passages of same context as above (see under **yapana**).

Pālanā (f.) [fr. pāleti cp. Ep. Sk. pālana nt.] guarding, keeping J 1.158; Dhs 19, 84, 295.

Pāli (Pāḷi) (f.) [cp. Sk. pālī a causeway, bridge Halāyudha III.54] 1. a line, row Dāvs III.61; IV.3; Vism 242 (dvattiṃs' ākāra°), 251 (danta°); SnA 87. — 2. a line, norm, thus the canon of Buddhist writings; the text of the Pāli Canon, i. e. the original text (opp. to the Commentary; thus "pāliyaṃ" is opposed to "aṭṭhakathāyaṃ" at Vism 107, 450, etc). It is the literary language of the early Buddhists, closely related to Māgadhī. See Grierson, *The Home of Lit. Pāli* (Bhandarkar Commemoration vol. p. 117 sq.), and literature given by Winternitz, *Gesch. d. Ind. Litt.*, II.10; III.606, 635. The word is only found in Commentaries, not in the Piṭaka. See also Hardy, *Introd. to Nett*, p. xi. — J IV.447 (°nayena accord. to the Pāli Text); Vism 376 (°nay' anusārena id.), 394, 401, 565 (°anusārato accord. to the text of the Canon); 607, 630, 660 sq., 693, 712; KhA 41; SnA 333, 424, 519, 604; DhsA 157, 168, DhA IV.93, VvA 117, 203 (pālito + aṭṭhuppattito); PvA 83, 87, 92, 287; and freq. elsewhere.

-vaṇṇanā is explanation of the text (as regards meaning of words), purely textual criticism, as opposed to **vinicchaya-kathā** analysis, exegesis, interpretation of sense Vbh 291; Vism 240 (contrasted to bhāvanāniddesa).

Pāliguṇṭhima (adj.) [doubtful, fr. pali + **guṇṭh**, see paliguṇṭhita; hapax legomenon] covered round (of sandals) Vin I.186 (*Vin. Texts* II.15: laced boots); v. l. BB °guṇṭhika.

Pālicca (nt.) [fr. palita] greyness of hair M I.49; S II.2, 42; A III.196; Dhs 644, 736, 869; VbhA 98.

Pālibhaddaka [fr. palibhadda = pari + bhadda, very auspicious] the tree Butea frondosa J IV.205; Nd^{2} 680A^{n}; Vism 256 (°aṭṭhi); VbhA 239 (id.); KhA 46, 53; DhsA 14; DhA I.383. As **phālibhaddaka** (-vana) at J II.162 (v. l. pātali°).

Pāleti [cp (Epic) Sk. pālayati, fr **pā**] 1. to protect, guard, watch, keep Sn 585; J I.55; IV 127; VI.589; Miln 4 (paṭhavī lokaṃ pāleti, perhaps in meaning "keeps, holds, encircles," similar to meaning 2); Sdhp 33. — 2. (lit. perhaps "to see through safely"; for **palāyati** by false analogy) to go on, to move, to keep going, in def^{n} of carati as viharati, iriyati, vattati, pāleti, yapeti, yāpeti at Nd^{2} 237; Vbh 252; DhsA 167. Cp. pālana. So also in phrase **atthaṃ pāleti** (so read for paleti ?) "to come home" i. e. to disappear Sn 1074 (see expl^{d} Nd^{2} 28). See other refs. under **palāyati**. — pp. **pālita**. See also abhi° & pari°. A contracted (poetical) form is found as **pallate** at J V.242, expl^{d} by C. as pālayati (pālayate), used as Med.-Pass.

Pāvaka (adj. n.) [fr. **pu**, Vedic pāvaka] 1. (adj.) pure, bright, clear, shining J V.419. — 2. (m.) the fire S I.69; A IV.97; Dh 71, 140; J IV.26; V.63 (= **kaṇha-vattanin**) VI.236 (= aggi C.); Pv I.8^{5}; Vism 170 (= aggi).

Pāvacana (nt.) [pa + vacana, with lengthening of first a (see Geiger, *P.Gr.* §33^{1})] a word, esp. the word of the Buddha D I,88; S II.259; Th 1, 587; 2, 457.

Pāvadati [= pavadati] to speak out, to tell, show J II.439; Pv IV.1^{48}; PvA 118.

Pāvassi see **pavassati**.

Pāvāra [fr. pa + **vṛ**] 1. a cloak, mantle Vin I.281; J V.409 (expl^{d} as pavara-dibba-vattha !). — 2. the mango tree KhA 58 (°puppha; Vism 258 at id. p. has pāvāraka°).

Pāvārika [fr. pāvāra] a cloak-seller (?) Vin IV.250.

Pāvāḷa [see pavāḷa] hair; only in cpd. °**nipphoṭanā** pulling out one's hair S IV.300.

Pāvisa & **Pāvekkhi** see **pavisati**.

Pāvuraṇa (nt.) [fr. pa + ā + **vṛ**, see pāpuraṇa & pārupana] cloak, mantle M I.359; Vin IV.255, 289; ThA 22.

Pāvusa [pa + **vṛṣ**, cp. Vedic prāvṛṣa & pravarṣa] 1. rain, the rainy season (its first 2 months) Th 1, 597; J V.202, 206. — 2. a sort of fish J IV.70 (gloss pāgusa, q. v.).

Pāvussaka (adj.) [fr. pāvusa] raining, shedding rain M. I.306; S V.51; A IV.127; J I.95, 96; Miln 114.

Pāsa[1] [Vedic pāśa] a sling, snare, tie, fetter S I.105, 111; A II.182; IV.197; Vin IV.153 (? hattha°); Sn 166; It 36 (Māra°); J III.184; IV.414; PvA 206. On its frequent use in similes see *J.P.T.S.* 1907, 111.

Pāsa[2] [Class. Sk. prāsa fr. pra + **as**] a spear, a throw Sn 303; A IV.171 (kuṭhāri° throw of an axe). —**asi**° a class of deities Miln 191.

Pāsa[3] (a stone ?) at PvA 63 (pās' antare) is probably a misreading and to be corrected to **palāsa** (palās' antare, similarly to rukkh' antare, kaṭṭh'- and mūl' antare), foliage.

Pāsaṃsa (adj.) [grd. fr pasaṃsati with pā for pa as in similar formations (see pāmokkha)] to be praised, praiseworthy M I.5, 404; II.227 (dasa °ṭṭhāṇāni); A V.129 (id.); J III.493; Pv IV.7^{13}; Nett 52.

Pāsaka[1] [fr. pāsa[1]] a bow, for the dress Vin II.136; for the hair Th 2, 411 (if Morris, *J.P.T.S.* 1893, 45, 46, is right to be corr. fr. pasāda).

Pāsaka[2] [fr. pāsa[2]] a throw, a die J VI.281.

Pāsaka[3] lintel Vin II.120 = 148 (see *Vin. Texts* III.144).

Pāsaṇḍa [cp. late Sk. pāṣaṇḍa] heresy, sect S I.133; A II.466; Th 2, 183 Miln 359; ThA 164. -°**ika** heretic, sectarian Vin IV.74.

Pāsāṇa [Epic Sk. pāṣāṇa] a rock, stone A I.283; Sn 447; J I.109, 199; V.295; Vism 28, 182, 183; VbhA 64 (its size as cp^{d} with pabbata); DhA III.151; DhsA 389; VvA 157; Sdhp 328.

-guḷa a ball of (soft) stone, used for washing (pumice stone ?) A II.200 (sāla-laṭṭhiṃ . . . taccheyya . . . likheyya . . . pāsāṇaguḷena dhopeyya . . . nadiṃ patāreyya), cp. M I.233; and Vism 28 "bhājane ṭhapitaṃ guḷapiṇḍaṃ viya pāsāṇaṃ." **-cetiya** a stone Caitya DhA III.253. **-tala** a natural platęau J I.207. **-piṭṭhe** at the back of a rock Vism 116. **-pokkharaṇī** a natural tank Vism 119. **-phalaka** a slab of stone J IV.328. **-macchaka** a kind of fish (stone-fish) J IV.70; VI.450. **-lekha** writing on a stone Pug 32. **-sakkharā** a little stone, fragment of rock S II.137; A IV.237. **-sevāla** stone Vallisneria J V.462. **-vassa** rain of stones SnA 224.

Pāsāṇaka = pāsāṇa Vin II.211.

Pāsāda [pa + ā + **sad**, cp. Class. Sk. prāsāda] a lofty platform, a building on high foundations, a terrace, palace Vin I.58, 96, 107, 239; II.128, 146, 236 (cp. *Vin. Texts* I.174; III.178); D II.21; S I.137; A I.64; Sn 409; It 33; Pv II.12^{5}; J II.447; IV.153 (pillars); V.217; Vism 339 (°tala); DhsA 107; SnA 502; ThA 253, 286; VvA 197; PvA^{23}, 75, 279 (cp. upari°); Sdhp 299. —**satta-bhū-**

maka° a tower with 7 platforms J I.227, 346; IV.323, 378; V.426, 577. The Buddha's 3 castles at D II.21; A I.145; J VI.289. See also *J.P.T.S.* 1907, 112 (p. in similes).

Pāsādika (adj.) [fr. pasāda] 1. pleasing, pleasant, lovely, amiable Vin IV.18; D III.141; S I.95; II.279; A II.104 sq., 203; III.255 sq.; DhA I.119; ThA 266, 281; DA I.141, 281; VvA 6; PvA 46, 186, 187, 261. —**samanta°** lovely throughout A I.24; V.11. — 2. comfortable Vism 105.

Pāsāvin (adj.) [fr. pasavati] bringing forth S V.170; J I.394.

Pāsuka [for the usual **phāsuka**] a rib Vin II.266. (loop? Rh.D.).

Pāsuḷa [for **phāsuka**] a rib Vin III.105.

Pāssati fat. of pibati (for pivissati).

Pāhuna (m. nt.) [fr. pa+ā+**hu**, see also āhuna & der.] 1. (m.) a guest A III.260; J VI.24, 516. — 2. (nt.) meal for a guest D I.97=M II.154; Vism 220; DA I.267.

Pāhunaka (m.-nt.) [fr. pāhuna] 1. (m.) a guest J I.197; IV.274; Miln 107; DA I.267, 288; DhA II.17. — 2. (nt.) meal for a guest S I.114.

Pāhuneyya (adj.) [fr. pāhuna, see also āhuneyya] worthy of hospitality, deserving to be a guest D III.5; S I.220; II.70; A II.56; III.36, 134, 248, 387; IV.13 sq.; V.67, 198; It 88; Vism 220.

Pāhuneyyaka=pāhuneyya J III.440.

Pāheti [secondary form. after aor. pāhesi fr. pahiṇati] to send J I.447; Miln 8; PvA 133.

Pi (indecl.) [the enclitic form of api (cp. api 2a); on similarities in Prk. see Pischel, *Prk. Gr.* § 143] emphatic particle, as prefix only in **pidahati** and **pilandhati**, where api° also is found (cp. api 1b). — 1. also, and also, even so D I.1; Vin IV.139 (cara pi re get away with you: see re); J I.151, 278. — 2. even, just so; with numbers or num. expressions "altogether, in all, just that many" J I.151; III.275; IV.142. — cattāro pi J III.51; ubho pi J I.223; sabbe pi Sn 52; J I.280. — 3. but, however, on the other hand, now (continuing a story) J I.208; IV.2. — 4. although, even if J II.110 (ciram pi kho . . . ca although for a long time . . . yet). — 5. perhaps, it is time that, probably Sn 43; J I.151; II.103. — 6. pi . . . pi in correlation (like **api . . . api**): (a) both . . . and; very often untranslatable Sn 681 (yadā pi . . . tadā pi when . . . then), 808 (diṭṭhā pi sutā pi); J I.222 (jale pi thale pi); (b) either . . . or J I.150; II.102.

Piṅsa [pp. of piṅsati[2]] crushed, ground, pounded DhA III.184 (v. l. piṭṭha, perhaps preferable).

Piṅsati[1] [**piś** or **piṅś**, cp. Vedic piṅśati, with two bases viz. Idg. ***peig**, as in P. piñjara & pingala; Lat. pingo to paint, embroider; and ***peik**, as in Sk. piṅśati, peśaḥ; Av. paes- to embellish; Gr. ποικίλος many-coloured; Goth. fēh, Ags. fāh id. See detail in Walde, *Lat. Wtb.* under pingo] to adorn, form, embellish; orig. to prick, cut. Perhaps **piṅsare** (3. pl. med.) J V.202 belongs here, in meaning "tinkle, sound" (lit. prick), expl[d] in C. by viravati. Other der. see under pingala, piñjara, pesakāra.

Piṅsati[2] [**piś** or **piṅś**, Vedic pinaṣṭi, cp. Lat. pinso to grind, pila=pestle, pistillum=pistil; Lith. paisýti to pound barley; Gr. πτίσσω id.; Ohg. fesa=Nhg. fese] 1. to grind, crush, pound J I.452; II.363; IV.3 (matthakaṇ), 440 (akaluñ candanañ ca silāya p.); Miln 43; DhA III.184 (gandhe piṅsissati; BB pisissati). — 2. to knock against each other, make a sound J V.202: see **piṅsati**[1]. — pp. **piṅsa** & **piṭṭha**[1]. See also **pisati** and **paṭi°**.

Pinka [for **pinga** yellow, brownish, tawny] a young shoot sprout J III.389 (v. l. singa, which also points to pinga, expl[d] by pavāla).

Pinga see **pinka**.

Pingala (adj.) [see piṅsati[1], cp. Vedic pingala] 1. reddish-yellow, brown, tawny S I.170; J VI.199 (=pingiya). — 2. red-eyed, as sign of ugliness J IV.245 (as Np.; comb[d] with nikkhanta-dāṭha); V.42 (tamba-dāṭhika nibbiddha-pingala); Pv II.4[1] (=°locana PvA 90; + kaḷāra-danta).

-kipillaka the red ant DhA III.206. **-cakkhutā** red-eyedness PvA 250. **-makkhikā** the gadfly J III.263 (=ḍaṇsa) Nd[2] 268=SnA 101 (id.); SnA 33 (where a distinction is made between **kāṇa-makkhikā** and pingala°), 572 (=ḍaṇsa).

Pingiya (adj.) [fr. Vedic pinga] reddish-brown, yellow J VI.199.

Pingulā (f.) [a var. of Sk. **pingalā**, a kind of owl] a species of bird J VI.538.

Picu[1] [cp. Class. Sk. picu] cotton Vin I.271; usually in cpds, either as **kappāsa°** S V.284, 443, or **tūla°** S V.284, 351 (T. thula°), 443; J V.480 (T. tula°).

-paṭala membrane or film of cotton Vism 445. **-manda** the Nimb or Neem tree Azadizachta Indica Pv IV.1[6] (cp. PvA 220); the usual P. form is pucimanda (q. v.).

Picu[2] [etym. unknown, prob. Non-Aryan] a wild animal, said to be a kind of monkey J VI.537.

Piccha (nt.) [cp. Epic Sk. piccha & puccha tail, to Lat. pinna, E. fin. Ger. finne] tail-feather, esp. of the peacock Vin I.186 (mora°). — **dve°** (& de°) having two tail-feathers J V.339, 341 (perhaps to be taken as "wing" here, cp. Halāyudha 2, 84=pakṣa). Cp. piñcha & piñja.

Picchita in su° J V.197 is not clear, C. expl[s] by suphassita, i. e. pleasing, beautiful, desirable, thus dividing su-picch^

Picchila (adj.) [cp. Class. Sk. picchila] slippery Vism 264; VbhA 247 (lasikā=p-kuṇapaṇ); DhA III.4 (°magga).

Piñcha=piccha, i. e. tail-feather, tail Vin II.130 (mora°). Cp. piñja.

Piñja (nt.) [=piccha] a (peacock's) tail-feather J I 38 (mora° kalāpa), 207 (=pekkhuṇa); III.226 (BB piccha & miccha); DA I.41 (mora°); DhA I.394 (id.); VvA 147 (mayūra°; BB piñcha, SS pakkha); PvA 142 (mora° kalāpa).

Piñjara [cp. Class. Sk. piñjara; for etym. see piṅsati[1]] of a reddish colour, tawny J I.93; DA I.245; VvA 165, 288.

-odaka fruit of the esculent water plant Trapa Bispinosa J VI.563 (v. l. ciñcarodaka), expl[d] by singhāṭaka.

Piñjita (adj.) [fr. piṅsati[1], cp. Sk. piñjana] tinged, died Miln 240. On expression see Kern, *Toev.* s. v.

Piññāka (nt.) [to piṅsati[2], cp. Class. Sk. piṇyāka] ground sesamum, flour of oil-seeds M I.78, 342; Vin IV.341. (p. nāma tilapiṭṭhaṇ vuccati); VvA 142 (tila° seed cake); PvA 48.

-bhakkha feeding on flour of oil-seeds D I.166; A I.241, 295; II.206; Nd[1] 417; Pug 55.

Piṭaka [cp. Epic Sk. piṭaka, etym. not clear. See also P. **peḷā** & **peḷikā**] 1. basket Vin I 225 (ghaṭa p. ucchanga), 240 (catudoṇika p.); Pv IV.3[33]; Vism 28 (piṭake nikkhitta-loṇa-maccha-phāla-sadisaṇ phaṇaṇ); **dhañña°** a grain-basket DhA III.370; **vihi°** a rice basket DhA III.374. Usually in comb[n] **kuddāla-piṭaka** "hoe and

"basket," wherever the act of digging is referred to, e. g. Vin III.47; D I.101; M I.127; S II.88; V.53; A I.204; II.199; J I.225, 336; DA I.269. — 2. (fig.) t.t. for the 3 main divisions of the Pāli Canon "the three baskets (basket as container of tradition Winternitz, *Ind. Lit.* II.8; cp. peḷā 2) of oral tradition," viz. **Vinaya°**, **Suttanta°**, **Abhidhamma°**; thus mentioned by name at PvA 2; referred to as "tayo piṭakā" at J I.118; Vism 96 (pañca-nikāya-maṇḍale tīṇi piṭakāni parivatteti), 384 (tiṇṇaṇ Vedānaṇ uggahaṇaṇ, tiṇṇaṇ Piṭakānaṇ uggahaṇaṇ); SnA 110, 403; DhA III.262, IV.38; cp. Divy 18, 253, 488. With ref. to the Vinaya mentioned at Vin V.3. — **Piṭaka** is a later collective appellation of the Scriptures; the first division of the Canon (based on *oral* tradition entirely) being into *Sutta* and *Vinaya* (i. e. the stock paragraphs learnt by heart, and the rules of the Order). Thus described at D II.124; cp. the expression **bhikkhu suttantika vinayadhara** Vin II.75 (earlier than **tepiṭaka** or **piṭakadhara**). Independently of this division we find the designation "Dhamma" applied to the doctrinal portions; and out of *this* developed the 3rd Piṭaka, the **Abhidhamma-p.** See also Dhamma C. 1. — The Canon as *we* have it comes very near in language and contents to the canon as established at the 3rd Council in the time of King Asoka. The latter was in Māgadhī. — The knowledge of the 3 Piṭakas as an accomplishment of the bhikkhu is stated in the term **tepiṭaka** "one who is familiar with the 3 P." (thus at Miln 18; Dāvs V.22; KhA 41 with v. l. ti°; SnA 306 id.; DhA III.385). **tipetakī** (Vin V.3 Khemanāma t.), **tipeṭaka** (Miln 90), and **tipiṭaka-dhara** KhA 91. See also below °**ttaya**. In BSk. we find the term **trepiṭaka** in early inscriptions (1st century A.D., see e. g. Vogel, Epigraphical discoveries at Sārnāth, *Epigraphia Indica* VIII. p. 173, 196; Bloch, *J. As. Soc. Bengal* 1898, 274, 280); the term **tripiṭaka** in literary documents (e. g. Divy 54), as also **tripiṭa** (e. g. AvŚ I.334; Divy 261, 505). — On the Piṭakas in general & the origin of the P. Canon see Oldenberg, in ed. of Vin I; and Winternitz, *Gesch. d. Ind. Litt.* 1913, II.1 sq. III.606, 635. — Cp. **peṭaka**.

-ttaya the triad of the Piṭakas or holy Scriptures SnA 328. **-dhara** one who knows (either one or two or all three) the Piṭaka by heart, as **eka°**, **dvi°**, **ti°** at Vism 62, 99. **-sampadāya** according to the P. tradition or on the ground of the authority of the P. M I.520 (itihītiha etc.); II.169 (id.); and in exegesis of **itikirā** (hearsay-tradition) at A I.189 = II.191 = Nd² 151.

Piṭṭha[1] (nt.) [pp. of piṇsati², cp. Sk. piṣṭa] what is ground, grindings, crushed seeds, flour Vin I.201, 203; IV.261, 341 (tila° = piññāka); J II.244 (māsa°). As **piṭṭhi** at J I.347.

-khādaniya "flour-eatables," i. e. pastry Vin I.248 (cp. *Vin. Texts* II.139). **-dhītalikā** a flour-doll, i. e. made of paste or a lump of flour PvA 16, 19 (cp. uddāna to the 1st vagga p. 67 piṭṭhi & reading piṇḍa° on p. 17). **-piṇḍi** a lump of flour Vism 500 (in comp.). **-madda** flour paste Vin II.151 (expl^d in C. by piṭṭha-khali; cp. piṭṭhi-madda J III.226, which would correspond to piṣṭī). **-surā** (intoxicating) extract or spirits of flour VvA 73.

Piṭṭha[2] (nt.) [identical in form with piṭṭha[3]] a lintel (of a door) Vin I.47 (kavāṭa°); II.120 (°sanghāṭa, cp. *Vin. Texts* III.105), 148, 207.

Piṭṭha[3] (nt.) [cp. Vedic pṛṣṭha, expl^d by Grassmann as pra-stha, i. e. what stands out] back, hind part; also surface, top J I.167 (pāsāṇa° top of a rock). Usually in oblique cases as adv., viz. instr. **piṭṭhena** along, over, beside, by way of, on J II.111 (udaka°); IV.3 (samudda°), loc. **piṭṭhe** by the side of, near, at: **parikhā°** at a ditch PvA 201; on, on top of, on the back of (animals): **ammaṇassa** p. J VI.381 (cp. piṭṭhiyaṇ); **tiṇa°** J IV.444; **panka°** J I.223; **samudda°** J I.202. — **assa°** on horseback D I.103; similarly: **vāraṇassa** p. J I.358; **-sīha°** J II.244; **haṭṭhi°** J II.244; III.392. See also following.

Piṭṭhi & **Piṭṭhī** (f.) [= piṭṭha[3], of which it has taken over the main function as noun. On relation piṭṭha > piṭṭhi cp. Trenckner, *Notes* 55; Franke, *Bezzenberger's Beiträge* XX.287. Cp. also the Prk. forms piṭṭha, piṭṭhī & piṣṭī, all representing Sk. pṛṣṭha: Pischel, *Prk. Gram.* §53] 1. the back Vin II.200 (piṭṭhī); M I.354; J I.207; II.159, 279. **piṭṭhiṇ** (paccāmittassa) **passati** to see the (enemy's) back, i. e. to see the last of somebody J I.296, 488; IV.208. **piṭṭhi** as opposed to **ura** (breast) at Vin II.105; Sn 609; as opposed to **tala** (palm) with ref. to hand & foot: hattha (or pada-) tala & °piṭṭhi: J IV.188; Vism 361. — abl. **piṭṭhito** as adv. (from) behind, at the back of Sn 412 (+ anubandhati to follow closely); VvA 256; PvA 78 (geha°). **piṭṭhito karoti** to leave behind, to turn one's back on J I.71 (cp. pṛṣṭhato-mukha Divy 333). **piṭṭhito piṭṭhito** right on one's heels, very closely Vin I.47; D I.1, 226. — 2. top, upper side (in which meaning usually piṭṭha[3]), only in cpd. °pāsāṇa and loc. **piṭṭhiyaṇ** as adv. on top of J V.297 (ammaṇa°). piṭṭhi at VvA 101 is evidently faulty reading.

-ācariya teacher's understudy, pupil-teacher, tutor J II.100; V.458, 473, 501. **-kaṇṭaka** spina dorsi, backbone M I.58, 80, 89; III.92; Vism 271; VbhA 243; KhA 49 sq.; Sdhp 102. **-koṭṭhaka** an upper room (bath room?) DhA II.19, 20. **-gata** following behind, foll. one's example Vism 47. **-paṇṇasālā** a leaf-hut at the back J VI.545. **-parikamma** treating one's back (by rubbing) Vin II.106. **-passe** (loc.) at the back of, behind J I.292; PvA 55, 83, 106. **-pāda** the back of the foot, lit. foot-back, i. e. the heel Vism 251; KhA 51, (°aṭṭhika); DA I.254. **-pāsāṇa** a flat stone or rock, plateau, ridge J I.278; II.352; VI.279; DhA II.58; VbhA 5, 266. **-bāha** the back of the arm, i. e. elbow (cp. °pāda) KhA 49, 50 (°aṭṭhi): **-maṇsa** the flesh of the back PvA 210; SnA 287. **-maṇsika** backbiting, one who talks behind a person's back Sn 244 (= °maṇsakhādaka C.); J II.186 (of an unfair judge); V.1; Pv III.9[7] (BB; T. °aka). As °**maṇsiya** at J V.10. **-maṇsikatā** backbiting Nd² 39. **-roga** back-ache SnA 111. **-vaṇsa** back bone, a certain beam in a building DhA I.52.

Piṭṭhika (adj.) (-°) [fr. piṭṭhi] having a back, in **dīgha°** with a long back or ridge Sn 604; **mudu°** having a flexible back Vin III.35.

Piṭṭhikā (f.) = piṭṭhi; loc. **piṭṭhikāya** at the back of, behind J I.456 (maṇḍala°).

Piṭṭhimant (adj.) [fr. piṭṭhi] having a back, in f. piṭṭhimatī (senā) (an army) having troops on (horse- or, elephant-) back J VI.396.

Piṭhara (m. & nt.) [cp. Epic Sk. piṭhara] a pot, a pan Miln 107 (spelt pīthara). As **piṭharaka** [cp. BSk. piṭharikā Divy 496; so read for T. piparikā] at KhA 54 to be read for T. pivaraka according to App. SnA 869.

Piṇḍa [cp. Vedic piṇḍa; probably connected with **piṣ** i. e. crush, grind, make into a lump; Grassmann compares **piḍ** to press; on other attempts at etym. see Walde, *Lat. Wtb.* s. v. puls] 1. a lump, ball, thick (& round) mass S I.206 (aṭṭhīyaka°); Pv III.5[5] (nonīta°); VvA 62 (kummāsa°), 65; Sdhp 529 (ayo°). — 2. a lump of food, esp. of alms, alms given as food S I.76; Sn 217, 388, 391; J I.7 (nibbuta° cooled); Miln 243 (para °ṇ ajjhupagata living on food given by others). **piṇḍāya** (dat.) for alms, freq. in comb^n with carati, paṭikkamati, (gāmaṇ) pavisati, e. g. Vin II.195; III.15; M III.157; Sn 386; SnA 141, 175; PvA 12, 13, 16, 47, 81, 136 and passim. — 3. a conglomeration, accumulation, compressed form, heap, in **akkhara°** sequence of letters or syllables, context DhA IV.70.

-attha condensed meaning, résumé J I.233, 275, 306; KhA 124, 192. Cp. sampiṇḍanattha. **-ukkhepakaṇ** in the manner of taking up lumps (of food), a forbidden way of eating Vin II.214=IV.195, cp. *Vin. Texts* I.64 (=piṇḍaṇ piṇḍaṇ ukkhipitvā C.). **-gaṇanā** counting in a lump, summing up DA I.95. **-cāra** alms-round, wandering for alms Sn 414. **-cārika** one who goes for alms, begging Vin II.215; III.34, 80; IV.79; J I.116; VvA 6. **-dāyika** (& °dāvika) one who deals out food (as occupation of a certain class of soldiers) D I.51 (°dāvika); A IV.107 (v. l. °dāyaka); Miln 331; cp. DA I.156. See also Geiger, *P.Gr.* 46, 1; Rh. D. *Dial.* I.68 (trsl. "camp-follower"); Franke, *Dīgha trsl.* 53[1] trsl. "Vorkämpfer" but recommends trsl. "Klossverteiler" as well). **-dhītalikā** a doll made of a lump of dough, or of pastry PvA 17; cp. piṭṭha°. **-paṭipiṇḍa (kamma)** giving lump after lump, alms for alms, i. e. reciprocatory begging J II.82 (piṇḍa-paṭipiṇḍena jīvikaṇ kappesuṇ), 307 (piṇḍapāta-paṭipiṇḍena jīvikaṇ kappenti); V.390 (mayaṇ piṇḍa-paṭipiṇḍa-kammaṇ na karoma). **-pāta** food received in the alms-bowl (of the bhikkhu), alms-gathering (on term see Vism 31 yo hi koci āhāro bhikkhuno piṇḍolyena patte patitattā piṇḍapāto ti vuccati, and cp. BSk. piṇḍapāta-praviṣṭha AvŚ I.359; piṇḍapātra-nirhāraka Divy 239) Vin I.46; II.32 (°ṇ nīharāpeti), 77, 198, 223; III.80, 99; IV.66 sq., 77; M III.297; S I.76, 92; A I.240; II.27, 143; III.109, 145 sq.; V.100; Sn 339; J I.7, 149, 212, 233; Pug 59; Vism 31, 60; VbhA 279 (°âpacāyana); SnA 374; PvA 11 sq., 16, 38, 240. **-pātika** one who eats only food received in the alms-bowl; °*anga* is one of the dhutanga ordinances (see dhutanga) Vin I.253; II.32 (°anga), 299 (+paṃsukūlika); III.15 (id.); M I.30; III.41; A III.391; Pug 59, 69; SnA 57 (°dhutanga). *-piṇḍapātika bhikkhu* a bh. on his alms-round Vism 246 (in simile); VbhA 229 (id.). Cp. BSk. piṇḍapātika AvŚ I.248. **-pātikatta** (abstr. to prec.) the state of eating alms-food, a characteristic of the Buddhist bhikkhu M III.41; S II.202, 208 sq.; A I.38; III.109.

Piṇḍaka [fr. piṇḍa] (alms)-food A IV.185 (SS piṇḍapāta); in phrase **na piṇḍakena kilamati** not go short of food Vin III.15, 87; IV.23, in **ukka-piṇḍaka** meaning a cluster of insects or vermin Vin I.211=239 (v. l. piṇḍuka).

Piṇḍi (f.) [cp. piṇḍa & Sk. piṇḍī] a lump, round mass, ball, cluster D I.74=A III.25 (nahāniya° ball of fragrant soap; DA I.218: piṇḍa); M III.92; J I.76 (phala°); II.393; III.53 (amba°); Miln 107; Vism 500 (piṭṭha°); DhA III.207 (amba°).

Piṇḍika (-°) in **chatta°-vivara** is a little doubtful, the phrase prob. means "a crevice in the covering (i. e. the round mass) of the canopy or sunshade" J VI.370. — Dutoit (*J. trsl*[n] VI.457) translates "opening at the back of the sunshade," thus evidently reading "piṭṭhika."

Piṇḍita (adj.) [pp. of piṇḍeti, cp. BSk. piṇḍitamūlya lump-sum Divy 500] 1. made into a lump, massed together, conglomerated, thick Th 2, 395. — 2. "ball-like," close, compact; of sound: J II.439; VI.519.

Piṇḍiyālopa [piṇḍi+ālopa] a morsel of food Vin I.58 (°bhojana), 96 (id.); A II.27; It 102.

Piṇḍeti [Denom. fr. piṇḍa] to ball together, mix, put together Pv II.9[52] (=pisana-vasena yojeti PvA 135). — pp. **piṇḍita.**

Piṇḍola [etym. unclear] one who seeks alms S III.93= It 89; cp. Np. °bhāradvāja SnA 346, 514, 570.

Piṇḍolya (nt.) [fr. piṇḍola] asking for alms, alms-round S III.93=It 89; Vism 31.

Pitar [Vedic pitṛ, pitar-; cp. Gr. πατήρ; Lat. pater, Jup-piter, Dies-piter=Ζεύς πατήρ; Goth. fadar=Ger. vater= E. father; Oir. athir etc. to onomat. syllable *pa-pa, cp. **tāta** & **mātā**] father. — *Cases*: sg. nom. **pitā** Sn. 188; Dh 43; J V.379; SnA 423; acc. **pitaraṇ** Dh 294; & **pituṇ** Cp. II.9[3]; instr. **pitarā** J III.37, **pituṇā, petyā** J V.214; dat. gen. **pitu** M III.176; J IV.137; VI.365, 589; & **pituno** Vin I.17 (cp. Prk. piuṇo); abl. **pitarā** J V.214; loc. **pitari.** — pl. nom. **pitaro** Sn 404; J IV.1; PvA 38, 54 (mātā°); acc. **pitaro** PvA 17, **pitare,** & **pitū** Th 2, 433; instr. **pitarehi** & **pitūhi**; dat. gen. **pitunnaṇ** J III.83; (mātā°); VI.389 (id.); Pv II.8[4]; **pitūnaṇ** It 110; loc. **pitusu** Th 2, 499; J I.152 (mātā°); and **pitūsu** PvA 3 (mātā°). *Further:* abl. sg. **pitito** by the father's side D I.113 (+mātito); A III.151; J V.214. — A I.62, 132, 138 sq.; Sn 296, 579 (paralokato na pitā tāyate puttaṇ); Nd[2] 441 (=yo so janako); J I.412 (=tāta); V.20; VbhA 108 (where pretty popular etym. is given with "piyāyatī ti pitā"), 154 (in simile). — Of *Brahmā:* D I.18, cp. DA I.112; of *Inda* J V.153. There is sometimes a distinction made between the father as such and the grandfather (or ancestors in gen.) with **culla°** (cūḷa°), i. e. little and **mahā°** i. e. grand-father, e. g. at J I.115 (+ayyaka); PvA 107. The collective term for "parents" is **mātāpitaro** (pl. *not* dual), e. g. Sn 404; J I.152; III.83; IV.1; PvA 107. On similes of father and son cp. *J.P.T.S.* 1907, 112. In *cpds.* there are the 3 bases pitā, piti° & pitu°. (a) **pitā°**: °**putta** father & son J I.253; pl. °**puttā** fathers & sons, or parents & children J IV.115; VI.84. °**mahā** grandfather Pv II.8[4]; J II.263; DA I.281; PvA 41; °**mahā-yuga** age of a grandfather (i. e. a generation of ancestors) D I.113 (see det. expl[n] DA I.281 SnA 462); Sn p. 115; KhA 141; **petti-pitā-mahā** great-grandfathers, all kinds of ancestors J II.48 (=pitu-vitā mahā C.). — (b.) **piti°**: °**kicca** duty of a father J V.153; °**ghāta** parricide J IV.45 (BB pitu°); °**pakkha** father's side DhA I.4; °**pitāmahā** (pl.) fathers & grandfathers, ancestors J V.383; °**vadha** parricide DA I.135. — (c) **pitu°**: °**ja** originating from the father J VI.589 (+mātuja); °**ghātaka** parricide (+mātughātaka) Vin I.88, 136, 168, 320; °**nāma** fathers name SnA 423; °**pitāmahā** (pl.) ancestors (cp. piti°) A IV.61; J I.2; II.48. °**rakkhita** guarded by a father M III.46. °**santaka** father's possession J I.2. °**hadaya** father's heart J I.61.

Pitika (-°) (adj.) [fr. pitā] one who has a father, having a father VvA 68 (sa° together with the f.); PvA 38 (mata° whose f. was dead): cp. dve° with 2 fathers J V.424.

Pitucchā (f.) [pitu+svasā, cp. Sk. pitṛ-ṣvasṛ] father's sister, aunt; decl. similarly to pitā & mātā DhA I.37; acc. sg. pitucchasaṇ [Sk. *svasaṇ instead of *svasāraṇ] J IV.184.

-dhītā aunt's daughter, i. e. (girl) cousin DhA I.85. **-putta** aunt's son, i. e. (boy) cousin S II.282 (Tisso Bhagavato p.); III.106 (id.); J II.119, 324.

Pitta (nt.) [cp. Vedic pitta] 1. the bile, gall; the bile also as seat of the bilious temperament, excitement or anger. Two kinds are distinguished at KhA 60= Vism 260, viz. **baddha°** & **abaddha°**, bile as organ & bile as fluid. See also in detail Vism 359; VbhA 65, 243. — In enumerations of the parts or affections of the body pitta is as a rule comb[d] with **semha** (cp. Vin II.137; Kh III; Vism 260, 344; Miln 298). — Vin II.137; M III.90; S IV.230, 231 (+semha); A II.87; III.101, 131; Sn 198 (+semha), 434 (id., expl[d] as the two kinds at SnA 388); Nd[1] 370; J I.146 (+semha); II.114 (pittan te kupitaṇ your bile is upset or out of order, i. e. you are in a bad mood); Miln 112 (vāta-pitta-semha . . .), 304 (roga, +semha), 382 (+semha); DhsA 190 (as blue-green); DhA III.15 (cittaṇ n' atthi pittaṇ n' atthi has no heart and no bile, i. e. does not feel & get excited; vv. ll. vitta & nimitta). — 2. [according to Morris, *J.P.T.S.* 1893, 4 for *phitta=phīta, Sk. sphīta] swelling, a gathering Vin II.188 (*Vin. Texts* III.237 "a burst gall, i. e. bladder"); S II.242. The

passage is not clear, in C. on Ud 1.7 we read cittaṇ, see Morris loc. cit. May the meaning be "muzzle"?
-kosaka gall-bladder KhA 61; Vism 263; VbhA 246.

Pittika (adj.) [fr. pitta] one who has bile or a bilious humour, bilious Miln 298 (+semhika).

Pittivisaya [Sporadic reading for the usual petti°] the realm of the departed spirits M 1.73; J 1.51; Nd¹ 489.

Pittivisayika (adj.) [fr. pittivisaya] belonging to the realm of the departed Nd¹ 97 (gati; v. l. petti°).

Pithīyati (pithiyyati) [Pass. of pidahati, cp. api-dahati, Sk. apidhīyate] to be covered, obscured or obstructed; to close, shut M II.104; III.184; Sn 1034, 1035; Nd² 442 (BB pidhiyyati; expl⁴ by pacchijjati); Th 1, 872; Dh 173; J 1.279 (akkhīni pithīyiṃsu the eyes shut); II.158 (=paṭicchādiyati); VI.432. The spelling of the BB manuscripts is pidhīyati (cp. Trenckner, *Notes* 62).

Pidalaka [etym.? Kern, *Toev.* s. v. suggests diminutive-formation fr. Sk. bidala split bamboo] a small stick, skewer Vin II.116, cp. Bdhgh on p. 317: "daṇḍa-kathina-ppamāṇena kaṭasārakassa pariyante paṭisaṇ-haritvā duguṇa-karaṇa." See also *Vin Texts* III.94.

Pidahati [api+**dhā**, cp. apidahati & Prk. piṇidhattae= Sk. apinidhātave] to cover, to close, conceal, shut M I.117, 380 (dvāraṇ); J 1.292; III.26; V.389; Miln 139 (vajjaṇ); DhA 1.396; II.4, 85; IV.197 (ūruṇ); Sdhp 321; aor. **pidahi** J IV.308 (kaṇṇe); ger. **pidahitvā** Pv II.7⁶ (dvāraṇ); Vism 182 (nāsaṇ); DA 1.136, **pidhatvā** Th 2, 480, & °**pidhāya** J 1.150 (dvāraṇ), 243 (id.); ThA 286; DhA II.199 (dvārāni). — Pass. pithīyati; pp. **pihita** (q. v.). The opp. of p. is **vivarati**.

Pidahana (nt.) [fr. api+**dhā**, cp. apidahana] covering up, shutting, closing Vism 20; DhA IV.85 (=thakana).

Pidhara [fr. api+**dhṛ**] a stick (or rag?) for scraping (or wiping?) Vin II.141 (avalekhana°), 221 (id.). Meaning doubtful.

Pidhāna (nt.) [=pidahana] cover J VI.349. -°**phalaka** covering board Vism 261 (where KhA in same passage reads paṭikujjana-phalaka)=VbhA 244.

Pināsa [cp. Sk. pīnasa] cold in the head, catarrh, in enum° of illnesses under **dukkha**, at Nd² 304¹ ≈ (kāsa, sāsa, pināsa, etc.).

Pipati [dial. form for pibati, pivati, usually restricted to Gāthā Dial., cp. Geiger, *P.Gr.* § 132] to drink, only in imper. pres. **pipa** M I.316; S I.459, and ppr. **pipaṇ** J V.255, gen. pl. **pipataṇ** Sn 398.

Pipāsā (f.) [Desid. form. fr. **pā**, pibati>pipati, lit. desire to drink] 1. thirst Nd² 443 (=udaka-pipāsā); Miln 318; VbhA 196 (in comparison); PvA 23, 33, 67 sq.; Sdhp 288. Often comb⁴ with **khudā** (hunger) e. g. Sn 52, 436 (khup°); PvA 67; or **jighacchā** (id.), e. g. M I.10; S I.18; A II.143, 153; Miln 304. — 2. longing (for food), hunger J II.319. — 3. desire, craving, longing D III.238 (avigata°); S III.7, 108, 190; IV.387; A II.34 (pipāsa-vinaya; expl⁴ at Vism 293); IV.461 sq.

Pipāsita (adj.) [pp. of pipāsati, Desid. fr. **pā**, cp. pipāsā] thirsty S I.143; II.110 (surā°); J VI.399; Miln 318 (kilanta-tasita-p.); Vism 262; PvA 127; Sdhp 151.

Pipāsin (adj.) [fr. pipāsā] thirsty D II.265.

Pipi (adj.) [fr. **pā**, see pivati] drinking (?) in **su°** good to drink (?) J VI.326 (v. l. BB sucimant). Or is it "flowing" (cp. Vedic pipiṣvat overflowing)?

Pipīlikā (f.) & **pipillika** [cp. Vedic pipīlikā, pipīlaka & pipīlika; BSk. pipīlaka AvŚ II.130 (kunta°). See also **kipillikā**] ant J III.276 (BB kipillikā); Sdhp 23; as pipillikā at J I.202.

Pippala [for the usual P. pipphalī, Sk. pippalī] pepper Vin I.201, cp. *Vin. Texts* II.46.

Pipphala [cp. Epic Sk. pippala, on ph for p see pipphalī] the fruit of Ficus religiosa, the holy fig tree J VI.518 (Kern's reading, *Toev.* s. v. for T. maddhu-vipphala, C. reads madhuvipphala & expl⁵ by madhuraphala).

Pipphalaka (nt.?) [etym.? BR give Sk. *pippalaka in meaning "thread for sewing"] scissors (? so ed.) DA I.70.

Pipphalī (f.) [with aspirate ph for p, as in Sk. pippalī, see Geiger, *P.Gr.* § 62. See also pippala. Etym. loan words are Gr. πέπερι=Lat. piper=E. pepper, Ger. pfeffer] long pepper S V.79; J III.85; Vv 43⁶; DhA I.258 (°guhā Npl.); IV.155.

Piya¹ (adj.) [Vedic priya, **prī**, cp. Gr. προπρεών; Goth. frijōn to love, frijonds loving=E. friend; Ger. frei, freund; Ohg. Frīa=Sk. priyā, E. Friday, etc.] dear, in two applications (as stated Nd¹ 133=Nd² 444, viz. dve piyā: sattā vā piyā sankhārā vā piyā, with ref. to living beings, to sensations): 1. dear, beloved (as father, mother, husband, etc.) S I.210 (also compar. °tara); Dh 130, 157, 220; Vism 296, 314 sq.; often comb⁴ with **manāpa** (pleasing, also in 2), e. g. D II.19; III.167; J II.155; IV.132. — 2. pleasant, agreeable, liked Sn 452, 863; Dh 77, 211; often comb⁴ (contrasted) with **appiya**, e. g. Sn 363, 450 (see also below). nt. **piyaṇ** a pleasant thing, pleasantry, pleasure S I.189; Sn 450, 811; DhA III.275. —**appiya** unpleasant M I.86; Kh VIII.5. **appiyatā** unpleasantness J IV.32. See also pīti & pema.

-**âpāya** separation from what is dear to one, absence of the beloved A III.57; Dh 211. -**âppiya** pleasant & unpleasant D II.277 (origin of it); Dh 211. -**kamya** friendly disposition Vin IV.12. -**ggāhin** grasping after pleasure Dh 209, cp. DhA III.275. -**cakkhu** a loving eye D III.167. -**dassana** lovely to behold, good-looking D III.167. -**bhāṇin** speaking pleasantly, flattering J V.348. -**manāpatā** belovedness M I.66. -**rūpa** pleasant form, an enticing object of sight D I.152 (cp. DA I.311); S II.109 sq.; A II.54; It 95, 114; Sn 337, 1086 (cp. Nd² 445); Vbh 103; Nett 27. -**vacana** term of endearment or esteem, used with ref. to āyasmā Nd² 130; SnA 536, etc.; or mārisa SnA 536. — **vācā** pleasant speech S I.189; Sn 452. -**vādin** speaking pleasantly, affable D I.60 (manāpacārin+); A III.37; IV.265 sq. -**vippayoga** separation from the beloved object Sn 41 (cp. Nd² 444); PvA 161 (here with ref. to the husband); syn. with appiya-sampayoga, e. g. at Vism 504 sq.

Piya² [sporadic for **phiya**, q. v.] oar; usually so in cpd. **piyâritta** (nt.) oar & rudder S I.103; A II.201; J IV.164.

Piyaka [cp. Class. Sk. priyaka] a plant going under various names, viz. Nauclea cadamba; Terminalia tomentosa; Vitex trifolia J V.420 (=setapuppha C.); VI.269.

Piyangu (f.) [cp. Vedic priyangu] 1. panic seed, Panicum Italicum Vv 53⁷; J I.39; PvA 283. Mixed with water and made into a kind of gruel (piyangûdaka) it is used as an emetic J I.419. See also **kangu**. — 2. a medicinal plant, Priyangu J V.420.

Piyatta (nt.) [abstr. fr. piya¹] belovedness, pleasantness A V.164 sq.; Sdhp 66.

Piyāyati [Denom. fr. piya¹] to hold dear, to like, to be fond of (acc.), to be devoted to S I.210; J I.156; II.246; VI.5; VbhA 108 (in etym. of pitā, q. v.); DhA IV.125; SnA 78; VvA 349; PvA 71. — pp. **piyāyita**. *Note.* A ppr. **piyaṇ** is found at SnA 169 for Sn 94 adj. piya, and is expl⁴ by **piyamāna** tussamāna modamāna.

Piyāyanā (f.) [fr. piyāyati] love, fondness for (loc.) S I.210.

Piyāyita [pp. of piyāyati] held dear, fondled, loved, liked Sn 807; Nd¹ 126.

Piyāla [cp. Class. Sk. priyāla] the Piyal tree, Buchanania latifolia J v.415. — (nt.) the fruit of this tree, used as food J iv.344; v.324.

Pire at Vin iv.139 is to be separated (cara pi re get away with you), both pi and re acting as part. of exclamation. The C. expl[n] (p. 362) by "pire (voc. ?) = para, amāmaka" is an artificial construction.

Pilaka [cp. Class. Sk. piḍakā] a boil Sn p. 124 (piḷaka, v. l. pilaka); Vism 35 (pīḷaka); DhA i.319 (v. l. piḷaka). — See also piḷakā.

Pilakkha [cp. Vedic plakṣa] the wave-leaved fig tree, Ficus infectoria Vin iv.35; DA i.81. As **pilakkhu** [cp. Prk. pilakkhu Pischel, *Prk. Gr.* § 105] at S v.96; J iii.24, 398.

Pilandha (adj.) (-°) [fr. pilandhati] adorning or adorned Miln 336, 337. Cp. apiḷandha.

Pilandhati [see apilandhati, api + **nah**] to adorn, put on, bedeck Miln 337; J v.400. Caus. II. **pilandhāpeti** J i.386.

Pilandhana & **Piḷandhana** (nt.) [= apilandhana] putting on ornaments, embellishment, ornament, trinkets A i.254, 257; iii.16; Th 2, 74; Vv 64[17] (ḷ); J i.386 (ḷ); v.205; VbhA 230 (°vikati; ḷ); VvA 157 (ḷ), 167 (ḷ); PvA (ḷ); Sdhp 243.

Pilava & **Plava** [fr. **plu**, cp. Vedic plava boat, Russ. plov ship] 1. swimming, flowing, floating J v.408 (suplav-atthaṃ in order to swim through well = plavana C.). — 2. a kind of duck [so Epic Sk.] Vv 35[8] (cp. VvA 163); J v.420.

Pilavati & **Plavati** [cp. Vedic plavati; **plu**, as in Lat. pluo to rain, pluvius rain, Gr. πλέω swim, πλύνω wash; Ohg. flouwen etc. to rinse = E. flow] to move quickly (of water), to swim, float, sway to & fro Th 1, 104; Miln 377; VvA 163; DhsA 76. As **plavati** at J i.336 (verse); Dh 334 (v. l. SS; T. palavati). As **palavati** at Th 1, 399. — See also uppalavati (uppluta), opilāpeti, paripalavati.

Pilavana & **Palavana** (nt.) [fr. **plu**] swimming, plunging J v.409 (pl°).

Pilāpanatā (f.) [fr. **plu**, see pilavati] superficiality Dhs 1349, cp. DhsA 405.

Pilāla at J i.382 (°piṇḍa + mattikā-piṇḍa) is doubtful. Fausböll suggests mistake for **palala** straw, so also Ed. Müller, *P.Gr.* 6.

Pilotikā (f.) [cp. Class. Sk. plota (BR = prota), Suśr. i.15, 3; 16, 7 & passim] a small piece of cloth, a rag, a bandage Vin i.255, 296 (khoma° cp. *Vin. Texts* ii.156); M i.141 (chinna-°o-dhammo laid bare or open); S ii.28 (id.), 219 (paṭa°); J i.220; ii.145; iii.22 (jiṇṇa°), 511; vi.383; Miln 282; Vism 328; KhA 55; DhA i.221 (tela° rags dipped in oil); VvA 5; PvA 185; — As m. at J iv.365. The BSk. forms vary; we read **chinna-pilotika** at AvŚ i.198; MVastu iii.63; **pilotikā** (or °ka) at MVastu iii.50, 54. Besides we have **ploti** in karmaploti (pūrvikā k.) Divy 150 etc. AvŚ i.421.

-**khaṇḍa** a piece of rag DhA iv.115; ThA 269; PvA 171.

Pillaka [cp. Sk. *pillaka] the young of an animal, sometimes used as term for a child J ii.406 (sūkara°); DhA iv.134 (as an abusive term; vv. ll. SS kipillaka; gloss K pitucūḷaka, BB cūḷakaniṭṭha); Sdhp 164, 165. — As **pillika** at J i.487 (godha°, v. l. BB godha-kippillika).

Piḷakā (f.) [cp. Class. Sk. piḍakā] 1. a small boil, pustule, pimple Vin i.202; S i.150; J v.207, 303; Nd[1] 370; Miln 298; DA i.138. — 2. knob (of a sword) J vi.218. — Cp. **pilaka**.

Piḷayhati [api + nayhati, cp. Sk. pinahyate] to fasten on, put on, cover, dress, adorn J v.393 (piḷayhatha 3[rd] sg. imper. = pilandhatu C.).

Piḷhaka (v. l. **miḷhakā**) at S ii.228 is to be read as **miḷhakā** "cesspool" (q. v.). The C. quoted on p. 228 expl[s] incorrectly by "kaṇsalak' ādi gūthapāṇakā," which would mean "a low insect breeding in excrements" (thus perhaps = paṭaṅga ?). The trsl. (*K.S.* ii.155) has "dung-beetle."

Pivati & **Pibati** [Vedic pāti & pibati, redupl. pres. to root Idg. ***poi** & **pī**, cp. Lat. bibo (for * pibo); Gr. πίνω to drink, πότος drink; Obulg. piti to drink, also Lat. pōtus drink, pōculum beaker (= pātra, P. patta). See also pāyeti to give drink, pāna, pānīya drink, pīta having drunk] to drink. — pres. **pivati** D i.166; iii.184; J iv.380; v.106; PvA 55. — 1[st] pl. **pivāma** Pv i.11[8]; 2[nd] pl. **pivatha** PvA 78 & **pivātha** Pv i.11[3]; 3[rd] pl. med. **piyyare** J iv.380. — imper. **piva** PvA 39, & **pivatu** Vin iv.109. — ppr. **pivaṃ** Sn 257; Dh 205, & **pivanto** SnA 39. — fut. **pivissati** J vi.365; PvA 5, 59; **pissāmi** J iii.432; **pāssati** J iv.527. — aor. **pivi** J i.198; **apivi** Mhvs 6, 21; **pivāsiṃ** Ud 42; **apāyiṃha** J i.362 (or °siṃha ?); **apaṃsu** A i.205. — ger. **pivitvā** J i.419; iii.491; vi.518; PvA 5, 23; **pītvā** Sn 257; Dh 205; J i.297; pītvāna J ii.71; **pitvā** Pv i.11[8]. — grd. **pātabba** Vin ii.208; **peyya**; see kāka.° — inf. **pātuṃ** J ii.210; Pv i.6[4]. — pp. **pīta** (q. v.). — Of forms with p for v we mention the foll.: **pipati** M i.32; DhsA 403 (as v. l.); imper. **pipa** J i.459; ppr. pipaṃ M i.316, 317. — Caus. **pāyeti** & **pāyāpeti** (q. v.).

Pivana (nt.) [fr. pivati] drinking PvA 251.

Pivaraka see **piṭharaka**.

Pisati [= piṃsati] to grind, crush, destroy; Pass. **pisīyati** to perish VvA 335 (+ vināseti). — pp. **pisita**.

Pisana (nt.) [fr. piṃsati ?] grinding, powder, see upa°.

Pisāca [cp. Sk. piśāca & Vedic piśāci; to same root as pisuna = Vedic piśuna, & Lat. piget, Ohg. fēhida enmity = Ags. faehp ("feud"), connected with root of Goth. fijan to hate; thus pisāca = fiend] 1. a demon, goblin, sprite D i.54 (T. pesācā, v. l. pisācā, expl[d] at DA i.164 as "pisācā mahanta-mahantā sattā ti vadati"), 93; S i.209; A iii.69; Ud 5; J i.235; iv.495 (yakkha p. peta); Miln 23; VvA 335; PvA 198; Sdhp 313. — f. **pisācī** J v.442. — 2. [like pisāca-loha referring to the Paiśāca district, hailing from that tribe, cp. the term **malla** in same meaning and origin] a sort of acrobat, as pl. **pisācā** "tumblers" Miln 191.

-**nagara** town of goblins (cp. yakkha-nagara) Vism 531. -**loha** [connected with the tribe of the Paiśāca's: Mhbh vii.4819; cp. Paiśācī as one of the Prākrit dialects: Pischel, *Prk. Gr.* § 3] a kind of copper VbhA 63 (eight varieties).

Pisācaka = **pisāca**, only in cpd. **paṃsu**° mud-sprite J iv.380, 496; DA i.287; DhA ii.26.

Pisācin (adj. n.) [fr. pisāca, lit. having a demon] only f. **pisācinī** a witch (= pisācī) Th 1, 1151.

Pisācillikā (f.) [fr. pisāca] a tree-goblin Vin i.152; ii.115, 134; SnA 357; cp. *Vin. Texts* i.318.

Pista [pp. of pisati] crushed, ground Vism 260 (= piṭṭha KhA id. p.); VbhA 243.

Pisīyati Pass. of **pisati** (q. v.).

Pisīla (nt.) [Sk. piśāla] a dial. expression for **pātī** or **patta** "bowl" M iii 235 (passage quite misunderstood by Neumann in his trsl[n] iii.414).

Pisuṇa (adj.) [Vedic piśuna, see etym. under pisāca] backbiting, calumnious, malicious M iii.33, 49; J i.297; Pug 57; PvA 15, 16. Usually comb[d] with **vācā** malicious speech, slander, **pisuṇavācā** and **pisuṇāvācā** D i.4, 138; iii.70 sq., 171, 232, 269; M i.362; iii.23; adj. **pisuṇāvāca** & M iii.22, 48; S ii.167; Pug 39. — Cp. **pesuna**.

Pisodara [pṛṣa, i. e. pṛṣant + udara, see pasata[1]] having a spotted belly KhA 107 (ed. compares pṛṣodarādi Pāṇini VI.3, 109).

Pihaka (nt.) [cp. Sk. plihaṇaka & plīhan (also Vedic plāśi?), Av. spərəzan; Gr. σπλήν, σπλάγχνα entrails; Lat. lien spleen] the spleen M III.90; Sn 195; J V.49. In detail at Vism 257; VbhA 240.

Pihana (nt.) & °**ā** (f.) [fr. piheti] envying Dhs 1059; SnA 459 (°sīla).

Pihayati & **Piheti** [cp. Vedic spṛhayati, **spṛh**] 1. to desire, long for (with acc.) Vin II.187; S II.242 (pihāyittha 2nd pl. aor.); J I.401; IV.198 (paṭṭheti+); Th 2, 454; Vv 84[45] (=piyāyati VvA 349). — 2. to envy (with gen. of person & object), covet M I.504; S I.202, 236; Th 1, 62; Sn 823, 947; It 36; Dh 94 (=paṭṭheti DhA 177), 181 (id. III.227), 365 (ppr. pihayaṇ=labhaṇ paṭṭhento DhA IV.97); J I.197 (aor. mā pihayi); Miln 336. — pp. **pihayita**.

Pihayita [pp. of pihayati] desired, envied, always comb[d] with **paṭṭhita** Miln 182, 351.

Pihā (f.) [fr. **spṛh**, cp. Sk. spṛhā] envy, desire M I.304; J I.197; Vism 392 (Bhagavantaṇ disvā Buddha-bhāvāya pihaṇ anuppādetvā ṭhita-satto nāma n' atthi). — adj. **apihaṇ** without desire S I.181.

Pihāyanā (f.) = pihanā Nett 18.

Pihālu (adj.) [cp. Sk. spṛhālu, fr. **spṛh**, but perhaps = Ved. piyāru malevolent. On y > h cp. P. paṭṭhayati for paṭṭhahati] covetous, only neg. a° S I.187 = Th 1, 1218; Sn 852; Nd[1] 227.

Pihita [pp. of pidahati] covered, closed, shut, obstructed (opp. vivaṭa) M I.118; III.61; S I.40; A II.104; Nd[1] 149; J I.266; Miln 102 (dvāra), 161; Vism 185; DA I.182 (°dvāra).

Piṭha (nt.) [cp. Epic Sk. pīṭha] a seat, chair, stool, bench. — 4. kinds are given at Vin IV.40 = 168, viz. **masāraka, bundikābaddha, kuḷirapādaka, āhaccapādaka** (same categories as given under mañca). — Vin I.47, 180; II.114, 149, 225; A III.51 (mañca°, Dvandva); IV.133 (ayo°); Ps I.176; Vv 1[1] (see discussed in detail at VvA 8); VvA 295 (mañca°). — **pāda**° footstool J IV.378; VvA 291; **bhadda**° state-chair, throne J III.410.

-sappin "one who crawls by means of a chair or bench," i. e. one who walks on a sort of crutch or support, a cripple (piṭha here in sense of "hatthena gahana-yogga" VvA 8; explᵈ by Bdhgh as "chinn' iriyāpatha" *Vin. Texts* I.225) J I.76, 418; V.426 (khujja+) VI.4, 10; Miln 205, 245, 276; Vism 596 (& jaccandha, in simile); DhA I.194; II.69; PugA 227; PvA 282.

Piṭhaka [fr. piṭha] a chair, stool VvA 8, 124. See also palāla°.

Piṭhikā (f.) [fr. piṭha] a bench, stool Vin II.149 ("cushioned chair" Bdhgh; see *Vin. Texts* III.165); J IV.349; DA I.41; VvA 8.

Piṇana (nt.) [fr. **prī**, cp. pīti] 1. gladdening, thrill, satisfaction Vism 143 = DhsA 115. — 2. embellishment Vism 32 (=maṇḍana).

Piṇita [pp. of pīṇeti] pleased, gladdened, satisfied Vv 16[13] (=tuṭṭha VvA 84); Miln 238, 249, 361; usually in phrase **pīṇitindriya** with satisfied senses, with joyful heart M II.121; PvA 46, 70.

Pīṇeti [cp. Vedic prīṇāti, **prī**, see piya. The meaning in Pāli however has been partly confused with **pī**, pinvati (see pīna), as suggested by Bdhgh in DA I.157: "pīṇentī ti pīṇitaṇ thāma-bal' ûpetaṇ karonti"] to gladden, please, satisfy, cheer; to invigorate, make strong, often in phrase (attānaṇ) **sukheti pīṇeti** "makes happy and pleases" D I.51; III.130 sq.; S I.90; IV.331; PvA 283; cp. DhsA 403 (sarīraṇ p.). It also occurs in def. of pīti (pīṇayati ti pīti) at Vism 143=DhsA 115. — pp. **pīṇita**.

Pīta[1] [pp. of pivati] 1. having drunk or (pred.) being drunk (as liquid) S I.212 (madhu°); J I.198; PvA 25 (with asita, khāyita & sāyita as fourfold food). — 2. soaked or saturated with (-°), in **kasāyarasa**° J II.98 (or = pīta[2]?) and **visapīta** (of an arrow) J V.36; Vism 303, 381; which may however be read (on acct. of v. l. visappīta) as **visappita** "poison-applied" (see appita). Does M I.281 pīta-nisita belong here (=visapīta)? — 3. (nt.) drink M I.220 sq. = A V.347 sq.; A V.359; Th 1, 503; Pv II.7[10]; Nett 29, 80.

Pīta[2] (adj.) [Epic Sk. pīta, etym. unclear] yellow, golden-coloured Vin I.217 (virecana); D I.76 (nīla p. lohita odāta); III.268 (°kasiṇa); M I.281 (pīta-nisita, belonging here or under pīta[1]?), cp. 385 (below); A III.239; IV.263, 305, 349; V.61; J VI.185 (nīla p. lohita odāta mañjeṭṭhaka), 449 (°alankāra, °vasana °uttara, cp. 503); Dhs 203 (°kasiṇa), 246, 247 (nīla p. lohitaka, odāta); Vism 173 (°kasiṇa). — **pīta** is prominent (in the sense of golden) in the description of Vimānas or other heavenly abodes. A typical example is Vv 47 (Pītavimāna v. 1 & 2), where everything is characterised as pīta, viz. vattha, dhaja, alankāra, candana, uppala, pāsāda, āsana, bhojana, chatta, ratha, assa, bījanī; the C. explⁿ of pīta at this passage is "suvaṇṇa"; cp. Vv 36[1] (=parisuddha, hemamaya VvA 166); 78[4] (=suvaṇṇamaya C. 304).

-antara a yellow dress or mantle Vv 36 (=pītavaṇṇā uttariyā C. 166). **-aruṇa** yellowish red Th 2, 479. **-âvalepana** "golden-daubed" M I.385.

Pītaka (adj.) [fr. pīta] yellow Vin IV.159; Th 2, 261; J II.274; Pv III.1[3] (=suvaṇṇavaṇṇa PvA 170); Dhs 617 (nīla p. lohitaka odāta kāḷaka mañjeṭṭhaka); ThA 211. **-pītakā** (f.) saffron, turmeric M I.36.

Pīti (f.) [cp. Class. Sk. prīti & Vedic prīta pp. of **prī**, see pīṇeti & piya] emotion of joy, delight, zest, exuberance. On term see *Dhs. trsl.* 11 and *Cpd.* 243. Classed under saṅkhārakkhandha, not vedanā°. — D I.37, 75; III.241, 265, 288; M I.37; S II.30; IV.236; A III.26, 285 sq.; IV.411, 450; V.1 sq., 135, 311 sq., 333 sq.; Sn 257, 687, 695, 969, 1143 (=Bhagavantaṇ ārabbha p. pāmujjaṇ modanā pamodanā citti-odagyaṇ etc. Nd[2] 446); Nd[1] 3, 491; Pug 68; Dhs 9, 62, 86, 172, 584, 999; Nett 29; Vism 145 (& **sukha** in contrasted relation), 212, 287 (in detail); DA I.53 (characterised by ānanda); DhA I.32; Sdhp 247, 461. On relation to **jhāna** see the latter. In series pīti passaddhi samādhi upekkhā under **sambojjhanga** (with eleven means of cultivation: see Vism 132 & VbhA 282). — Phrase **pītiyā sarīraṇ pharati** "to pervade or thrill the body with joy" (aor. phari), at J I.33; V.494; DhA II.118; IV.102; all passages refer to pīti as the fivefold pīti, **pañcavaṇṇā pīti**, or joy of the 5 grades (see *Dhs. trsl.* 11, 12, and *Cpd.* 56), viz. khuddikā (slight sense of interest), khaṇikā (momentary joy), okkantikā (oscillating interest, flood of joy), ubbegā (ecstasy, thrilling emotion), and pharaṇā pīti (interest amounting to rapture, suffusing joy). Thus given at DhsA 115 & Vism 143, referred to at DhsA 166. — pīti as **nirāmisa** (pure) and **sāmisa** (material) at M III.85; S IV.235.

-gamanīya pleasant or enjoyable to walk M I.117. **-pāmojja** joy and gladness A III.181, 307 (°pāmujja); Dh 374; DhA IV.110; KhA 82. **-pharaṇatā** state of being pervaded with joy, joyous rapture, ecstasy D III.277; Ps I.48; Vbh 334; Nett 89. **-bhakkha** feeding on joy (Ep. of the Ābhassara Devas) D I.17; III.28, 84, 90; A V.60; Dh 200; A I.110; DhA III.258; Sdhp 255. **-mana** joyful-hearted, exhilarated, glad of heart or mind M I.37: III.86: S I.181: A III.21: V.3: Sn 766:

Nd[1] 3; J III.411; Vbh 227. **-rasa** taste or emotion of joy VvA 86. **-sambojjhanga** the joy-constituent of enlightenment M III.86; D III.106, 226, 252, 282. Eleven results of such a state are enum[d] at DhsA 75, viz. the 6 anussatis, upam' ânussati, lūkhapuggala-parivajjanatā, siniddha-pug.-sevanatā, pasādanīya-suttanta-paccavekkhaṇatā, tadadhimuttatā (cp. Vism 132 & VbhA 282). **-sahagata** followed or accompanied by joy, bringing joy Dhs 1578 (dhammā, various things or states); Vism 86 (samādhi). **-sukha** zest and happiness, intrinsic joy (cp. *Cpd.* 56, 243) S I.203; D III.131, 222; Dhs 160; Vism 158; ThA 160. According to DhsA 166 "rapture and bliss," cp. *Expositor* 222. **-somanassa** joy and satisfaction J V.371; Sn 512; PvA 6, 27, 132.

Pītika (-°) (adj.) [fr. pīti] belonging to joy; only as **sappītika** & **nippītika** bringing joy & devoid of joy, with & without exuberance (of sukha) A III.26; IV.300, 441.

Pītin (adj.) [fr. pīta[1]) drinking, only at Dh 79 in cpd. **dhamma°** drinking in the Truth, expl[d] as dhamma-pāyako, dhammaṃ pivanto at DhA II.126.

Pīna (adj.) [cp. Epic Sk. pīna of **pī** to swell up (with fat); to which also Vedic pīvan & pīvara fat, Gr. *πιμελή* & *πίον* fat, Lat. opīmus fat, Ger. feist & fett = E. fat] fat, swollen Th 2, 265 (of breasts).

Piḷaka [fr. **pīḍ** ?] a (sort of) boil Vism 35; see **pilaka.**

Piḷana (nt.) [fr. **pīḍ,** cp. pīḷā] oppression, injury, suffering (from dukkha) Vism 212–494; also in **nakkhatta°** harm to a constellation, i. e. occultation DhA I.166 sq.

Piḷā (f.) [cp. Class. Sk. pīḍā fr. **pīḍ**] 1. pain, suffering J I.421; Miln 278; Vism 42. — 2. oppression, damage, injury SnA 353; DA I.259.

Pīlikoḷikā (f.) [reading not quite sure, cp. koḷikā] eye-secretion Th 2, 395 (= akkhigūthaka ThA 259, q. v. for fuller expl[n]; see also *J.P.T.S.* 1884, 68).

Piḷita [pp. of piḷeti] crushed, oppressed, molested, harassed Vin IV.261; Vism 415 (dubbhikkha°); DhA IV.70; ThA 271. Cp. abhi°, pa°.

Piḷeti [cp. Vedic pīḍayati, **pīḍ,** cp Gr. *πιέζω* (**πιεδ-ιω* ?) to press, oppress (lit. sit upon ?)] 1. to press, press down Vin II.225 (coḷakaṃ). — 2. to weigh down heavily J I.25 (ppr. piḷiyamāna), 138. — 3. to press, clench Miln 418 (muṭṭhiṃ pīḷayati); DhA IV.69 (anguliyā pīḷiyamānāya). — 4. to crush, keep under, subjugate Miln 277 (janaṃ). — 5. to molest VvA 348 (pīḷanto ppr. for pīḷento ?). — pp. **piḷita.**

Puṃ as a term for Purgatory (niraya): see Bdhgh's etym. of puggala Vism 310, as quoted under puggala.

Puṃs [Vedic puṃs (weak base) and pumāṃs (strong base), often opp. to strī (woman, female); cp. putra & potaka]. Of the simplex no forms are found in Pāli proper. The base **puṃ** occurs in pukusa (?), puggala (?), pungava, pullinga; **puṃs** in napuṃsaka (cp. Prk. napuṃsaveya Pischel, *Gram.* § 412). The role of puṃs as contrast to **itthi** has in Pāli been taken over by **purisa,** except in **itthi-pumā** at the old passage D III.85. The strong base is in P. **puman** (q. v.). See also posa[1].

Pukkusa [non-Aryan; cp. Epic Sk. pukkuśa, pukkaśa pulkasa. The "**Paulkāsa**" are mentioned as a mixed caste at Vājasaneya Saṃhitā 30, 17 (cp. Zimmer, *Altind. Leben* 217)] N. of a (Non-Aryan) tribe, hence designation of a low social class, the members of which are said (in the Jātakas) to earn their living by means of refuse-clearing. On the subject see Fick, *Sociale Gliederung* 206, 207. — Found in foll. enumerations: khattiyā brāhmaṇā vessā suddā caṇḍāla-pukkusā A I.162 = III.214; J III.194 (expl[d] by C. chava-chaḍḍaka-caṇḍālā ca puppha-chaḍḍaka-pukkusā ca); IV.303; Pv II.6[12]; Miln 5. Further as **pukkusakula** as the last one of the despised clans (caṇḍālakula, nesāda°, veṇa°, rathakāra°, p.°) at M III.169; S I.94; A II.85; Vin IV.6; Pug 51. With nesāda at PvA 176. — Cp. M III.169.

Puggala [cp. Class. Sk. pudgala, etym. connected with puṃs, although the fantastic expl[n] of native Commentators refers it to puṃ "a hell" and **gal**; so at Vism 310: "puṃ ti vuccati nirayo, tasmiṃ galanti ti puggalā"] 1. an individual, as opposed to a group (sangha or parisā), person, man; in later philosophical (Abhidhamma) literature = character, soul (= attan). — D I.176; M III.58; S I.93 sq.; III.25; A I.8, 197; II.126 sq.; Sn 544, 685; Dh 344; Ps I.180 sq.; II.1 sq., 52. Pv II.3[25] (cp. PvA 88); II.9[7]; PvA 40, 132. — pl. **puggalā** people VvA 86 (= sattā), 149. — **para-puggala** another man D I.213; S II.121; V.265; Vism 409. — **purisa-puggala** individual man, being, person S II.206; IV.307; A I.173 = M II.217. Characterised as an individual in var. ways, e. g. as agga° Sdhp 92, 558; abhabba° J I.106; ariya° Vin V.117; asura-parivāra° A II.91; kodhagaru° A II.46; gūtha°, puppha° madhubhāṇī° A I.128; dakkhiṇeyya° VvA 5; diṭṭhisampanna° A I.26 sq.; III.439 sq.; IV.136; nibbiriya kusīta° J IV.131; pāsāṇalekh' ûpama° etc. A I.283; valāhak' ûpama A II.102 sq.; saddha, asaddha Ps I.121; II.33; sivāthik' upama A III.268; suppameyya etc. A I.266 sq. [a]sevitabba A IV.365; V.102, 247, 281; hīna majjhima paṇīta S II.154. — *Groups* of characters: (2) A I.76, 87; (3) gilān' ûpama etc. A I.121 sq.; avuṭṭhika-sama padesa-vassin, sabbatth' âbhivassin It 64 sq.; satthar, sāvaka, sekha It 78; sekha asekha n' eva-sekha-nāsekha D III.218; (4) D III.232, 233; S I.93; J IV.131; (5) Nett 191; (6) rāga-carita, dosa°, moha°, saddhā°, buddha°, vitakka° Vism 102; (7) ubhato-bhāga-vimutta, paññā-vimutta etc. D III.105; (8) A III.212; S V.343 (9) Nett 190; (20) Nett 189, 190. — See also **paṭipuggala.** — 2. (in general) being, creature Miln 310 (including Petas & animals).

-ññū knowing individuals D III.252, 283. **-paññatti** descriptions of persons, classification of individuals D III.105 (cp. *Dial.* III.101); also N. of one of the canonical books of the Abhidhamma-piṭaka. **-vemattatā** difference between individuals S II.21; V.200; Sn p. 102 (= °nānatta SnA 436).

Puggalika (adj.) [fr. puggala] belonging to a single person, individual, separate Vin I.250; II.270. The BSk. paudgalika at Divy 342 is used in a sense similar to the Vin passages. Divy Index gives, not quite correctly, "selfish."

Punkha [cp. Epic Sk. punkha, etym. puṃ (base of puṃs) + kha (of **khan**), thus "man-digging"?] the feathered part of an arrow J II.89. Cp. ponkha.

Pungava [puṃ + gava (see go), cp. Class. Sk. pungava in both meanings] a bull, lit "male-cow," A I.162; II.75 sq.; Sn 690; J III.81, 111; V.222, 242, 259, 433; SnA 323. As -° in meaning "best, chief" Vism 78 (muni°); ThA 69 (Ap V.5) (nara°).

Pucimanda [fr. picumanda] the Nimba tree, Azadirachta Indica J III.34; IV.205; VI.269 (°thanī, of a woman = nimba-phala-saṇṭhāna-thana-yuggalā C.).

Puccaṇḍatā (f.) [pūti + aṇḍa + tā, viâ *pūtyaṇḍatā] state of a rotten egg M I.357.

Puccha (nt.) [cp. Vedic puccha (belonging with punar to Lat. puppis) & P. piccha] a tail DhsA 365 (dog's tail). See **puñcikata.**

Pucchaka (adj.) [fr. **pṛch**] asking, questioning DhsA 2, 3 (pañha°).

Pucchati [**pṛcch,** cp. Vedic pṛcchati = Lat. posco, postulo, with which connected also Lat. precor = Goth. fraihnan;

Ohg. frāgōn; Vedic praśna=P. pañha] 1. to **ask**, to question S 1.207, 214; Vin II.207; Sn 995; Nd¹ 341 etc. — Pres. 1st sg. **pucchāmi** Sn 83, 241, 682, 1043, 1049; Nd² 447; Pv II.1¹². — 1st pl. **pucchāma** Sn 1052; Imper. **puccha** Sn 460; DA I.155; **pucchatha** D II.154; **pucchassu** Sn 189, 993; Pot. **puccheyyāmi** D I.51; **puccheyya** A I.199; PvA 6; ppr. **pucchanto** Sn 1126; aor. 1st sg. **apucchissaṇ** Sn 1116, **pucchisaṇ** Vv 30¹¹, **apucchiṇ** VvA 127; 2nd sg. **apucchasi** Sn 1050; 3rd sg. **apucchi** Sn 1037, **apucchasi** Nd² 447; **pucchi** Sn 981, 1031; PvA 6, 39, 68; 1st pl. **apucchatha** Sn 1017; 3rd pl. **pucchiṇsu** J I.221; **pucchisuṇ** Mhvs 10, 2. Fut. **pucchissāmi** J VI.364. Inf. **pucchituṇ** Vin I.93; Sn 510; **puṭṭhuṇ** Sn 1096, 1110; **pucchitāye** J V.137. Grd. **pucchavho** Sn 1030; Pass. **pucchiyati** DhA I.10. — Caus. II. **pucchāpeti** Mhvs 10, 75. — pp. **puṭṭha** & **pucchita** (q. v.). — 2. to invite to (instr.), to offer, to present to somebody (acc.), lit. to ask with Vin II.208, 210 (pāniyena); III.161 (odanena, sūpena etc.); D II.240. — See also anu°, abhi°, sam°.

Pucchana (nt.) & °**ā** (f.) [fr. **pṛch**] asking, enquiring, questioning Sn 504 (ā); PvA 121, 223.

Pucchā (f.) [cp. Class. Sk. pṛcchā=Ohg. forsca question] a question Sn 1023; SnA 46, 200, 230. A system of questions ("questionnaire") is given in the Niddesa (and Commentaries), consisting of 12 groups of three questions each. In full at Nd¹ 339, 340=Nd² under pucchā (p. 208). The first group comprises the three aditṭha-jotanā pucchā, diṭṭha-saṃsandanā p., vimaticchedanā p. These three with addition of anumati p. and kathetu-kamyatā p. also at DA I.68=DhsA 55. The complete list is referred to at SnA 159. —**apuccha** (adj.) that which is not a question, i. e. that which should not be asked Miln 316. —**puccha-vissajjanā** question and answer PvA 2. — At Nett 18 p. occurs as quâsi synonym of icchā and patthanā.

Pucchita [pp. of pucchati] asked Sn 76, 126, 383, 988, 1005; Nd¹ 211; KhA 125 (°kathā); PvA 2, 13, 51. — Cp. **puṭṭha**.

Pucchitar [n. ag. to pucchita] one who asks, a questioner M I.472; S III.6 sq.; Sn p. 140.

Pujja (adj.) [grd. of **pūj**, cp. Sk. pūjya] to be honoured M III.38 sq., 77 sq.; A III.78 (v. l.); Nett 52, 56 (=pūjaniya C.). Compar. **pujjatara** M I.13; & see **pūja**.

Puñcikatā is wrong reading at Dhs 1059 in taṇhā paraphrase (pattern 1 Nd² taṇhā) for **mucchañcikatā**. The readings of id. p. are **puñcikatā** Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañji°); **mucchañci°** at Nd¹ 8 (v. l. BB mucchañji°, SS suvañci°); Nd² p. 152 (v. l. BB pucchiñci°, SS pupañci°); **pucchañjikatā** VbhA 477. The translation of Dhs gives "agitation" as meaning. The C. (DhsA 365) reads puñcikatā (vv. ll. puñcaṇ vikatā; pucañcikaka; pucchakatā) and connects it with pucchaṇ cāleti (wagging of a dog's tail, hence "agitation"); *Expositor* II.470 gives "fluster." The C. on Vbh (VbhA 477) expl^s as "lābhan' ālābhanaka-ṭṭhāne vedhanā kampanā nīcavuttatā," thus "agitation."

Puñchati [cp. Sk. *proñchati, but BSk. poñcchate (v. l. puñchati & pocchate) Divy 491: upânahān mūlāc ca p.] to wipe off, clean Vin II.208 (upāhanā), 210; A IV.376 (rajoharaṇaṇ suciṇ p., asuciṇ p. etc.); J I.392 (akkhīni); Vism 63 (gabbha-malaṇ), 415=KhA 120=J I.47 (assūni hatthehi p.); KhA 136 (paṇsukaṇ). The reading puñjati occurs at J I.318 (akkhīni); V.182; VI.514, also as v. l. at A IV.376 (v. l. also muñcati; cp. puñcikatā). — Caus. II. **puñchāpeti** Vism 63. Cp. **pari°**.

Puñchana (adj. nt.) [fr. **proñch**] wiping Vin I.297 (mukha°-colaka); II.208 (upāhana°-colaka), 210. Cp. **puñchanī**.

Puñchanī (f.) [see puñchana] a cloth for wiping, a towel Vin II.122; Th 1, 560 (**pāda°** napkin for the feet). See *Vin. Texts* III.114.

Puñja (usually -°) [cp. Epic Sk. puñja] a heap, pile, mass, multitude Vin II.211; J I.146 (sabba-rogānaṇ). As -° in foll. cpds.: **aṭṭhi°** It 17 (+aṭṭhikandala); **kaṭṭha°** A III.408; IV.72; J II.327; **gūtha°** J II.211; **tiṇa°** A III.408; **palāla°** D I.71; M III.3; A I.241; II.210; **maṇsa°** D I.52; **vālika°** J VI.560; **sankhāra°** S I.135.

-**kata** (& °kita) for **puñjikata**; cf. Sk. puñjīkṛta, with i for a in comp^n with **kṛ** & **bhū** heaped up, heaped together Vin II.208 (puñjakita); M I.58, 89 (id. but id. p. M III.92 puñjakajāta); A III.324 (puñjakata; v. l. puñjakita & puñjanika); J II.408 (puñjakata, v. l. pancalikata); VI.111 (id., v. l. puñca°).

Puñjaka = puñja M III.92 (°jātāni aṭṭhikāni, where M I.89 at id. p. reads puñjakitāni); Miln 342 (palāla°).

Puñjati is a variant of **puñchati** (q. v.).

Puñña (nt.) [cp. (late) Vedic puṇya favourable, good; etym. not clear, it may be dialectical. The word is expl^d by Dhammapāla as "santānaṇ punāti visodheti," i. e. cleaning the continuation (of life) VvA 19, thus taken to **pu**. The expl^n is of course fanciful] merit, meritorious action, virtue. Always represented as foundation and condition of heavenly rebirth & a future blissful state, the enjoyment (& duration) of which depends on the amount of merit accumulated in a former existence. With ref. to this life there are esp. 3 qualities contributing to merit, viz., dāna, sīla & bhāvanā or liberality, good conduct & contemplation. These are the puñña-kiriya-vatthūni (see below). Another set of *ten* consists of these 3 and apaciti, veyyāvacca, patti-anuppadāna, abbhanumodanā, desanā, savana, diṭṭh' ujjuka-kamma. The opp. of puñña is either **apuñña** (D III.119; S I.114; II.82; A I.154; III.412; Sdhp 54, 75) or **pāpa** (Sn 520; Dh 39; Nett 96; PvA 5). The true Arahant is above both (Pv II.6¹⁵). See on term also *Kvu trsl.* 201. — (a) *Passages (selectea)*: D III.58, 120; M I.404; II.191, 199; S I.72; II.82; IV.190; IV.190; V.53; A I.151, 155 sq.; III.412; Sn 427 sq., 547, 569, 790; Dh 18, 116 sq., 196, 220, 267, 331, 412; Nd¹ 90; Pv I.³; I.5¹²; Pug 55; Vism 541 (puññānaṇ paccayo duvidhā); DhA IV.34; PvA 6, 8, 30, 69 sq.; Sdhp 4, 19 sq. — (b) *Var. phrases & characterisations:* Merit is represented as *great* (uḷāra DA I.110; PvA 5; anappaka Pv I.5¹²) or *little* (paritta DA I.110; appa S II.229); as *adj.* (-°) mahā° S I.191, opp. appa° M II.5. puñña is defined at Nd¹ 90 as follows: "puññaṇ vuccati yaṇ kiñci tedhātukaṇ kusal' âbhisankhāraṇ; apuññaṇ vuccati sabbaṇ akusalaṇ." It is defined as "dāna-sīl'-ādi-pabheda" & "sucaritaṇ kusala-kammaṇ" at VvA 19; considered as leading to future happiness: Vv 1³; PvA 58; consisting mainly in **dāna** (dānamayaṇ p.) PvA 8, 51, 60, 66, 73, but also in **vaṇdana** PvA 1. To do good = puññaṇ (puññāni) **karoti** D I.137; S IV.331; A V.177; Pv I.11⁹; or pasavati S I.182, 213; A I.89; II.3 sq.; III.244; V.249, 282; PvA 121, cp. puññaṇ pasutaṇ Pv I.5¹²; VvA 289. Other phrases: °ṇ ākankhati S I.18, 20; pavaḍḍhati S I.33; corehi duharaṇ S I.36; puññānaṇ vipāko A IV.89; āgamo S III.209 IV.349; opadhikaṇ S I.233; It 78; purāṇaṇ & navaṇ S I.92; sayaṇ katāni puññāni S I.37; puññassa dhārā S I.100; V.400.

-**atthika** desirous of merit Sn 487 sq. -**ânubhāva** the majesty of merit PvA 58. -**âbhisankhāra** accumulation of merit D III.217; S II.82; Nd¹ 90, 206, 442; Vism 557 sq., 571; VbhA 142 sq., 166, 184. -**âbhisanda** (+kusalâbhisanda) meritorious results A II.54 sq.; III.51, 337; IV.245. -**assaya** seat of merit DA I.67. -**iddhi** the magic power of m. PvA 117. -**kata** one who has done a deed of m. A II.32. -**kamma** good works,

righteousness, merit S I.97, 143; DA I.10; VvA 32; PvA 54, 87; Sdhp 32. **-kāma** (adj.) desirous of doing good works S V.462. **-kiriyā** a good or meritorious action S I.87 (°kriyā), 101; PvA 54; usually as °*kiriya-vatthu* item of m. action (of which 3 are usually enum[d]: see above) D III.218; A IV.241; It 51; Nett 50, 128. **-kkhandha** mass of merit (only as mahā°) S V.400; A III.337. **-kkhaya** decay (or waning of the effect) of merit D I.18 (cp. āyukkhaya & DA I.110). **-kkhetta** field of m., Ep. of the Sangha or any holy personalities, doing good (lit. planting seeds of merit) to whom is a source of future compensation to the benefactor. Usually with adj. **anuttara** unsurpassed field of m. (see also sangha) D III.5, 227; M I.446; III.80; S I.167, 220; V.343, 363, 382; A I.244; II.34 sq., 56, 113; III.158, 248, 279 sq., 387; IV.10 sq., 292; It 88; Sn 486; Vv 50[31] (cp. VvA 216); Pv IV.1[33] (of a bhikkhu); Vism 220; VvA 286; PvA 1 (ariyasangha), 5 (Moggallāna), 6 (arahanto), 132, 140, 214 and passim. Cp. BSk. puṇyakṣetra Divy 63, 395 (+udāra). **-paṭipadā** the meritorious path, path of m. A I.168; Nett 96. **-pasavana** creation of m. PvA 31. **-pekkha** looking for merit (i. e. reward), intent upon m. S I.167; Sn 463 sq., 487 sq.; Dh 108 (cp. DhA II.234). **-phala** the fruit (or result) of m. action S I.217; Pug 51; DhA II.4; PvA 8, 50, 52. **-bala** the power of m. PvA 195. **-bhāga** taking part in meritorious action S I.154. **-bhāgiya** having share in m. M III.72 sq.; Nett 48. **-maya** = puñña J IV.232 (°iddhi); cp. BSk. puñyamaya AvŚ I.183.

Puññavant (adj.) [fr. puñña] possessing merit, meritorious, virtuous Ps II.213; Vism 382; DhA I.340; PvA 75.

Puṭa [etym. unknown, prob. dialectical, as shown by N. of Pāṭaliputta, where putta = puṭa since unfamiliar in origin] orig. meaning "tube," container, hollow, pocket. — 1. a container, usually made of leaves (cp. J IV.436; V.441; VI.236), to carry fruit or other viands, a pocket, basket: **ucchu°** basket for sugar J IV.363; **paṇṇa°** leaf-basket PvA 168; **phala°** fruit basket J IV.436 = VI.236; **phānita(ssa)°** basket of molasses, sugar-basket S I.175 (*KS.*: jar); J IV.366; DhA IV.232; **mālā°** basket for garlands or flowers DhA III.212 (baddha made, lit. bound). In paṭa-baddha-kummāsa VvA 308 perhaps meaning "cup." — 2. a bag or sack, usually referring to food carried for a journey, thus "knapsack" (or directly "provisions," taking the container for what it contains DA I.288 puts puṭaṃsa = pātheyya), in **bhatta°** bag with provisions J II.82 (with bandhati), 203; III.200; DA I.270. Also at J IV.375 "bag" (tamba-kipillaka°). See below °aṃsa & °bhatta. — 3. a tube, hollow, in **nāsā°** (nāsa°) nostril J VI.74; Vism 195, 263, 362; KhA 65; **hattha°** the hollow of the hand Miln 87; **vatthi°** bladder(-bag) Vism 264; **sippi-puṭa** oyster shell J V.197, 206. **puṭaṃ karoti** to form a hollow VbhA 34. — 4. box, container, see °bheda & °bhedana, in pāṭali-puṭa seed box for the P. flower.

-aṃsa "bag-shoulder" (for "shoulder-bag," cp. aṃsapuṭa (assapuṭa) & Ger. rucksack = knapsack. Rightly expl[d] by Bdhgh at DA I.288), a bag carrying provisions on journeys, hence "provision," in phrase **puṭaṃsena** with provisions (v. l. at all places **puṭosena**) D I.117; M III.80; A II.183; cp. *Dialogues* I.150; see also **mutoḷi**. **-pāka** something cooked in a bag (like a meal-pudding) Vism 500. **-baddha** kind of moccasins Vin I.186, see *Vin. Texts* II.15. Spelt *puta-bandha* at Vism 251 = VbhA 234. **-bhatta** "bag-food," viaticum, provisions for journey J II.423; KhA 46. **-bheda** the breaking of the container (i. e. seed boxes of the Sirīsa plant) VvA 344 (in vatthu where Sirīsa refers to Pāṭaliputta, cp. Vv 84[32,33]). **-bhedana** breaking of the (seed-) boxes of the Pāṭali plant, referring primarily to the N. of Pāṭali-putta, where putta represents a secondary Pāliisation of Sk. °putra which again represents P. (or Non-Aryan) puṭa (see Pischel, *Prk. Gr.* § 238 & 292). Through popular etym. a wrong conception of the expression arose, which took puṭa in the sense of "wares, provisions, merchandise" (perhaps influenced by puṭaṃsa) and, based on C. on Ud 88 (bhaṇḍakānaṃ mocana-ṭṭhānaṃ vuttaṃ hoti) gave rise to the (wrong) trsl[n] *Dial.* II.92 "a centre for interchange of all kinds of *wares*." See also *Miln trsl[n]* I.2; *Buddh. Suttas* XVI. — Vin I.229 = D II.87 = Ud 88. After the example of Pāṭaliputta applied to the city of Sāgala at Miln 1 (nānā-puṭa-bhedanaṃ S° nagaraṃ). Here clearly meant for "merchandise." — Rh. D. in a note on puṭa-bhedana gives expl[n] "a town at the confluence or bend of a river" (cp. Jaina Sūtras 2, 451).

Puṭaka (nt.) [fr. puṭa] a bag, pocket, knapsack or basket J II.83 (°bhatta = provisions); DA I.263; DhA II.82 (v. l. piṭaka & kuṭaka); IV.132 (pockets of a serpent's hood). Cp. bhatta.

Puṭṭha[1] [pp. of **puṣ** (see poseti), Vedic puṣṭa] nourished, fed, strengthened, brought up Sn 831; J III.467.

Puṭṭha[2] [pp. of pucchati, Vedic pṛṣṭa] asked S II.36; Sn 84, 122, 510 sq., 1036; DhA IV.132; PvA 10 (after = acc.) 68, 72 with samāno A I.197. See also **pucchita**.

Puṭṭha[3] see **phuṭṭha** [= Sk. spṛṣṭa, cp. Pischel, *Prk. Gr.* § 311].

Puṭṭhatta (nt.) [abstr. fr. puṭṭha[1]] the fact of being fed or brought up by J II.405 (vaḍḍhakinā °ā).

Puṭṭhavant [fr. puṭṭha[3], cp. same form in Prk. AMg. puṭṭhavaṃ = Sk. spṛṣṭavān: Pischel, *Prk. Gr.* § 569] one who has touched or come in direct contact with ThA 284.

Puṇḍarīka (nt.) [Non-Aryan (?). Cp. Vedic puṇḍarīka] the white lotus D I.75 = A III.26 (in sequence uppala, paduma, p.); D II.4 (Sikhī puṇḍarīkassa mūle abhisambuddho); M III.93; S I.138, 204 = J III.309; A I.145 (uppala paduma p.); II.80 sq. (samaṇa° adj.); Sn 547; J V.45, 215 (°ttac' aṅgī = ratta-paduma-patta-vaṇṇa-sarīrā); Vv 44[12] (= seta-kamala VvA 191); Pv II.12[2]; III.3[3] (pokkharaṇī bahu °ā); Pug 63; DA I.219, 284 (saṅkho ekaṃ uppalo puṇḍarīko ti cattāro nidhayo). N. of a hell S I.152; Sn p. 126 (here in sq. Uppalaka, Puṇḍ°, Paduma).

Puṇḍarīkinī (f.) [adj. puṇḍarīkin, of puṇḍarīka] a pool or pond of white lotuses D I.75 ≈ (M III.93; S I.138).

Puṇṇa [pp. of **pṛ**, Vedic pṛṇāti, Pass. pūryate, *pelē to fill; cp. Sk. prāṇa & pūrṇa = Av. pərəna; Lith. pilnas; Lat. plēnus; Goth fulls = E. full = Ger voll] full, seldom by itself (only passage so far pannarase puṇṇāya puṇṇamāya rattiyā D I.47 = Sn p. 139), nor -° (only Sn 835 muttakarīsa°), usually in cpds., and there mostly restricted to phrases relating to the full moon.

-ghaṭa a full pitcher (for feeding the bhikkhus, as offering on festive days, cp. *J.P.T.S.* 1884) DhA I.147; KhA 118 (v. l. suvaṇṇaghaṭa); DA I.140 (°paṭimaṇḍita ghara). **-canda** the full moon J I.149, 267; V.215. **-patta** a full bowl (as gift, °ṃ deti to give an ample gift) J III.535. **-baddha** at Miln 191 should be read as °bhadda. **-bala** at DA I.110 read puñña-bala. **-bhadda** worshipper of Puṇṇabhadda, perhaps a Yakkha (father of the Yakkha Harikesa) Nd[1] 92 (Vāsuvadeva, Baladeva, P. and Maṇibhadda, cp. p. 89); Miln 191 (pisācā maṇibhaddā p.). **-mā** the full moon (night) D I.47 (komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā, cp. DA I.140); Sn p. 139 (similar); M III.21; J V.215 (dve p-māyo); Vism 292 (puṇṇa-m-uposatha = puṇṇa-mā-uposatha), 418 (Phagguṇa-puṇṇama-divase); VvA 66 (āsāḷhi p.); PvA 137 (id.); DA I.140; DhA III.461 (komudi). **-māsa** = °mā only in loc. puṇṇamāse Vv 81[1]

(=puṇṇa-māsiyaṇ sukka-pakkhe pannarasiyaṇ VvA 314; the similar pass. at VvA 321 reads, prob. by mistake, sukka-pakkha-pāṭiyaṇ: see pāṭī); J v.215 (=puṇṇa candāya rattiyā C.). **-māsī** (f.; fr. °māsa)= mā J 1.86 (Phagguṇi p.); VvA 314; cp. BSk. pūrṇa-māsī AvŚ 1.182.

Puṇṇatā (f.) [abstr. to puṇṇa] fulness DA 1.140 (māsa° full-moon).

Puṇṇatta (nt.) [abstr. ro puṇṇa] fulness SnA 502.

Putoḷī see **muṭoḷī**.

Putta [Vedic putra, Idg. *putlo=Lat. pullus (*putslos) young of an animal, fr. pōu, cp. Gr. *παῦς*, *παῖς* child, Lat. puer, pubes, Av. puθra, Lith. putýtis (young animal or bird), Cymr. wyr grandchild; also Sk. pota(ka) young animal and base pu- in pumaṇs, puṇs "man"] 1. a son S 1.210; Sn 35, 38, 60, 557, 858; Dh 62, 84, 228, 345; J IV.309; Vism 645 (simile of 3 sons); PvA 25, 63, 73 sq.; DA 1.157 (dāsaka°). Four kinds of sons are distinguished in the old Cy. viz. **atraja** p., **khettaja, dinnaka, antevāsika,** or born of oneself, born on one's land, given to one, i. e. adopted, one living with one as a pupil. Thus at Nd¹ 247; Nd² 448; J 1.135. Good and bad sons in regard to lineage are represented at J VI.380. — Metaph. "sons of the Buddha" S 1.192 — Th 1, 1237 (sabbe Bhagavato puttā); It 101 (me tumhe puttā orasā mukhato jātā dhammajā), J III.211. — The parable of a woman eating her sons is given as a punishment in the Peta condition at Pv 1.6 (& 7). — pl. **puttāni** Pv 1.6³. — aputta-bhāvaṇ karoti to disinherit formally J V.468. — 2. (in general) child, descendant, sometimes pleonastic like E. °man, °son in names: see putta-dāra; so esp. in later literature, like ludda° hunter's son=hunter J II.154; ayya°—ayya, i. e. gentleman, lord J V.94; PvA 66. See also rāja°. — Of a girl Th 2, 464. -mātucchā° & mātula° cousin (from mother's side), pitucchā° id (fr. father's side). On putta in N. Pāṭali° see puṭa. — f. puttī see rāja°.

-jīva N. of a tree: Putranjiva Roxburghii J VI.53. **-dāra** child & wife (i. e. wife & children, family) D III.66, 189, 192; S 1.92; A II.67; Pv IV.3⁴⁸ (sa° together with his family); J III.467 (kiṇ °ena what shall I do with a family?); V.478. They are hindrances to the development of spiritual life: see Nd² under āsiṇsanti & palibodha. **-phala** a son as fruit (of the womb) J V.330. **-maṇsa** the flesh of one's children (sons) a metaphor probably distorted fr. **pūta°** rotten flesh. The metaphor is often alluded to in the kasiṇa-kammaṭṭhāna, and usually coupled with the akkha-bbhañjana (& vaṇa-paticchādana)-simile, e. g. Vism 32, 45; DhA 1.375; SnA 58, 342. Besides at S II.98 (in full); Th 1, 445 (°ūpamā); 2, 221. **-mata** a woman whose sons (children) are dead M 1.524.

Puttaka [fr. putta] 1. a little son S 1.209, 210. — 2. a little child Th 2, 462 (of a girl). — 3. a young bird (=potaka) J II.154.

Puttatta (nt.) [fr. putta] sonship DhA 1.89.

Puttavant (adj.) [fr. putta] having sons S IV.249. Trenckner, *Notes* 62¹⁶ gives a f. *puttapatī for puttavatī, but without ref.

Puttimant (adj.) [fr. *puttamant] having sons S 1.6; Sn 33.

Puttiya (-°) in **Sakya°** is compound Sakyaputta+iya "belonging to the son of the Sakyaṇs" (i. e. to the Sakya prince) PvA 43. — asakyaputtiya dhamma Vin II.297.

Puthavī & Puthuvī (f.) [doublets of paṭhavī] the earth; as **puthavi** at S 1.186; J 1.14 (v. l. puthuvi); IV.233, & in cpds. °**nābhi** the navel of the earth (of the bodhi-maṇḍa, the Buddha's seat under the holy fig tree) J IV.232; °**maṇḍala** the round of the earth Sn 990. — As **puthuvī** at A II.21, and in cpd. **puthuvi-agga** SnA 353.

Puthu (adj.) [both Vedic pṛthak & pṛthu, lit. spread out, far & wide, flat, of Idg. *plēt broad, Sk. **prath** to expand, pṛthaḥ palm of hand Av. fraθah breadth, cp. Gr. *πλατύς* broad, *πλάτανος* plane tree, Lith. platùs broad, Lat. planta sole of foot, Ohg. flado pancake, Ags. flet ground, E. flat] 1. (=pṛthak) separated, individual, adv. separated, individual, adv. separately, each (also given as puthag eva Kacc. 29) S 1.75 (puthu attā individual self); Th 1, 86; J IV.346 (=visuṇ visuṇ C.); Miln 4. See further under cpds. — 2. (=pṛthū). The forms (pl.) are both puther & puthū, both as adj. & n.; puthū more freq. found in metre. — numerous, various, several, more, many, most D 1.185 (puthu saññaggā; opp. ekaṇ); S 1.18¹ (puthū), 207 (id.); Sn 769 (puthū kāme=bahū Nd¹ 11); 1043, 1044 (puthū=bahukā Nd² 449ᵇ); Th 2, 344 (puthu=puthu sattā ThA 241); J VI.205 (puthū). nt. adv. puthu & puthuṇ greatly, much, in many ways Sn 580 (=aneka-ppakāraṇ SnA 460); Vv 62⁴ (=mahantaṇ VvA 258).

-gumba experienced in many crafts J VI.448 (=aneka-sippa-ññu C.). **-jja** (puthu 1, but see remarks on puthujjana) common, ordinary Sn 897, 911 (=puthujjanehi janita Nd¹ 308). **-titthakara** a common sectarian D 1.116 (thus to puthu 1, but DA 1.287=bahū t.) **-ddisā** (puthu 1) each separate quarter "all the diverse quarters" S 1.234. **-paññā** (adj.) of wide wisdom (p. 2) A 1.130; II.67 (v. l. hāsa°). **-paññatā** wide wisdom A 1.45. **-pāṇiya** ordinary (p. 1) mode of shampooing with the hand Vin II.106 (Bdhgh on p. 316 expl^ns pudhu-pāṇikan ti hattha parikammaṇ vuccati "manual performance," thus not identical with pāṇikā on p. 151). **-bhūta** (p. 2) widely spread S II.107; but cp. BSk pṛthag bhavati to be peculiar to Divy 58, 100. **-mati** wide understanding S 1.236. **-loma** "flat fin," N. of a fish "the finny carp" (Mrs. Rh. D.) Vv 44¹¹ (=dibba-maccha VvA 191); Th 2, 508 (=so-called fish ThA 292); J IV.466. **-vacana** "speaking in many (bad) ways," or "people of various speech" (so expl^d Nd¹ 397) Sn 932 (prob. better "speaking ordinary talk"=puthu 1). **-sattā** (pl.)=puthujjanā, common people, the masses S 1.44; Pv III.7³.

Puthuka [fr. puthu, cp. (late) Vedic pṛthuka "flat corn," also "young of an animal," with which cp. perhaps Gr. *παρθένος*: see Walde, *Lat. Wtb.* under virgo] rice in the ear DhA 1.98 (°agga as first gift of the field).

Puthujjana [*pṛthag-jana, thus puthu 1+jana, but from the point of Pali identical in form and meaning with puthu 2, as shown by use of puthu in similar cpds. and by C. expl^ns. One may even say that puthu 1=pṛthak is not felt at all in the P. word. Trenckner (*Notes* 76) already hinted at this by saying "puthujjana, partly confounded with puthu"; a connection which also underlies its expl^n as "one-of-the-many-folk" at *Kvu trsl^n* 80⁷ & 291³. It is felt to belong to puthu 2 in the same sense as Ger. "die *breite* Masse," or Gr. *οἱ πολλοί*. The expl^n at Nd¹ 308=328 is puthu-nānā-janā. A long and detailed etym.-speculation expl^n of the term is found at DA 1.59, trsl^d at *Dhs trsl^n* 258. The BSk. form is pṛthagjana Divy 133 etc.] an ordinary, average person (4 classes of ordinary people are discussed at *Cpd.* 49, 50), a common worldling, a man of the people, an ordinary man M 1.1, 7, 135, 239, 323; III.64, 227; S 1.148; II.94 sq. (assutavā), 151 (id.); III.46, 108, 162; IV.157, 196, 201 (assutavā), 206 sq.; V.362 (opp. to sotāpanna); A 1.27, 147 (maraṇa-dhammin), 178, 267; II.129, 163; III.54; IV.68, 97, 157, 372; Sn 351, 455, 706, 816, 859; Dh 59, 272; Vv 82⁶ (=anariya VvA 321, +anavabodha); Nd¹ 146, 248; Ps 1.61 sq., 143, 156; II.27; Dhs 1003 (cp. DhsA 248 sq.); Vism 311 (=anariya); VbhA 133 (avijj' âbhikhūta, bhava-taṇh' âbhibhūta), 186 (ummat-

taka, opposed to upabrūhita-ñāṇa-purisa, exemplifying upādāna and kamma); DhA I.5 (opp. ariyasāvaka), 445; Sdhp 363.

-kalyāṇaka (cp. BSk. pṛthagjana-kalyāṇaka Divy 419, 429) an ordinary man striving after his spiritual good Nd[1] 477; Ps I.176; II.190, 193. **-bhikkhu** a bh. of the common sort DA I.269; VbhA 383. **-sukha** ordinary happiness M I.454.

Puthujjanatā (f.) [abstr. fr. puthujjana] common-place character S I.187 = Th 1, 1217.

Puthujjanika (adj.) [fr. puthujjana] common, ordinary I.360 (of iddhi).

Puthutta, (Puthatta) (nt.) [fr. puthu, cp. Sk. *pṛthutva; not with Kern, *Toev.* s. v. = Sk. pṛthaktva, speciality, peculiarity] being at variance, diversity S II.77 (opp. ekatta; v. l. SS puthatta). At A IV.97 we have to read **puth' attānaṇ** for puthuttānaṇ which has nothing to do with puthutta, but is puthu + attānaṇ as borne out by v. l. puthujj' attānaṇ, and by AA: **puthu nānākāraṇehi attānaṇ hanti.**

Puthula (adj.) [fr. puthu] broad, large, flat J III.16 (°sīsa flat-headed); VI.171 (°antaraṇsa flat-chested); Miln 121 (of a river); VvA 301 (°gambhīra). — abl. **puthulato** (as adv.) across DhA I.396.

Puthuso (adv.) [abl. of puthu] broadly, i. e. diversely, at variance Sn 891, 892 (= puthu-diṭṭhi-gata Nd[1] 301).

Pudava (**poddava** ?) see **gāma°** (Vin II.105 with Bdhgh note on p. 315).

Puna (indecl.) [cp. Vedic punar, punaḥ, to base *pŭ (related to *apo: see apa), as in puccha tail, Lat. puppis, poop, Gr. πύματος the last; orig. meaning "behind"] again. There are several forms of this adv., but **puna** has to be considered as the orig. Pali form. The form **puno** is doubtful; if authentic, a Sanskritisation; only found at ThA 71 (Ap. v. 38; v. l. puna) & 72 (Ap. v. 41, v. l. puna). The sandhi **r** is preserved only in *metre* and in *comp*[n]. That it is out of fashion even in metre is shown by a form **punā** where **ā** is the regular metrical lengthening instead of ar (J III.437: na hi dāni punā atthi; v. l. puna). Besides this the **r** is apparent in the doubling of the first consonants of cpds. (punappunaṇ, punabbhava); it is quite lost in the enclitic form **pana.** — We find **r** in punar āgami Sn 339; punar āgato J I.403 (= puna āgato J I.403 (= puna āgato, ra-kāro sandhivasena vutto C.); in cpds.: **punar-abhiseka** see *J.P.T.S.* 1885, 49; **a-punar-āvattitā** the fact of not turning back Miln 276 (cp. Prk. apuṇar-avatti Pischel, § 343). Otherwise **r** stands on the same level as other sandhi (euphonic) consonants (like m. & d., see below), as in **puna-r-eva** Dh 338; Pv II.8[7]; II.11[6]. We have **m** in puna-m-upāgamuṇ Sn 306; puna by itself is rarely found, it is usually comb[d] with other emphatic part, like **eva** and **api.** The meaning is "again," but in enclitic function (**puna** still found Sn 677, 876, otherwise **pana**); it represents "however, but, now" (cp. same relation in Ger. abermals: aber), similar to the development in Prk. puṇo vi & puṇar avi "again": puna "now" (Pischel Gr. § 342). — **puna** by itself at SnA 597; PvA 3, 45; Mhvs 14, 12. doubled as **punappunaṇ** S I.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J V.208; SnA 107; PvA 45, 47; **punappuna** at DhA II.75; as **puna-d-eva** at D I.60, 142 Pv II.11[3] (v. l.); Vism 163; DhA II.76; **puna-m-eva** Pv II.11[3]; **puna pi** once more J I.279; PvA 67, 74; **puna-p-pi** J V.208. The phrase **puna c' aparaṇ** "and again something else" stands on the same level as the phrase aparo pi (apare pi), with which one may compare the parallel expressions puna-divase: apara-divase, all of which show the close relation between **pi,** **puna, apara,** but we never find **para** in these connections. Trenckner's (& following him Oldenberg in Vin. and Hardy in A etc.) way of writing **puna ca paraṇ** (e. g. Miln 201, 388, 418 etc.) is to be corrected to **puna c' aparaṇ,** cp. punâpara Sn 1004; Cp III.6[1].

-āgamana coming again, return S I.22 (a°). **-āvāsa** rebirth S I.200. **-divase** on the following day J I.278; PvA 19, 38. **-nivattati** to turn back again S I.177. **-bhava** renewed existence, new birth D II.15; S I.133; It 62; S IV.201 (āyati°); Sn 162, 273, 502, 514, 733; Nd[2] s. v.; Nett 28, 79 sq.; PvA 63, 200; cp. ponobhavika; **a°** no more rebirth S I.174, 208; Nd[2] 64; **°abhinibbatti** birth in a new existence M I.294; S II.65; A I.223; Vin III.3; PvA 35. **-vacana** repetition SnA 487. **-vāre** (loc.) another time J V.21.

Punāti [cp. Vedic pavate, punāti, **pū** to cleanse, as in Lat. purus clean, purgo, Ohg. fowen to sift also Gr. πῦρ (cp. P. pāvaka) = Ohg. fūir = E. fire, Armen. hur, lit. "cleansing," see also puñña] 1. to clean, cleanse VvA 19 (+ visodheti, in def. of puñña). — 2. to sift J VI.108 (angāraṇ p. = attano sīse angāre p. okirati C.; so read with v. l. for phunati T.); DA I.208 (bhusaṇ pumanto viya like sifting the chaff, winnowing). Cp. puneti.

Puneti [Caus. fr. puna ? or = punāti ?] to experience (over & over) again: in this meaning at It 1 sq. & Nd[1] 202 = Nd[2] 337 (kilese na p. na pacceti etc.); perhaps also at Th 1, 533 (sattayugaṇ), although Kern, *Toev.* s. v. takes it = punāti and Mrs. Rh. D. translates "lifts to lustrous purity."

Punnāga [dial. ?] a species of tree J I.9 (°puppha); VI.530; KhA 50 (aggacchinna°-phala), 53 (id.).

Puppha[1] (nt.) [Vedic puṣpa according to Grassmann for *puṣka fr. **puṣ** (?) see poseti] a flower Vin II.123; S I.204 – J III.308; Sn 2, 5; Dh 47 sq.; 377; Vism 430; SnA 78 (paduma°); VvA 73; PvA 127; Sdhp 550. — **pupphāni** (pl.) VbhA 255 (of 32 colours, in simile), 292 sq. (for Cetiya-worship). — adj. °**puppha** in ghana° thick with flowers DA I.87. — Cp. pokkharatā.

-ābhikiṇṇa decked with flowers Vv 64[29]; Pv II.11[2]. **-ādhāna** "a ledge (on a Tope) where offerings of flowers are laid down" (Geiger, Mhvs p. 355; cp. *Mhvs trsl.* p. 202[2]) Mhvs **30,** 51, 56, 60; **33,** 22 Reading uncertain. **-āveḷā** flower-garland VvA 125. **-āsava** wine made from flowers, flower-liquor J IV.117; KhA 26. **-gandha** odour of flowers Dh 54; Dhs 625. **-cumbaṭaka** a fl. cushion. **-chaḍḍaka** a remover of (dead) flowers, a rubbish-remover, a low occupation, including cleaning of privies & bins etc. Vin IV.6; Th 1, 620; J V.449 (= vacca-ṭṭhāna-sodhaka C.); Miln 331; Vism 194 (in simile). Cp. *J.P.T.S.* 1884, 89 and *Miln trsl.* II.211. **-cchatta** a parasol with flowers DhA I.110. **-dāna** offering of flowers VbhA 336. **-dāma** a wreath or garland of fls. J I.397; VvA 198. **-dhara** bearing flowers Pv II.12[4] (so read for T. °dada). **-paṇjara** a cage (ornamented) with flowers J V.365. **-paṭa** a cloth (embroidered) with flowers J IV.283; DhA II.45. **-palāsa** a fl. heap DhA I.75. **-bhāṇin** "speaking flowers," i. e. speaking the truth Pug 29. **-mālā** garland of fls. SnA 78. **-muṭṭhi** a handful of fl. Vism 432 (in simile). **-rasa** (wine-) juice made of fls., flower-liquor Vin I.246; taste of fls. Dhs 629. **-rāsi** a heap of fls. Dh 53.

Puppha[2] (nt.) [cp. Class. Sk. puṣpa "les fleurs" in **strī°** the menses Am. Kośa 3, 4, 30, 233 and Mārk. Pur. 51, 42. Similarly **phala** is used in the sense of "menstruation": see BR s. v. phala 12] blood: see pupphaka & pupphavatī. With ref. to the menses at J V.331.

Pupphaka (nt.) [fr. puppha[2]] blood J III.541 (v. l. pubbaka; C. = lohita); Miln 216 (tiṇa°-roga, a disease, Kern. "hay-fever"). Kern, *Toev.* s. v. trsl[s] the J passage with "vuil, uitwerpsel."

Pupphati [**puṣp**] to flower J 1.76 (aor. °iṇsu); PvA 185 (=phalati). — pp. **pupphita**.

Pupphavatī (f.) [fr. puppha[2], but cp. Vedic puṣpavat flowering] a menstruous woman Miln 126.

Pupphita [pp. of pupphati] flowering, in blossom S 1.131 = Th 2, 230 (su°); Vv 35[4]; J 1.18; Miln 347; ThA 69 (Ap. v. 12); DhA 1.280; II.250 (su°).

Pupphin (adj.) [fr. puppha[1] cp. Vedic puṣpin] bearing flowers; in nīlapupphī (f.) N. of a plant ("with blue flowers") J VI.53.

Pubba[1] [Vedic pūya>*pūva>*puvva>pubba (Geiger, *P.Gr.* § 46[1]); cp. pūyati to smell rotten, Lat. pūs=E. pus, Gr. *πύθω* to rot, *πύον* matter; Vedic pūti smelling foul; Goth. fūls=E. foul] pus, matter, corruption M 1.57; III.90; S 1.150; II.157; A 1.34; J II.18; Miln 382; PvA 80. — In detail discussed (as one of the 32 ākāras) at Vism 261, 360; KhA 62; VbhA 244. — Often in comb[n] **pubba-lohita** matter & blood, e. g. Sn p. 125; Sn 671; J V.71; DhA I 319; as food of the Petas Pv I.6[9]; I.9[1] (lohita-pubba), I.11[8]; II 2[6]. **pubba-vaṭṭi** a lump of matter DhA III.117.

Pubba[2] (adj.) [Vedic pūrva, to ldg. *per, see pari & cp. Goth. fram =from; Gr. *πρόμος* first, Goth. fruma =As. formo first, Av. pourvō, also Sk pūrvya – Goth. frauja =Ohg. frō Lord, frouwa – Ger frau. See also Lat prandium, provincia] previous, former, before. The adj. never occurs in abs forms by itself (for which see pubbaka), it is found either as -° or °- or in cases as adv. The phrase pubbam antam anissita Sn 849 is poetical for pubbantam. — 1 (-°) having been before J III.200; na diṭṭha° not seen before Nd[1] 445; mātā-bhūta° formerly (been) his mother PvA 79; vuttha° (gāma) formerly inhabited DhA I.15, as adv. **bhūta-pubbaṃ** before any beings (existed) Vin I.342; DhA I.102 and passim (see bhūta). — 2. (neg.) **apubba** (nt.) what has not been before, something new VvA 117, 287. acc. as adv. in phrase **apubbaṃ acarimaṃ** not earlier, not after, i. e. simultaneously M III 65, Pug 13 (=apure apacchā, ekappahāren' evāti attho PugA 186). — 3. (cases adverbially) instr. **pubbena** in °āpara gradual M III 79; acc. **pubbaṃ** see 1, 2, with abl. as prep. = before SnA 549 (=purā); loc. **pubbe** in earlier times (also referring to previous births, cp. pure), in the past, before S IV.307; Sn 831, 949 (with pacchā & majjhe, i. e. future & present); Pv I.3[1]; II.2[2]; SnA 290, 385, 453; PvA 4, 10, 39, 40, 100. With abl. as prep. = before S II.104. In comp[n] with °nivāsa see sep. An old acc. f. *pūrviṃ (cp. Prk. puvviṃ Pischel, *Gr.* § 103) we find in Cpd. anupubbikathā (q. v.). The compar. **pubbatara** ("quite early") occurs abs. at S IV. 117 as nom. pl. "ancestors" (cp. Gr. *οἱ πρότεροι*), as loc. adv. at S I 22.

-angin in f. °aṅgī (cāru°) at J V.4 & VI.481 read *sabbaṅgin*. **-aṇṇa** "first grain," a name given to the 7 kinds of grain, as distinguished from *aparaṇṇa*, the 7 sorts of vegetables, with which it is usually combined; Vin III.151; IV 267; Nd[1] 248 (where the 7 are enum[d]); Nd[2] 314; J II.185; Miln 106; DA I.78, 270; DhA IV.81 etc (see aparaṇṇa). See also bīja-bīja. **-aṇha** the former part of the day, forenoon, morning (as contrasted with majjhanha & sāyanha) D I.109, 226; A I.294; III.344; S I.76 (°samayaṃ); SnA 139 (id.); DhA III.98; PvA 61, 216. The spelling pubbanha M I.528 (cp. Trenckner, *Notes* 80). **-anta** (1) the East J I.98 (°ato aparantaṃ aparantato pubbantaṃ gacchati from E. to W. from W. to E.); V.471. — (2) the Past (opp. aparanta the Future) D I.12 sq.; S II.26; Nd[1] 212; Dhs 1004. pubbam antaṃ for pubbantaṃ is poetical at Sn 849. **-°ānudiṭṭhi** theory concerning the past or the beginning of things D I.13 (cp. DA I.103); M II.233; S III.45; Dhs 1020. **-aḷha(ka)** (**āḷhaka**) at Th 2, 395 is doubtful. T. reads bubbuḷaka, Mrs. Rh. D. translates "bubble of film"; ThA 259 expl[s] by "ṭhita-jala-pubbaḷha-sadisa." **-ācariya** (1) an ancient teacher, a scholar of previous times A I.132; II.70; It 110; Vism 523=VbhA 130; KhA 11, 64, 65. — (2) a former teacher SnA 318. **-āciṇṇa** (-vasena) by way of former practice, from habit SnA 413. **-āpara** (1) what precedes and what follows, what comes first and what last (with ref. to the successive order of syllables and words in the text of the Scriptures) A III.201 (°kusala); Dh 352; Nett 3 (°ānusandhi); cp. BSk. pūrvāpareṇa vyākhyānaṃ karoti "expl[s] in due order" AvŚ II.20. — (2) °*rattaṃ* "as in the former, so in the following night," i. e. without ceasing, continuous Th 1, 413. cp. pubbaratt-āparattaṃ DhA IV.129. **-āpariya** former & future, first & last Ud 61 (°vivesa); **-ābhoga** previous reflection ThA 30. **-ārāma** "Eastern Park," N. of a locality east of Sāvatthi A III.344; Sn p. 139 (cp. Sn A 502). **-āsava** former intoxication Sn 913, cp. Nd[1] 331. **-uṭṭhāna** getting up before (someone else) either applied to a servant getting up before the master, or to a wife rising before her husband VvA 71, 136. **-uṭṭhāyin** "getting up earlier" (with complementary Ep pacchā-nipātin "lying down later"), see above D I.60, III.191; A III.37; IV.265 sq.; DA I.168. — abstr. °*uṭṭhāyitā* J III.406 (°ādīhi pañcahi kalyāṇa dhammehi samannāgatā patidevatā)=V.88; KhA 173. **-uttara** (1) preceding and following Kacc. 44, 47. — (2) "east-northern," i. e. north-eastern J V.38 (°kaṇṇa N.E. corner); VI.519 (id.). **-kamma** a former deed, a deed done in a former existence Cp. III.11[3]. **-kārin** "doing before," i. e. looking after, obliging, doing a favour A I.87; Pug 26 (=paṭhamaṃ eva kāraka PugA 204); PvA 114. **-kicca** preliminary function Vin V.127 (cattāro pubbakiccā); cp. *Cpd.* 53. **-koṭṭhaka** "Eastern Barn," Npl. A III.345. **-(n)gama** (1) going before, preceding A III.108 (okkamane p.); M III.71 sq. — (2) "allowing to go before"; controlled or directed by, giving precedence Dh 2 (mano° dhammā=tena paṭhama-gāminā hutvā samannāgatā DhA I.35); Nd[2] 318; Pug 15 (paññā° ariyamagga=paññaṃ pure-cārikaṃ katvā PugA 194); Sdhp 547 (paññā°). Cp. BSk. pūrvangama Divy 333 ("obedient" Index). **-carita** former life SnA 382, 385. **-ja** born earlier, i. e. preceding in age PvA 57 (=jeṭṭhaka). **-ñāti** former relative PvA 24. **-deva** a former god, a god of old, pl. the ancient gods (viz. the Asuras) S I.224. **-devatā** an ancient deity A II.70; It 110 (v. l. °deva). **-nimitta** "previous sign," a foregoing sign, prognostic, portent, forecast It 76 (the 5 signs of decay of a god); J I.11 (the 32 signs at the conception of a Buddha, given in detail on p. 51), 48; Miln 298 (of prophetic dreams, cp. *Cpd.* p. 48); VbhA 407 (in dreams); DhA II.85. **-pada** the former, or antecedent, part (of a phrase) DhsA 164. **-parikamma** a former action SnA 284 (opp. to pacchā-parikamma). **-purisa** ancestor D I.93, 94. **-peta** a deceased spirit, a ghost (=peta) D I.8 (°kathā, cp. DA I.90 & *Dial.* I.14). pubbe pete is poetical at Pv I.4[1] for pubbapete. Cp. BSk. pūrva-preta AvŚ I.149 (see Index p. 230); Divy 47, 97. **-bhāga** "former part," i. e. previous PvA 133 (°cetanā opp. apara-bhāga-cetanā. SS omit bhāga). **-bhāsin** speaking obligingly (cp. pubbakārin) D I.116 (trsl. "not backward in conversation"), DA I.287 (bhāsanto va paṭhamataraṃ bhāsati etc.). **-yoga** "former connection," i. e. connection with a former body or deed, former action (and its result) J V.476; VI.489; Miln 2 (pubbayogo ti tesaṃ "pubba-kammaṃ). Kern, *Toev.* s. v. remarks that it is frequent in BSk. as pūrvayoga (**yoga**=yuga; syn. with pūrvakalpa), e. g. Saddh. Puṇḍ. ch. VII.; MVastu II.287; III.175; and refers to *Ind. Studien* 16, 298; *J.R.A.S.* 1875, 5. **-rattāparattaṃ** the past and future time, the whole time, always A III.70; DhA IV.129. **-vāsana** an impression remaining in the mind from former actions Sn 1009;

ThA 31 (Ap. v. 8). -videha Eastern Videha KhA 123, 176; SnA 443. -sadisa an old (former) friend DhA I.57.

Pubbaka (adj.) [fr. pubba²] 1. former, ancient, living in former times D I.104 (isayo), 238 (id.); Sn 284 (id.); S II.105; IV.307 (ācariya-pācariyā); Th 1, 947. — 2. (-°; cp. pubba² 1) having formerly been, previous J I.182 (suvaṇṇakāra° bhikkhu), cp. BSk. °pūrvaka in same use at AvŚ I.259, 296, 322. — 3. (-°) accompanied or preceded by ThA 74 (guṇ' âbhitthavana° udāna); PvA 122 (puññânumodana° maggācikkhana); cp. āśvāsana-pūrvaka Jtm 210.

Pubbāpeti [Denom. fr. pubba²] occurs only in *one* phrase (gattāni pubbāpayamāno) at M I.161 & A III.345 ≈ 402 in meaning "drying again"; at both A pass. the vv. ll. (glosses) are "sukkhāpayamāno" and "pubba-sadisāni kurumāno"; to the M. pass. cp. Trenckner's notes on p. 543, with the BB expl^{n} of the word (=pubbabhāvaṇ gamayamāno), also Neumann, *Majjh. trsl^{n}* I.260. The similar passage at S I.8, 10 has "gattāni sukkhāpayamāno" as T. reading and "pubbāpayamāno" as v. l. BB.

Pubbe (°-) [loc. of pubba², see pubba² 3] in cpds.: "in a former existence": °**kata** (nt.) deeds done in a past life M II.217=A I.173 (°hetu); J V.228 (°vādin fatalist); Nett 29 (°punnata). °**nivāsa** [cp. BSk. pūrve-nivāsasaṇprayuktaṇ MVastu III.224, otherwise as pūrvanivāsa Divy 619] abode in a former life, one's former state of existence D II.1, 2; III.31 sq., 50 sq., 108 sq., 230, 281; M I.278; II.21; III.12; S I.167; A I.164 sq.; It 100; Sn 647; Dh 423; Pug 61; Vism 411 (remembered by 6 classes of individuals); ThA 74, 197. — **pubbe-nivās' ânussati (-ñāṇa)** (knowledge of) remembrance of one's former state of existence, one of the faculties of an Arahant (cp. A I.164 sq., and *Cpd.* 64) D III.110, 220; M I.35, 182, 248, 278, 496; Dhs 1367; Nett 28, 103; Vism 433; VbhA 373 sq., 401, 422; Tikp. 321. — See also under **nivāsa** and cp. Vism ch. XIII, pp. 410 sq.

Pumati [onomat. ***pu** to blow, cp. Gr. *φῦσα* blowing, bubble, *φυσάω* blow, Lat. pustula=pustule, Sk. *pupphusa=P. papphasa lung, phutkaroti blow, etc., see Uhlenbeck *Ai. Wtb.* s. v. pupphusa] to blow, aor. pumi J I.171; ger. pumitvā J I.172. See *J.P.T.S.* 1889, 207 (?).

Puman (Pumā) [see puṇs] a male, a man, nom sg. pumo D II.273; Cp. II.6^{2}; instr. pumunā J VI.550. nom. pl. pumā D III.85 (itthi-pumā men & women; v. l. K. °purisā); J III.459; acc. sg. pumaṇ J V.154 (gata, cp. purisantara-gata). — On decl. cp. Müller, *P.Gr.* p. 79; Greiger, *P.Gr.* § 93^{5}.

***Pura** [on etym. see purā, purāṇa, pure] base of adv. & prep. denoting "before"; abl. **purato** (adv. & prep.) in front of (with gen.), before (only local) Vin I.179; II.32; D II.14 (mātu); S I.137; Pv I.11^{1}, II^{3} (opp. pacchā); II.8^{6} (janâdhipassa); DA I.152; PvA 5 (purisassa), 22, 39 (tassa). Often repeated (distributively) **purato purato** each time in front, or in front of each, or continuously in front Vin II.213; Vism 18; cp. pacchato pacchato. — Otherwise *pura occurs only in foll. der.: (1) *adverbial:* *purah in purakkharoti, purekkhāra, purohita; purā, pure, puratthaṇ, puratthato. — (2) *adjectival:* **purāṇa**, puratthima, purima.

Pura (nt.) [Vedic pur. f., later Sk. puraṇ nt. & purī f.] 1. a town, fortress, city Vin I.8=M I.171 (Kāsinaṇ puraṇ); J I.196, 215; Sn 976, 991, 1012 (°uttama), 1013; J VI.276 (=nagara C); Mhvs 14, 29. —**avapure** below the fortress M I.68. —**devapura** city of the Gods S IV.202; Vv 64^{20} (=Sudassana-mahā-nagara VvA 285). See also **purindada**. — 2. dwelling, house or (divided) part of a house (=antepura), a meaning restricted to the Jātakas, e. g. V.65 (=nivesana C.); VI.251, 492 (=antepura). Cp. **thīpura** lady's room, harem, also "lady" J V.296, and **antepura**. — 3. the body [cp. Sk. pura body as given by Halāyudha 2, 355, see Aufrecht p. 273] Th 1, 273, 1150 (so read for pūra, cp. Kern, *Toev.* s. v. & under sarīradeha). — Cp. **porin**.

Purakkhata [pp. of purakkharoti] honoured, esteemed, preferred D I.50; M I.85; S I.192, 200; Sn 199, 421, 1015; Nd^{1} 154; Dh 343 (=parivārita DhA IV.49); J II.48 (°parivārita); Pv III.7^{1} (=payirupāsita PvA 205); DA I.152 (=purato nisinna); ThA 170. Cp. **purekkhata**.

Purakkharoti [fr. puraḥ, cp. Ved. puras-karoti, see pure] to put in front, to revere, follow, honour; only in foll. sporadic forms: ppr. **purakkharāna** holding before oneself, i. e. looking at S III.9 sq.; aor. 3rd pl. **purakkharuṇ** Miln 22; ger. **purakkhatva** M I.28; Sn 969; Nd^{1} 491; J V.45 (=purato katvā C.); PvA 21, 141. — **purakkhata** pp. (q. v.). See also **purekkhāra**.

Puratthaṇ (adv.) [for Vedic purastāt, fr. puraḥ, see *pura] 1. before S I.141 (na pacchā na puratthaṇ=no after, no before). — 2. east D I.50 (°âbhimukha looking eastward.)

Puratthato (adv.) [fr. puratthaṇ, cp. BSk. purastataḥ MVastu II.198] in front, coram Sn 416 (sic, v. l. BB purakkhato); J VI.242.

Puratthima (adj.) [fr. *pura, cp. Prk. (AMg.) puratthima, acc. to Pischel, Gr. § 602 a der. fr. purastāt (=P. puratthaṇ) as *purastima, like *pratyastima (=paccatthima) fr. *pratyastaṇ] eastern D I.153; S I.144; J I.71 (°âbhimukha: Gotama facing E. under the Bo tree).

Purā (indecl.) [Vedic purā; to Idg. *per, cp. Goth. faúr=Ags. for=E. (be-) fore; also Lat. prae=Gr. *παραί*=Sk. pare] prep. c. abl. "before" (only temporal) Vin IV.17 (purāruṇā=purā aruṇā before dawn); Sn 849 (purā bhedā before dissolution (of the body), after which the Suttanta is named Purābhedasutta, cp. Nd^{1} 210 sq.; expl^{d} by sarīra-bhedā pubbaṇ at SnA 549).

Purāṇa (adj.) [Vedic purāṇa, fr. *per, cp. Sk. parut in former years, Gr. *πέρυσι*=Lith. pernai, Goth. fairneis, Ohg. firni=Ger. firn (last year's snow), forn formerly, ferro far] 1. ancient, past Sn 312, 944 (=Nd^{1} 428 atītaṇ, opp. **nava**=paccuppannaṇ); Dh 156 (=pubbe katāni C.); with ref. to former births or previous existences: p. kammaṇ S II.64=Nd^{1} 437=Nd^{2} 680 Q. 2; puññaṇ S I.92. — 2. old (of age), worn out, used (opp. **nava** recent) D I.224 (bandhanaṇ, opp. navaṇ); Vin II.123 (udakaṇ p.°ṇ stale water); S II.106 (magga); Sn 1 (tacaṇ); J II.114 (f. **purāṇī**, of an old bow string, applied jokingly to a former wife); IV.201 (°paṇṇa old leaf, opp. nava); V.202 (a° not old, of years); VI.45 (apurāṇaṇ adv. recently); VbhA 363 (udaka stale water). — 3. former, late, old in cpds. as °**dutiyikā** the former wife (of a bhikkhu) Vin I.18, 96; IV.263; S I.200; Ud 5; J I.210; °**rājorodhā** former lady of the harem Vin IV.261; °**sālohita** former blood-relation Sn p. 91; Ud 7; DhA II.210. Cp. **porāṇa**.

Purātana (adj.) [fr. purā, cp. sanātana in formation] belonging to the past, former, old Nett A 194.

Purindada [distorted fr. Vedic puraṇ-dara, pura+**dṛ** to break, see darī, thus "breaker of fortresses," Ep. of Indra (& Agni). The P. Commentator (VvA 171) of course takes it popularly as "pure dānaṇ dadātī ti Purindado ti vuccati," thus pure+**dā**; see also Trenckner, *Notes* 59^{6}; Geiger, *P.Gr.* § 44^{2}] "town-breaker," a name of Sakka (Indra) D II.260; S I.230; Vv 37^{4}, 62^{2}; PvA 247.

Purima (adj.) [compar.-superl. formation fr. *pura, cp. Sk. purima] preceding, former, earlier, before (opp. pacchima) D 1.179; Sn 773, 791, 1011; Nd[1] 91; J 1.110; SnA 149 (°dhura); PvA 1, 26. In sequence p. majjhima pacchima; past, present, future (or first, second, last) D 1.239 sq.; DA 1.45 sq. and passim. — **purimatara** =purima J 1.345 (°divase the day before).

-attabhāva a former existence VvA 78; PvA 83, 103, 119. **-jāti** a previous birth PvA 45, 62, 79, 90.

Purimaka (adj.) [fr. purima] previous, first Vin II.167 (opp. pacchimaka). f. °**ika** Vin I.153.

Purisa [according to Geiger, Gr. § 30[3] the base is *pūrṣa, from which the Vedic form puruṣa, and the Prk.-P. form purisa. The further contraction *pussa *possa yielded **posa** (q. v.). From the Prk. form puliśa (Māgadhī) we get **pulla**] man (as representative of the male sex, contrasted to **itthi** woman, e. g. at A III.209; IV.197; J I.90; V.72; PvA 51). Definitions of the C. are "puriso nāma manussa-puriso na yakkho na peto etc." (i. e. man *κατ' ἐξοχήν*) Vin IV.269 (the same expln for purisa-puggala at Vin IV.214); "seṭṭh' aṭṭhena puri setī ti puriso ti satto vuccati" VvA 42. — 1. man D I.61 (p. kassaka "free man"); II.13; S I.225; A I.28, 126; II.115; III.156; Sn 102, 112, 316, 740, 806 and passim; Dh 117, 152, 248; Nd[1] 124; PvA 3, 4, 165, 187; VvA 13 (majjhima°, paṭhama°, as t.t. g. ?). **uttama**° S II.278; III.61, 166; IV.380; It 97; **mahā**° S V.158; A II.35; III.223; IV.229 (see also under mahā); **sappurisa** (q. v.). Var. epithets of the Buddha e. g. at S. I.28 sq. — **Kāpurisa** a contemptible man; **kimpurisa** a wild man of the woods ("whatever man"), f. **kimpurisī** J V.215. —**purisa** as "a man, some one, somebody" as character or hero in var. *similes*, e. g. angārakāsuyaṇ khipanaka° Vism 489; asucimhi patita Vism 465; āgantuka° VbhA 23; dubbala Vism 533; papāte *patanto* VbhA 23 (cannot be a help to others; similarly with *patita* at VbhA 170=Vism 559); bhikkhusanghaṇ disvā Vism 333; maṇḍapa-lagga Vism 339 sq.; lakuṇṭaka-pāda & dīghapāda VbhA 26; cp. the foll.: of a man pleasing the king VbhA 442 sq.; a man wishing to perform a long journey in *one* day Vism 244; a man breathing when exhausted Vism 274. Frequently elsewhere. — 2. an attendant, servant, waiter Vin II.297; D I.60 (dāsa+), 72 (id.); J I.385 (dāsa°); VI.462. Cp. porisa, posa.

-atthika one who seeks a servant Vin II.297. **-anta**=**purisādhama** Sn 664 (anta=Sk. antya; Sn A 479 expln by antimapurisa). **-antaragatā** touched by a man (lit. gone in by), a woman who has sexual intercourse, a woman in intercourse with a man D I.166 (cp. *Dial.* I.228); M I.77; A I.295; II.206; Vin IV.322; Pug 55 (=she does not accept food, lest their intercourse should be broken: rati antarāyo hoti PugA 231); DA I.79 (=itthi, as opp. to kumārikā). Cp. pumaṇ gata, J V.154. **-allu** (& ālu) N. of certain monstrous beings, living in the wilderness J V.416 (=vaḷavā-mukha-yakkhinī, a y. with the face of a mare), 418; VI.537 (°ālu=vaḷavā-m.-pekkhī C.). **-ājañña** "a noble steed of a man," a thorough-bred or remarkable man S III.91; A V.325 sq., Sn 544; Dh 193; as *-ājāneyya* at DhA I.310; *-ājāniya* at A I.290; II.115; IV.397 sq.; V.324. **-āda** a bad man ("man-eater") a wild man, cannibal J V.25 (cp. puruṣāda Jtm 31[41]); °*ādaka* J V.30. **-āṭṭhama** a wicked man Dh 78; J V.268. **-indriya** male faculty, masculinity S V.204; A IV.57; Dhs 634, 715, 839, 972; Vism 447, 492. **-uttama** "the highest of men," an excellent man A V.16, 325 sq.; Sn 544; Dh 78; DhA II.188. **-usabha** (purisusabha) "a bull of a man," a very strong man Vin III.39. **-kathā** talk about men D I.8. **-kāra** manliness D I.53 (cp. DA I.161); Miln 96. **-thāma** manly strength D I.53; S II.28; A II.118; IV.190. **-dammasārathi** guide of men who have to be restrained, Ep. of the Buddha [cp. BSk. puruṣa-damya-sāṛathi Divy 54 and passim] S II.69; A I.168, 207; II.56, 112, 147; Sn p. 103 (=vicitrehi vinayan' ûpāyehi purisadamme sāretī ti SnA 443); It 79; Pug 57; Vism 267; ThA 178. **-dosā** (pl.) faults or defects in a man; eight are discussed in detail at A IV.190 sq.; Ps I.130; eighteen at J VI.542, 548. **-dhorayha** a human beast of burden S I.29. **-parakkama** manly energy D I.53; S II.28. **-puggala** a man, a human character D III.5, 227 (eight); S I.220 (8); II.69, 82, 206; IV.272 sq.= It 88 (8) (expl[d] at Vism 219); A I.32, 130, 173, 189; II.34, 56; III.36, 349; IV.407 (8); V.139, 183 (8), 330 (8); Vin IV.212 sq. (=male); VbhA 497; **-bhava** state of being a man, manhood, virility J III.124; Dhs 634, 415, 839; PvA 63. **-bhūmi** man's stage, as "eight stages of a prophet's existence" (*Dial.* I.72) at D I.54, in detail at DA I.162, 163. **-medha** man-sacrifice, human sacrifice S I.76; A II.42; IV.151; It 21; Sn 303. **-yugāni** (pl.) (4) pairs of men S IV.272 sq.; A I.208; II.34, 56; III.36; IV.407; V.330; D III.5, 227; It 88; in verse Vv 44[21]; expl[d] Vism 219 (see under yuga). **-lakkhaṇa** (lucky) marks on a man D I.9. **-linga** (see also pullinga) a man's characteristic, membrum virile Vin III.35; Dhs 634, 715, 839; Tikp 50; Vism 184. **-viriya** manly vigour S II.28. **-vyañjana** the membrum virile (=°linga) Vin II.269.

Purisaka (n.-adj.) [fr. purisa] 1. a (little) man, only in °**tiṇa** doll effigy made of grass (straw), scarecrow Miln 352; Vism 462; DhsA 111. — 2. (adj.) having a man, f. °**ikā** in eka° (a woman) having intercourse with only *one* man J I.290.

Purisatta (nt.) [abstr. fr. purisa] manhood, virility Dhs 634, 715, 839.

Purisattana (nt.) [=purisatta, cp. Trenckner, *Notes* 70[37]] manhood Miln 171.

Pure (indecl.) [is the genuine representative (with Māgadhī e) of Vedic puraḥ, which also appears as *puro in purohita, as *pura in purakkharoti. It belongs to base ldg. *per (cp. pari), as in Gr. *πάρος* before, earlier, *πρίσβυς* "preceding in life," i. e. older; Ohg. first] before (both local & temporal), thus either "before, in front" or "before, formerly, earlier." In both meanings the opp. is **pacchā**—(a) *local* S I.176 (pure hoti to lead); J II.153 (opp. pacchima) — (b) *temporal* S I.200; Sn 289, 311, 541, 645, 773 (=atītaṇ Nd[1] 33; opp. pacchā); Dh 348 (opp. pacchato); J I.50 (with abl. pure puṇṇamāya). Often meaning "in a former life," e. g. Vv 34[8], 34[13]; Pv I.2[1] (=pubbe atītajātiyaṇ PvA 10); II.3[2] (cp. purima); II.4[2]; II.7[4] (=atītabhāve PvA 101); II.9[13]. — **apure apacchā** neither before nor after, i. e. simultaneously PugA 186 (see apubbaṇ). — **puretaraṇ** (adv.) first, ahead, before any one else DhA I.13, 40. — (c) *modal*, meaning "lest" DA I.4; cp. purā in same sense Jtm. 28.

-cārika going before, guiding, leading, only in phrase °*n katvā* putting before everything else, taking as a guide or ideal J I.176 (mettā-bhāvanaṇ); III.45 (id.), 180 (khantiñ ca mettañ ca); VI.127 (Indaṇ); PugA 194 (paññaṇ). **-java** [cp. BSk. purojava attendant Divy 211, 214, 379; also Vedic puroyāva preceding] preceding, preceded by, controlled by (=pubbangama) S I.33 (sammādiṭṭhi°); Sn 1107 (dhamma-takka°, cp. Nd[2] 318). **-jāta** happening before, as logical category (°paccaya) "antecedence"; Vism 537 (elevenfold)= Tikp. 17; freq. in Dukp. & Tikp. (as ārammaṇa° & vatthu°), cp. VbhA 403 (°ārammaṇa & °vatthuka). **-dvāra** front door J II.153. **-bhatta** the early meal, morning meal, breakfast [cp. BSk. purobhaktakā Divy 307] VvA 120; PvA 109; °**ṇ** in the morning VvA 51; PvA 78; °*kicca* duties after the morning meal DA I.45 sq.; SnA 131 sq. **-bhava** "being in front," i. e. superior DA I.75 (in exegesis of porī). **-samaṇa** one who wanders ahead of someone else Vin II.32 (opp. **pacchā°**).

Purekkhata =purakkhata Sn 849, 859, (a°); Nd[1] 73, 214.

Purekkharoti [for purakkharoti, pure=Sk. puraḥ] to honour etc. Sn 794=803; ppr. **purekkharāna** Sn 844, 910.

Purekkhāra [for purakkhāra, puraḥ+**kṛ**, see pure] deference, devotion, honour; usually -° (adj.) devoted to, honouring D 1.115; Vin III.130; IV.2, 277; Nd[1] 73, 214; Dh 73 (=parivāra DhA II.77); Vv 34[14] (attha°= hitesin VvA 152); VbhA 466 (°mada); VvA 72.

Purekkhāratā (f.) [abstr. fr. purekkhāra] deference to (-°) DhA IV.181 (attha°).

Purohita [purah+pp. of **dhā**, ch. Vedic purohita] 1. placed in front, i. e. foremost or at the top, in phrase devā Inda-purohitā the gods with Inda at their head J VI.127 (=Indaṃ pure-cārikaṃ katvā C.). — 2. the king's head-priest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister D 1.138; J 1.210; V.127 (his wife as brāhmaṇī); Pug 56 (brāhmaṇa p.); Miln 241, 343 (dhamma-nagare p.); PvA 74.

Pulaka [cp. Sk. pulāka, Halāyudha 5, 43; not Sk. pulaka, as Kern, *Toev.* s. v. for which see also Walde, *Lat. Wth.* s. v. pilus] shrivelled grain Miln 232 (sukka-yava° of dried barley); DhA II.154 (SS; T. reads **mūlakaṃ**, which is expl[d] by Bdhgh as "nitthusaṃ katvā ussedetvā gahita-yava-taṇḍula vuccanti" ibid). Here belongs **pulasa-patta** of J III.478 (vv. ll. pulā°, mūlā°, mulā°; expl[d] by C. as "saṇhāni pulasa-gaccha-paṇṇāni," thus taking pulasa as a kind of shrub, prob. because the word was not properly understood).

Puḷava [etym. ? dial; cp. Class. Sk. pulaka erection of the hairs of the body, also given by lexicographers (Hemachandra 1202) in meaning "vermin"] a worm, maggot M III.168; Sn 672; J III.177; VI.73; Miln 331, 357; Vism 179 (=kimi) DhA III.106, 411. See next.

Puḷavaka (BB puḷuvaka)=puḷava DhA IV.46; VvA 76; PvA 14. One of the (asubha) kammaṭṭhānas is called p. "the contemplation (°saññā idea) of the worm-infested corpse" S V.131; Dhs 264; Vism 110, 179 (puḷu°), 194 (id.; as asubha-lakkhaṇa); DhA IV.47. See also **asubha**.

Pulasa see **pulaka**.

Pulina (& **Puḷina**) (nt.) [cp. Epic Sk. pulina, also Halāyudha 3, 48] 1. a sandy bank or mound in the middle of a river J II.366 (vālika°); III.389 (id.); V.414; Miln 297 (ḷ); Dāvs IV.29; Vism 263 (nadi°); VvA 40 (paṇḍara°). — 2. a grain of sand Miln 180 (ḷ).

Pulla [a contracted form of purisa (q. v.)] man, only in cpd. **pullinga** (=purisa-linga) membrum virile, penis J V.143 (where expl[d] by C. as uṇha-chārikā pl. "hot embers"; the pass. is evidently misunderstood; v. l. BB phull°).

Pussa° at Nd[1] 90 in cpds. °**tila**, °**tela**, **dantakaṭṭha**, **mattikā**, etc. is probably to be read with v. l. **phussa**°; meaning not quite clear ("natural, raw"?).

Pussaka at A I.188 is to be read as **phussaka** (see phussa[3]) cuckoo.

Pussaratha at J VI.39 read **phussa**° (q. v.).

Pūga[1] (nt.) [etym. ? cp. Vedic pūga in meaning of both pūga[1] & pūga[2]] heap, quantity; either as n. with gen. or as adj.=many, a lot Sn 1073 (pūgaṃ vassānaṃ= bahūni vassāni Nd[2] 452); Pv IV.7[9] (pūgāni vassāni); VbhA 2 (**khandhaṭṭha**, **piṇḍ**°, **pūg**°).

Pūga[2] (m.) [see preceding] corporation, guild Vin II.109, 212; IV.30, 78, 226, 252; M III.48; A III.300; Ud 71; Pug 29 (=seṇi PugA 210).

-āyatana guild's property J VI.108 (=**pūga-santaka** dhana C.). **-gāmaṇika** superintendant of a guild, guildmaster A III.76. **-majjhagata** gone into a guild A I.128=Pug 29; SnA 377.

Pūga[3] [Class. Sk. pūga] the betel-palm, betel nut tree J V.37 (°rukkha-ppamāṇaṃ ucchu-vanaṃ).

Pūja (adj.) [Epic Sk. pūjya, cp. pujja] to be honoured, honourable A III.78 (v. l.; T. pūjja); J III.83 (apūja= apūjanīya C.); **pūjaṃ karoti** to do homage Vism 312. — See also **pūjiya**.

Pūjanā (f.) [fr. pūjeti] veneration, worship A II.203 sq.; Dh 106, 107; Pug 19; Dhs 1121; Miln 162.

Pūjaneyya & **Pūjanīya** [grd. of pūjeti] to be honoured, entitled to homage S I.175; SnA 277; **-īya** J III.83; Sdhp 230, 551.

Pūjā (f.) [fr. **pūj**, see pūjeti] honour, worship, devotional attention A I.93 (āmisa°, dhamma°); V.347 sq.; Sn 906; Dh 73, 104; Pv I.5[5]; I.5[12]; Dpvs VII.12 (cetiya°); SnA 350; PvA 8; Sdhp 213, 230, 542, 551.

-āraha worthy of veneration, deserving attention Dh 194; DhA III.251. **-karaṇa** doing service, paying homage PvA 30. **-kāra**=karaṇa DhA II.44.

Pūjita [pp. of pūjeti] honoured, revered, done a service S I.175, 178; II.119; Th 1, 186; Sn 316; Ud 73 (sakkata mānita p. apacita); Pv I.4[2] (=paṭimānita C.); II.8[10].

Pūjiya [=pūja, Sk. pūjya] worthy to be honoured Sn 527; J V.405; Sdhp 542.

Pūjetar [n. ag. fr. pūjeti] one who shows attention or care A V.347 sq., 350 sq.

Pūjeti [**pūj**, occurring in Rigveda only in śācipūjana RV VIII.16, 12] to honour, respect, worship, revere Sn 316 (Pot. pūjayeyya), 485 (imper. pūjetha); Dh 106, 195; DA 1.256; PvA 54 (aor. sakkariṃsu garukkariṃsu mānesuṃ pūjesuṃ); Sdhp 538. — pp. **pūjita** (q. v.).

Pūti (adj.) [cp. Sk. pūti, pūyati to fester; Gr. *πύθω, πῦον*= pus; Lat. pūtidus putrid; Goth. fūls=Ger. faul, E. foul] putrid, stinking, rotten, fetid D II.353 (khaṇḍāni pūtīni); M 1.73, 89=III.92 (aṭṭhikāni pūtīni); Vin III.236 (anto°); S III.54; Pv I.3[2]; I.6[1] (=kuṇapa-gandha PvA 32); Vism 261 (=pūtika at KhA 61), 645 (°pajā itthi, in simile); PvA 67; Sdhp 258. — See also **puccaṇḍatā**.

-kāya foul body, mass of corruption, Ep. of the human body M II.65; S I.131; III.120; Th 2, 466; ThA 283; SnA 40; DhA III.111. **-kummāsa** rotten junket Vism 343. **-gandha** bad smell, ill-smelling Pv I.3[1] (=kuṇapa° PvA 15); J V.72. **-dadhi** rancid curds Vism 362; VbhA 68; cp. pūti-takka Vism 108. **-deha**=°kāya S I.236. **-maccha** stinking fish M III.168 (+°kuṇapa & °kummāsa); in simile at It 68=J IV.435 =VI.236=KhA 127. **-mukha** having a putrid mouth SnA 458 (āsīvisa); PvA 12, 14. **-mutta** strong-smelling urine, usually urine of cattle used as medicine by the bhikkhu Vin I.58=96 (°bhesajja); M I.316; It 103; VvA 5 (°harītaka). **-mūla** having fetid roots M I.80. **-latā** "stinking creeper," a sort of creeper or shrub (Coccolus cordifolius, otherwise galoci) Sn 29=Miln 369; Vism 36, 183; KhA 47 (°saṇṭhāna); DhA III.110, 111 (taruṇā galoci-latā pūtilatā ti vuccati). **-lohitaka** with putrid blood Pv I.7[8] (=kuṇapa° PvA 37). **-sandeha**=°kāya Dh 148.

Pūtika (adj.)=pūti M I.449; S V.51; A I.261; J I.164; II.275; Miln 252; DhA I.321; III.111; VvA 76. —**apūtika** not rotten, fresh M I.449; A I.261; J V.198; Miln 252.

Pūpa [cp. Epic Sk. pūpa; "a rich cake of wheaten flour" Halāyudha, 2, 164; and BSk. pūpalikā Av.Ś II.116] a

special kind of cake, baked or boiled in a bag J v.46 (°pasibbaka cake-bag); DhA 1.319 (jāla° net-cake; v. l. pūva). See also **pūva.**

Pūra (adj.) [cp. Class. Sk. pūra; fr. **pṝ,** see pūreti] full; full of (with gen.) D 1.244 (nadī); M 1.215; III.90, 96; A IV.230; Sn 195, 721; Ud 90 (nadī); J 1.146; Pv IV.3[13] (=pānīyena puṇṇa PvA 251); Pug 45, 46; PvA 29. —dup° difficult to fill J v.425. — **pūraṃ** (-°) nt. as adv. in **kucchi-pūraṃ** to his belly's fill J III.268; Vism 108 (udara-pūra-mattaṃ).

Pūraka (adj.) [=pāra+ka] filling (-°) Vism 106 (mukha°).

Pūraṇa (adj. n.) [fr. pūreti] 1. (adj.) filling Sn 312 (? better read purāṇa with SnA 324); PvA 70 (eka-thālaka°), 77 (id.). As Np. in Pūraṇa Kassapa, which however seems to be distorted from Purāṇa K. (D 1.47; Sn p. 92, cp. KhA 126, 175; SnA 200, 237, 372). The expl[n] (popular etym.) of the name at DA 1.142 refers it to pūreti ("kulassa ekūnaṃ dāsa-sataṃ pūrayamāno jāto" i. e. making the hundred of servants full). — 2. (nt.) an expletive particle (pada° "verse-filler"), so in C. style of "a" SnA 590; "kho" ib. 139; "kho pana" ib. 137; "taṃ" KhA 219; "tato" SnA 378; "pi" ib. 536; "su" ib. 230; "ha" ib. 416; "hi" ib. 377. See pada°.

Pūratta (nt.) [abstr. fr. pūra] getting or being full, fulness Vin II.239 (opp. unattaṃ).

Pūraḷāsa [cp. Vedic puroḍāśa] sacrificial cake (brahmanic), oblation Sn 459 (=carukañ ca pūvañ ca SnA 405), 467, 479 (=havyasesa C.), 486.

Pūrita [pp. of pūreti] filled with (-°), full Pv II.1[20] (=paripuṇṇa PvA 77); PvA 134.

Pūreti [Caus. of **pṝ,** pṛṇāti to fill, intrs. pūryate, cp. Lat. pleo; Gr. *πίμ-πλημι, πλήθω, πολύς* much, Goth. filu = Ger. viel; Ohg. folc = folk] 1. to fill (with=gen. or instr.) S 1.173; Sn 30, 305; J 1.50 (pāyāsassa), 347; II.112 (pret. pūrayittha); IV.272 (sagga-padaṃ pūrayiṃsu filled with deva world); DhA II.82 (sakaṭāni ratanehi); IV.200 (pattaṃ); PvA 100 (bhaṇḍassa), 145 (suvaṇṇassa). — 2. to fulfil DhA 1.68. — 3. (Caus.) to make fill Vism 137 (lakāraṃ). — pp. **puṇṇa.** See also pari°. Caus. II. **pūrāpeti** to cause to fill S II.259; J 1.99.

Pūva [cp. Sk. pūpa; with v for p] a cake, baked in a pan (kapalla) A III.76; J 1.345 (kapalla° pan-cake), 347; III.10 (pakka°); Vv 13[6]; 29[6] (=kapalla-pūva VvA 123); Pv IV.3[13] (=khajjaka PvA 251); Vism 108 (jāla° net-cake, cp. jāla-pūpa), 359 (pūvaṃ vyāpetvā, in comp.); VbhA 65, 255 (simile of woman going to bake a cake); KhA 56; DA 1.142; VvA 67, 73 (°surā, one of the 5 kinds of intoxication liquors, see surā); PvA 244. See also *Vin. Texts* 1.39 (sweetmeats, sent as presents).

Pūvika [fr. pūva] a cake-seller, confectioner Miln 331.

Pe is abbreviation of **peyyāla** (q. v.); cp. **la.**

Pekkha[1] (adj.) (-°) [cp. Sk. prekṣā f. & prekṣaka adj.; fr. pa+**īkṣ**] looking out for, i. e. intent upon, wishing; usually in **puñña°** desirous of merit S 1.167; Dh 108 (=puññaṃ icchanto DhA II.234); Vv 34[21] (=puññaphalaṃ ākankhanto VvA 154); PvA 134.

Pekkha[2] (adj.) [grd. of pekkhati, Sk. prekṣya] to be looked for, to be expected, desirable J VI.213.

Pekkhaka (adj.) (-°) [fr. pekkha[1]] seeing, looking at; wishing to see ThA 73 (Ap. v.59), f. **°ikā** S 1.185 (vihāra°).

Pekkhaṇa (nt.) [fr. pa+**īkṣ**] seeing, sight, look DA 1.185, 193; KhA 148 (=dassana).

Pekkhati [pa+**īkṣ**] to behold, regard, observe, look at D II.20; S IV.291; J VI.420. — ppr. **pekkhamāna** Vin I.180; Sn 36 sq. (=dakkhamāna Nd[2] 453), 1070, 1104; Pv II.3[7]; Vism 19 (disā-vidisaṃ). gen. pl. **pekkhataṃ** Sn 580 (cp. SnA 460). — Caus. **pekkheti** to cause one to behold, to make one see or consider Vin II.73≈ A V.71. — Cp. anu°.

Pek(k)havant [fr. pekkhā] desirous of (loc.) J V.403.

Pek(k)hā (f.) [fr. pa+**īkṣ**] 1. consideration, view Vbh 325, 328. — 2. desire J V.403 (p. vuccati taṇhā). — 3. (or (**pekkhaṃ**?) show at a fair D 1.6 (=naṭa-samajjā DA 1.84); see *Dial.* 1.7, n. 4 and cp. *J.R.A.S.* 1903, 186.

Pekkhin (adj.) [fr. pekkhati] looking (in front), in phrase **yugamattaṃ** p. "looking only the distance of a plough" Miln 398.

Pekhuṇa (pekkh°) (nt.) [not with Childers fr. *pakṣman, but with Pischel, *Gr.* § 89 fr. Sk. prenkhaṇa a swing, Vedic prenkha, fr. pra+**inkh,** that which swings, through *prenkhuṇa > prekhuṇa > pekhuna] 1. a wing Th 1, 211 (su° with beautiful feathers), 1136; J 1.207. — 2. a peacock's tail-feathers J VI.218 (=morapiñja C.), 497 (citrapekkhunaṃ moraṃ).

Pecca [ger. of pa+**i,** cp. BSk. pretya Jtm 31[54]] "after having gone past," i. e. after death, having departed S 1.182; III.98; A II.174 sq.; III.34, 46, 78; Sn 185, 188, 248, 598, 661; It 111; Dh 15, 131 (=paraloke DhA III.51); J 1.169; V.489, Pv I.11[8]; III.7[5] (v. l. pacca). The form **peccaṃ** under influence of Prk. (AMg.) **peccā** (see Pischel, *Prk. Gr.* 587) at J VI.360.

Peṭaka (adj.) [fr. piṭaka] "what belongs to the Piṭaka," as title of a non-canonical book for the usual **Peṭak' opadesa** "instruction in the Piṭaka," dating from the beginning of our era (cp. Geiger, *P.Gr.* p. 18), mentioned at Vism 141=DhsA 165. Cp. **tipeṭaka,** see also **piṭaka.**

Peṇāhikā (f.) [dial.; etym. uncertain] a species of bird (crane?) Miln 364, 402; shortened to **peṇāhi** at Miln 407 (in the uddāna). Cp. *Miln trsl.* II.343.

Peṇṇakata is v. l. for **paṇṇakata** Npl. at Vv 45[8] sq. (see VvA 197).

Peta [pp. of pa+i, lit. gone past, gone before] dead, departed, the departed spirit. The Buddhistic **peta** represents the Vedic **pitaraḥ** (manes, cp. pitṛyajña), as well as the Brāhmaṇic **preta.** The first are souls of the "fathers," the second ghosts, leading usually a miserable existence as the result (kammaphala) or punishment of some former misdeed (usually avarice). They may be raised in this existence by means of the **dakkhiṇā** (sacrificial gift) to a higher category of **mahiddhikā petā** (alias yakkhas), or after their period of expiation shift into another form of existence (manussa, deva, tiracchāna). The punishment in the Nirayas is included in the peta existence. Modes of suffering are given S II.255; cp *K.S.* ii, 170 p. On the whole subject see Stede, *Die Gespenstergeschichten des Peta Vatthu,* Leipzig 1914; in the Peta Vatthu the unhappy ghosts are represented, whereas the Vimāna Vatthu deals with the happy ones. — 1. (souls of the departed, manes) D III.189 (petānaṃ kālakatānaṃ dakkhiṇaṃ anupadassati); A III.43 (id.); I.155 sq., V.132 (p. ñātisalohita); M 1.33; S 1.61=204; Sn 585, 590, 807 (petā-kālakatā=matā Nd[1] 126); J V.7 (=mata C.); Pv I.5[7]; II.1[1]; II.6[10]. As **pubba-peta** ("deceased-before") at A II.68; III.45; IV.244; J II.360. — 2. (unhappy ghosts) S II.255 sq.; Vin IV.269 (contrasted with purisa, yakkha & tiracchāna-gata); A V.269 (dānaṃ petānaṃ upakappati); J IV.495 sq. (yakkhā pisācā petā, cp. preta-piśācayoḥ MBhār. 13, 732); Vbh 412 sq.; Sdhp 96 sq. —**manussapeta** a ghost in human form J III.72; V.68; VvA 23. The later tradition on Petas in their var. classes and states is

reflected in Miln 294 (4 classes: **vantāsikā, khuppipāsā, nijjhāma-taṇhikā, paradatt' ûpajīvino**) & 357 (appearance and fate); Vism 501 = VbhA 97 (as state of suffering, with **narakā, tiracchā, asurā**); VbhA 455 (as **nijjhāmataṇhikā, khuppipāsikā, paradatt' upajīvino**). — 3. (happy ghosts) **mahiddhikā petī** Pv I.10[1]; **yakkha mahiddhika** Pv IV.1[64]; **Vimānapeta mahiddhika** PvA 145; **peta mahiddhika** PvA 217. [Cp. BSk. preta-mahardhika Divy 14]. — f. **petī** Vin IV.20; J I.240; Pv I.6[8]; PvA 67 and passim. **Vimānapetī** PvA 47, 50, 53 and in Vimāna-vatthu passim.

-upapattika born as a peta PvA 119. **-katha** (pubba°) tales (or talk) about the dead (not considered orthodox) D I.8, cp. DA I.90; A V.128. **-kicca** duty towards the deceased (i. e. death-rites) J II.5; DhA I.328. **-rājā** king of the Petas (i. e. Yama) J V.453 (°visayaṃ na muñcati "does not leave behind the realm of the Peta-king"); C. expl[s] by **petayoni** and divides the realm into **petavisaya** and **kālakañjaka-asura-visaya**. **-yoni** the peta realm PvA 9, 35, 55, 68, 103 and passim. **-loka** the peta world Sdhp 96. **-vatthu** a peta or ghost-story; N. of one (perhaps the latest) of the canonical books belonging to the Suttanta-Piṭaka KhA 12; DA I.178 (Ankura°).

Petattana (nt.) [abstr. fr. peta] state or condition of a Peta Th 1, 1128.

Pettanika [fr. pitar] one who lives on the fortune or power inherited from his father A III.76 = 300.

Pettāpiya [for pettāviya (Epic Sk. pitṛvya), cp. Trenckner, *Notes* 62[16], 75] father's brother, paternal uncle A III.348; V.138 (gloss pitāmaho).

Pettika (adj.) [fr. pitar, for pētika, cp. Epic Sk. paitṛka & P. petteyya] paternal Vin III.16; IV.223; D II.232; S V.146 = Miln 368 (p. gocara); (sake p. visaye 'your own home-grounds') D III.58; S V.146; J II.59; VI.193 (iṇa). Also in cpd. **mātā-pettika** maternal & paternal D I.34, 92 *; J I.146.

Pettivisaya (& **Piṭṭi°**) [Sk. *paitrya-viṣaya & *pitrya-viṣaya, der. fr. pitar, but influenced by peta] the world of the manes, the realm of the petas (synonymous with petavisaya & petayoni) D III.234; It 93; J V.186; Pv II.2[8]; II.7[9]; Miln 310; DhA I.102; IV.226; Vism 427; VbhA 4, 455; PvA 25 sq., 29, 59 sq., 214, 268; Sdhp 9.

Petteyya (adj.) [fr. pitar; cp. Vedic pitrya] father-loving, showing filial piety towards one's father D III.72, 74; S V.467; A I.138; J III.456; V.35; Pv II.7[18]. See also **matteyya**.

Petteyyatā (f.) [abstr. fr. petteyya] reverence towards one's father D III.70 (a°), 145, 169; Dh 332 (= pitari sammā-paṭipatta DhA IV.34); Nd[2] 294. Cp. **matteyyatā**.

Petyā (adv.) [fr. pitar, for Sk. pitrā; cp. Trenckner, *Notes* 56[4]] from the father's side J V.214 (= pitito).

Pema (nt.) [fr. **pri**, see pīṇeti & piya & cp. BSk. prema Jtm 221; Vedic preman cons. stem] love, affection D I.50; III.284 sq.; M I.101 sq.; S III.122; IV.72, 329; V.89, 379; A II.213; III.326 sq.; Sn 41; Dh 321; DA I.75. **-(a)vigata-pema** with(out) love or affection D III.238, 252; S III.7 sq., 107 sq., 170; IV.387; A II.174 sq.; IV.15, 36, 461 sq.

Pemaka (m. or nt.) [fr. pema] = pema J IV.371.

Pemaniya (adj.) [fr. pema as grd. formation, cp. BSk., premaṇīya MVastu III.343] affectionate, kind, loving, amiable, agreeable D I.4 (cp. DA I.75); II.20 (°ssara); A II.209; Pug 57; J IV.470.

Peyya[1] [grd. of pibati] to be drunk, drinkable, only in comp[s] or neg. **apeyya** undrinkable A III.188; J IV.205, 213 (apo apeyyo). **-maṇḍa°** to be drunk like cream, i. e. of the best quality S II.29. **manāpika°** sweet to drink Miln 313. **duppeyya** difficult to drink Sdhp 158. See also **kākapeyya**.

Peyya[2] = piya, only in cpds. **vajja°** [*priya-vadya] kindness of language, kind speech, one of the 4 **sangaha-vatthus** (grounds of popularity) A II.32, 248; IV.219, 364; D III.190, 192, 232; J V.330. Cp. BSk. priya-vādya MVastu I.3; and **°vācā** kind language D III.152; Vv 84[36] (= piyavacana VvA 345). — It is doubtful whether **vāca-peyya** at Sn 303 (Ep. of sacrifice) is the same as °vācā (as adj.), or whether it represents vāja-peyya [Vedic vāja sacrificial food] as Bdhgh expl[s] it at SnA 322 (= vājam ettha pivanti; v. l. vāja°), thus peyya = peyya[1].

Peyyāla (nt. ?) [a Māgadhism for pariyāya, so Kern, *Toev.* s. v. after Trenckner, cp. BSk. piyāla and peyāla MVastu III.202, 219] repetition, succession, formula; way of saying, phrase (= pariyāya 5) Vism 46 (°mukha beginning of discourse), 351 (id. and bahu°-tanti having many discourses or repetitions), 411 (°pāḷi a row of successions or etceteras); VvA 117 (pāḷi° vasena "because of the successive Pāli text"). — Very freq. in abridged form, where we would say "etc.," to indicate that a passage has be to repeated (either from preceding context, or to be supplied from memory, if well known). The literal meaning would be "here (follows) the formula (pariyāya)." We often find **pa** for **pe**, e. g. A V.242, 270, 338, 339, 355; sometimes **pa** + **pe** comb[d], e. g. S V.466. — As **pe** is the first syllable of peyyāla so **la** is the last and is used in the same sense; the variance is according to predilection of certain MSS.; **la** is found e. g. S V.448, 267 sq.; or as v. l. of **pe**: A V.242, 243, 354; or **la** + **pe** comb[d]: S V.464, 466. — On syllable **pe** Trenckner, *Notes* 66, says: "The sign of abridgment. **pe**, or as it is written in Burmese copies, **pa**, means peyyāla which is not an imperative 'insert, fill up the gap,' but a substantive, peyyālo or peyyālaṃ, signifying a phrase to be repeated over & over again. I consider it a popular corruption of the synonymous pariyāya, passing through *payyāya, with -eyy- for -ayy-, like seyyā, Sk. śayyā." See also *Vin. Texts* I.291; Oldenberg, *K.Z.* 35, 324.

Perita is Kern's (*Toev.* s. v.) proposed reading for what he considered a faulty spelling in bhaya-merita (p for m) J IV.424 = V.359. This however is bhaya-m-erita with the hiatus-m, and to supplant perita (= Sk. prerita) is unjustified.

Pelaka [etym. ?] a hare J VI.538 (= sasa C.).

Peḷa [a Prk. form for piṇḍa, cp. Pischel, *Prk. Gr.* § 122 peḍhāla] a lump, only in **yaka°** the liver (-lump) Sn 195 (= yakana-piṇḍa SnA 247) = J I.146.

Peḷā [cp. Class. & B. Sk. peṭa, f. peṭī & peṭā, peḍā Divy 251, 365; and the BSk. var. phelā Divy 503; MVastu II.465] 1. a (large) basket J IV.458; VI.185; Cp. II.2[5]; Miln 23, 282; Vism 304; KhA 46 (peḷāghata, wrong reading, see p. 68 App.); ThA 29. — 2. a chest (for holding jewelry etc.) Pv IV.1[42]; Mhvs 36, 20; DhsA 242 (peḷ-opamā, of the 4 treasure-boxes). — Cp. **piṭaka**.

Peḷikā (f.) [cp. peḷā] a basket DhA I.227 (pasādhana°, v. l. pelakā).

Pesa is spurious spelling for **pessa** (q. v.).

Pesaka [fr. pa + **iṣ**, cp. Vedic preṣa order, command] employer, controller, one who attends or looks after Vin II.177 (ārāmika° etc.); A III.275 (id.).

Pesakāra [pesa + kāra, epsa = Vedic peśaḥ, fr. **piś**; see piṃsati[1]] weaver D I.52; Vin III.259; IV.7; J IV.475; DhA I.424 (°vīthi); III.170 sq.; VbhA 294 sq. (°dhītā the weaver's daughter; story of -) PvA 42 sq., 67.

Pesana (nt.) [fr. pa+iṣ, see peseti] sending out, message; service J IV.362 (pesanāni gacchanti); V.17 (pesane pesiyanto.)
-**kāraka** a servant J VI.448; VvA 349. -**kārikā** (a girl) doing service, a messenger, servant J III.414; DhA I.227.

Pesanaka (adj.) [fr. pesana] " message sender," employing for service, in °**corā** robbers making (others) servants J I.253.

Pesanika (°**iya**) (adj.) [fr. pesana] connected with messages, going messages, only in phrase **jangha**° messenger on foot Vin III.185; J II.82; Miln 370 (°iya).

Pesala (adj.) [cp. Epic Sk. peśala; Bdhgh's pop. etym. at SnA 475 is " piya-sīla "] lovable, pleasant, well-behaved, amiable S I.149; II.387; A IV.22; V.170; Sn 678; Sn p. 124; Miln 373; Sdhp 621. Often as Ep. of a good bhikkhu, e. g. at S I.187; Vin I.170; II.241; J IV.70; VvA 206; PvA 13, 268.

Pesāca is reading at D I.54 for **pisāca** (so v. l.).

Pesi (**pesī**) (f.) [cp. Epic Sk. peśī] 1. a lump, usually a mass of flesh J III.223 = DhA IV.67 (pesi = maṃsapesi C.). Thus at **maṃsapesi** at Vin II.25 ≈ (maṃsapes' ûpamā kāmā); III.105; M I.143, 364; S II.256; IV.193 (in characteristic of lohitaka); Vism 356; PvA 199. — 2, the fœtus in the third stage after conception (between **abbuda** & **ghana**) S I.206; J IV.496; Nd[1] 120; Miln 40; Vism 236. — 3. a piece, bit (for pesikā), in **veḷu**° J IV.205.

Pesikā (f.) (-°) [cp. Sk. *peśikā] rind, shell (of fruit) only in cpds. **amba**° Vin II.109; **vaṃsa**° J I.352; **veḷu**° (a bit of bamboo) D II.324; J II.267, 279; III.276; IV.382.

Pesita [pp. of peseti] 1. sent out or forth Sn 412 (rājadūta p.) Vv 21[7] (= uyyojita VvA 108); DhA III.191. **pesit-atta** is the C. expl[n] at S I.53 (as given at *K.S.* 320) of **pahit-atta** (*trsl[n]* " puts forth all his strength "); Bdhgh incorrectly taking pahita as pp. of pahiṇati to send whereas it is pp. of padahati. — 2. ordered, what has been ordered, in **pesit-âpesitaṃ** order and prohibition Vin II.177.

Pesuṇa (nt.) [fr. pisuṇa, cp. Epic Sk. paiśuna] = pesuñña S I.240; Sn 362, 389, 862 sq., 941; J V.397; Pv I.3[3]; PvA 16; Sdhp 55, 66, 81.
-**kāraka** one who incites to slander J I.200, 267.

Pesuṇika (adj.) [fr. pesuṇa] slanderous, calumnious PvA 12, 13.

Pesuṇiya & **Pesuṇeyya** (nt.) = pesuñña; 1. (pesuṇiya) Sn 663, 928; Pv I.3[2]. — 2. (pesuṇeyya) S I.228, 230; Sn 852; Nd[1] 232.

Pesuñña (nt.) [abstr. fr. pisuṇa, cp. Epic Sk. paiśunya. The other (diaeretic) forms are pesuṇiya & pesuṇeyya] backbiting, calumny, slander M I.110; D III.69; A IV.401; Vin IV.12; Nd[1] 232, 260; PvA 12, 15.

Peseti [pa+iṣ to send] to send forth or out, esp. on a message or to a special purpose, i. e. to employ as a servant or (intrs.) to do service (so in many derivations) 1. to send out J I.86, 178, 253; IV.169 (paṇṇaṃ); V.399; VI.448; Mhvs 14, 29 (rathaṃ); DhA III.190; PvA 4, 20, 53. — 2. to employ or order (cp. **pesaka**), in Pass. **pesiyati** to be ordered or to be in service Vin II.177 (ppr. pesiyamāna); J V.17 (ppr. pesiyanto). — pp. **pesita**. See also **pessa** & derivations.

Pessa [grd. form[a] fr. peseti, Vedic preṣya, f. preṣyā. This is the contracted form, whilst the diaeretic form is pesiya, for which also pesika] a messenger, a servant, often in comb[a] **dāsā ti vā pessā ti vā kammakarā ti vā**, e. g. D I.141; S I.76, 93 (slightly diff. in verse); A II.208 (spelt pesā); IV.45; DhA II.[illegible]; also A III.37; IV.266, 270; J V.351; Pug 56; DA 300. At Sn 615 pessa is used in the sense of an abstr. n. = pessitā service (= veyyavacca SnA 466). So also in cpds.
-**kamma** service J VI.374; -**kāra** a servant J VI.356.

Pessitā (f.) [abstr. fr. pessa, Sk. *preṣyatā] being a servant, doing service J VI.208 (para° to someone else).

Pessiya & °**ka** [see pessa] servant; m. either **pessiya** Vv 84[16] (spelt pesiya, expl[d] by pesana-kāraka, veyyāvaccakara VvA 349); J VI.448 (= pesana-kāraka C.), or **pessika** Sn 615, 651; J VI.552; f. either **pessiyā** (para°) Vv 18[5] (spelt pesiyā, but v. l. SS pessiyā, expl[d] as pesaniyā paresaṃ veyyāvacca-kārī VvA 94); J III.413 (= parehi pesitabbā pesana-kārikā C. 414), or **pessikā** J VI.65.

Pehi is imper. 2[nd] sg. of pa+i, " go on," said to a horse A IV.190 sq., cp. S I.123.

Pokkhara (nt.) [cp. Vedic puṣkara, fr. **pus**, though a certain relation to puṣpa seems to exist, cp. Sk. puṣpapattra a kind of arrow (lit. lotus-leaf) Halāyudha 2, 314, and P. pokkhara-patta] 1. a lotus plant, primarily the leaf of it, figuring in poetry and metaphor as not being able to be wetted by water Sn 392, 812 (vuccati paduma-pattaṃ Nd[1] 135); Dh 336; It 84. — 2. the skin of a drum (from its resemblance to the lotus-leaf) S II.267; Miln 261 (bheri°). As Np. of an angel (Gandhabba) " Drum " at Vv 18[9]. — 3. a species of water-bird (crane): see cpd. °sataka.
-**ṭṭha** standing in water (?) Vin I.215 (vanaṭṭha+), 238 (id.). -**patta** a lotus leaf Sn 625; Dh 401 (= paduma -patta DhA IV.166); Miln 250. -**madhu** the honey sap of Costus speciosus (a lotus) J V.39, 466. -**vassa** " lotus-leaf rain," a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus-leaf J I.88; VI.586; KhA 164; DhA III.163. -**sataka** a species of crane, Ardea Siberica J VI.539 (koṭṭha+); SnA 359. Cp. Np. Pokkharasāti Sn 594; Sn p. 115; SnA 372.

Pokkharaṇī (f.) [fr. *puṣkara lotus; Vedic puṣkariṇī, BSk. has puskiriṇī, e. g. AvŚ I.76; II.201 sq.] a lotus-pond, an artificial pool or small lake for water-plants (see note in *Dial.* II.210) Vin I.140, 268; II.123; D II.178 sq.; S I.123, 204; II.106; V.460; A I.35, 145; III.187, 238; J II.126; V.374 (Khemī), 388 (Doṇa); Pv III.3[8]; IV.12[1]; SnA 354 (here in meaning of a dry pit or dug-out); VvA 160; PvA 23, 77, 152. **pokkharaññā** gen. Pv II.12[9]; instr. S I.233; loc. Vin II.123. **pokkharaṇiyāyaṃ** loc. A III.309. — pl. **pokkharaṇiyo** Vin I.268; VvA 191; PvA 77; metric **pokkharañño** Vv 44[11]; Pv II.1[10]; II.7[8].

Pokkharatā (f.) [is it fr. pokkhara lotus (cp. Sk. pauṣkara), thus " lotus-ness," or founded on Vedic puṣpa blossom ? The BSk. puṣkalatā (AvŚ II.201) is certainly a misconstruction, if it is constructed fr. the Pali] splendidness, " flower-likeness," only in cpd. **vaṇṇa-pokkharatā** beauty of complexion D I.114; Vin I.268; S I.95; II.279; A I.38, 86; II.203; III.90; DA I.282; KhA 179; VvA 14; PvA 46. The BSk. passage at AvŚ II.202 reads " śobhāṃ varṇaṃ puṣkalatāṃ ca."

Ponkha [increment form of punkha] arrow, only in redupl. (iterative) cpd. **ponkh' ânuponkhaṃ** (adv.) arrow after arrow, shot after shot, i. e. constantly, continuously S V.453, 454; Nd[2] 631 (in def. of sadā); DA I.188; VvAh 351. The expl[n] is problematic.

Poṭa [fr. **sphuṭ**] a bubble J IV.457 (v. l. poṭha). See also **phoṭa**.

Potaki (f.?) (m. f. ?) [etym. uncertain, prob. Non-Aryan] a kind of grass, in °**tūla** a kind of cotton, "grass-tuft," thistle-down (?) Vin II.150; IV.170 (id., 3 kinds of cotton, spelt potaki here).

Potakila [etym. unknown, cp. potaki & (lexic.) Sk. potagala a kind of reed; the variant is potagala] a kind of grass, Saccharum spontaneum Th 1, 27=233; J VI.508 (=p.°-tiṇaṇ nāma C.).

Poṭṭhabba is spurious reading for **phoṭṭhabba** (q. v.).

Poṭha [fr. **puth**, cp. poṭhana & poṭheti] is **anguli°** snapping of one's fingers (as sign of applause) J V.67. Cp. poṭhana & phoṭeti.

Poṭhana (& **Pothana**) (nt.) [fr. poṭheti] 1. striking, beating J II.169 (tajjana°); V.72 (udaka°); VI.41 (kappāsa°-dhanuka). At all J passages **th.** — 2. (th) snapping one's fingers J I.394 (anguli°, +celukkhepa); ThA 76 (anguli°, for accharā-saṅghāta Th 2, 67). Cp. nippothana.

Poṭhita (& **Pothita**) [pp. of poṭheti] beaten, struck Miln 240 (of cloth, see Kern, *Toev.* s. poṭheti); J III.423 (mañca; v. l. BB pappoṭ°) KhA 173 (°tulapicu cotton beaten seven times, i. e. very soft, v. l. pothita, see App. p. 877); DhA I.48 (su°); PvA 174. — Cp. **paripothita**.

Poṭheti (& **Potheti**) [fr. **puth**=**spuṭh**] 1. to beat, strike Sn 682 (bhujāni=appoṭheti SnA 485); J I.188, 483 (th) II.394; VI.548 (=ākoṭeti), DhA I.48; II.27 (th), 67 (th), VvA 68 (th); PvA 65 (th). — 2. to snap one's fingers as a token of annoyance D II.96; or of pleasure J III.285 (anguliyo poṭhesi). — pp. **poṭhita**. — Caus. II. **poṭhāpeti** (poth°) to cause to be beaten or flogged Miln 221; DhA I.399. — Cp. **pappoṭheti**.

Poṇa[1] (nt.) [=poṇa[2] ?] only in cpd. **danta°** a tooth pick Vin IV.90; J IV.69; Miln 15; SnA 272. As **danta-poṇaka** at Dāvs I.57. — kūṭa-pona at Vism 268 read °**goṇa**.

Poṇa[2] (adj.) [fr. pa+ava+**nam**, cp. ninna & Vedic pravaṇa] 1. sloping down, prone, in **anupubba°** gradually sloping (of the ocean) Vin II.237=A IV.198 sq.=Ud 53. — 2. (-°) sloping towards, going to, converging or leading to Nibbāna; besides in var. phrases, in general as **tanninna tapponа tappabbhāra**, "leading to that end." As **nibbāna°** e. g. at M I.493; S V.38 sq.; A III.443; cp. Vv 84[42] (nekkhamma°-nibbāna-ninna VvA 348); **taṇ°** Ps II.197; **ṭhāne** PvA 190; **viveka°** A IV.224, 233; V.175; **samādhi°** Miln 38; **kiṇ°** M I.302.

Poṇika (adj.) [fr. poṇa[2]] that which is prone, going prone; DA I.23 where the passage is "tiracchāna-gata-pāṇā-poṇika-nikāyo cikkhallika-nikāyo ti," quoted from S III.152, where it runs thus: "tiracchāna-gata pāṇā te pi bhikkhave tiracchānagatā pāṇā citten' eva cittatā." The passage is referred to *with* poṇika at KhA 12, where we read "tiracchāna-gatā pāṇā poṇika-nikāyo cikkhallika-nikāyo ti." Thus we may take **poṇika-nikāya** as "the kingdom of those which go prone" (i. e. the animals).

Pota[1] [cp. Epic Sk. pota, see putta for etym.] the young of an animal J II.406 (°sūkara); Cp. I.10[2] (udda°); SnA 125 (sīha°).

Pota[2] [Epic Sk. pota; dial. form for plota (?), of **plu**] a boat Dāvs V.58; VvA 42.

Pota[3] [etym. ?] a millstone, grindstone, only as **nisada°** Vin I.201; Vism 252.

Potaka (-°) [fr. **pota**[1]] 1. the young of an animal M I.104 (**kukkuṭa°**); J I.202 (**supaṇṇa°**), 218 (**hatthi°**); II.288 (**assa°** colt); III.174 (**sakuṇa°**); PvA 152 (**gaja°**). — **f. potikā** J I.207 (**haṇsa°**); IV.188 (**mūsika°**). — 2. a small branch, offshoot, twig; in **amba°** young mango sprout DhA III.206 sq.; **araṇi°** small firewood Miln 53.

Pottha[1] [?] poor, indigent, miserable J II.432 (=**potthaka-pilotikāya nivatthatā** pottho C.; v. l. poṭha). See also °**ponti**, with which ultimately identical.

Pottha[2] [later Sk. pusta, etym. uncertain; loan-word ?] modelling, only in cpd. °**kamma** plastering (i. e. using a mixture of earth, lime, cowdung & water as mortar) J VI.459; carving DhsA 334; and °**kara** a modeller in clay J I.71. Cp. **potthaka**[1].

Potthaka[1] [cp. Class. Sk. pustaka] 1. a book J I.2 (**aya°** ledger); III.235, 292; IV.299, 487; VvA 117. — 2. anything made or modelled in clay (or wood etc.), in **rūpa°** a modelled figure J VI.342; ThA 257; DA I.198; Sdhp 363, 383. Cp. **pottha**[2].

Potthaka[2] (nt.) [etym ?] cloth made of makaci fibre Vin I.306 (cp. *Vin. Texts* II.247); A I.246 sq.; J IV.251 (=ghana-sāṭaka C.; v. l. saṇa°); Pug 33.

Potthanikā (f.) [fr. **puth** ?] a dagger (=potthanī) Vin II.190=DA I 135 (so read here with v. l. for T. °iyā).

Potthanī (f.) [fr **puth** ?] a butcher's knife J VI.86 (maṇsa-koṭṭhana°), III (id.).

Pothujjanika (adj.) [fr. puthujjana] belonging to ordinary man, common, ordinary, in 2 comb[ns] viz. (1) phrase **hīna gamma p. anariya** Vin I.10; S IV.330; A V.216; (2) with ref. to **iddhi** Vin II.183; J I.300; Vism 97. — Cp. *Vin. Texts* III.230. The BSk. forms are either pārthag-janika Lal. Vist 540, or prāthug-janika MVastu III.331.

Pothetvā at J II.404 (ummukkāni p.) is doubtful. The vv. ll. are **yodhetvā** & **sodhetvā** (the latter a preferable reading).

Poddava see **gāma°**.

Ponobhavika (adj.) [fr. punabbhava, with preservation of the second o (puno>punaḥ) see puna] leading to rebirth M I.48, 299, 464, 532; S III 26, IV.186; D III.57; A II.11 sq., 172, III.84, 86; V.88; Nett 72; Vism 506; VbhA 110.

Ponti (vv. ll. poṭhi, °onti) Th 2, 422, 423 is doubtful; the expl[n] at ThA 269 is "pilotikākkaṇḍa;" thus "rags (of an ascetic)," cp. *J.P.T.S.* 1884. See also **pottha**[1], with which evidently identical, though misread.

Porāṇa (adj.) [=purāṇa, cp. Epic Sk. paurāṇa] old, ancient, former D I.71, 238; S II.267; Sn 313, Dh 227 (cp. DhA III.328); J II.15 (°kāle in the past); VbhA 1 (°aṭṭhakathā), 523 (id.); KhA 247 (°pāṭha); SnA 131 (id.); DhA I.17; PvA 1 (°aṭṭhakathā), 63. — **Porāṇā** (pl.) the ancients, ancient authorities or writers Vism passim esp. *Note*, 764; KhA 123, 158; SnA 291, 352, 604; VbhA 130, 254, 299, 397, 513.

Porāṇaka (adj.) [fr. porāṇa] 1. ancient, former, of old (cp. purāṇa 1) J III.16 (°paṇḍitā), PvA 93 (id.), 99 (id.); DhA I.346 (kula-santaka). — 2. old, worn, much used (cp. purāṇa 2) J IV.471 (magga).

Porin (adj.) [fr. pora=Epic Sk. paura citizen, see **pura**. Semantically cp. urbane>urbanus>urbs; polite=πολίτης>πόλις. For pop. etym. see DA I.73 & 282] belonging to a citizen, i. e. citizenlike, urbane, polite, usually in phrase **porī vācā** polite speech D I.4, 114; S I.189; II.280=A II.51; A III.114; Pug 57; Dhs 1344; DA I.75, 282; DhsA 397. Cp. BSk. pauri vācā MVastu III.322.

Porisa[1] (adj.-n.) [abstr. fr. purisa, for *pauruṣa or *puruṣya)] 1. (adj.) human, fit for a man Sn 256 (porisa dhura), cp. porisiya & poroseyya. — 2. (m.) = purisa, esp. in sense of purisa 2, i. e. servant, used collectively (abstract form[a] like Ger. dienerschaft, E. service = servants) "servants" esp. in phrase dāsa-kammakara-porisa Vin 1.240; A 1.145, 206; II.78; III.45, 76, 260; DhA IV.1; dāsa° a servant Sn 769 (three kinds mentioned at Nd[1] 11, viz. bhaṭakā kammakarā upajīvino); rāja° king's service, servant of the king D 1.135; A IV.286, 322; sata° a hundred servants Vism 121. For purisa in uttama° (= mahāpurisa) Dh 97 (cp. DhA II.188). Cp. posa.

Porisa[2] (nt.) [abstr. fr. purisa, *pauruṣyaṇ, cp. porisiya and poroseyya] 1. business, doing of a man (or servant, cp. purisa 2), service, occupation; human doing, activity M 1.85 (rāja°); Vv 63[11] (= purisa-kicca VvA 263); Pv IV.3[24] (uṭṭhāna° = purisa-viriya, purisa-kāra PvA 252). — 2. height of a man M. I.74, 187, 365.

Porisatā (f.) [abstr. fr. porisa], only in neg. a° inhuman or superhuman state, or: not served by any men (or servants) VvA 275. The reading is uncertain.

Porisāda [fr. purisa + **ad** to eat] man-eater, cannibal J V.34 sq., 471 sq., 486, 488 sq., 499, 510.

Porisādaka = porisāda J V.489. Cp. purisādaka J V.91.

Porisiya (adj.) [fr. purisa, cp. porisa & poroseyya] 1. of human nature, human J IV.213. — 2. Of the height of man Vin II.138.

Poroseyya = porisiya (cp. porisa[1] 1) fit for man, human M 1.366. The word is somewhat doubtful, but in all likelihood it is a derivation fr. pura (cp. porin; Sk. *paura), thus to be understood as *paurasya > *porasya > *poraseyya > *poroseyya with assimilation. The meaning is clearly "very fine, urbane, fashionable"; thus *not* derived from purisa, although C. expl[s] by "puris' ânucchavikaṇ yānaṇ" (M. 1.56 f). The passage runs "yānaṇ poroseyyaṇ pavara-maṇi-kuṇḍalaṇ"; with vv. ll. **voropeyya** & **oropeyya**. Neumann accepts **oropeyya** as reading & translates (wrongly) "beliide"; see *Mittl. Slg.* [2]1921; vol. II. pp. 45 & 666. The reading **poroseyya** seems to be established as lectio difficilior. On form see also Trenckner, *Notes* 75.

Porohita = **purohita**; DhA 1.174 (v. l. BB pur°).

Porohacca (nt.) [fr. purohita] the character or office of a family priest D II.243. As **porohicca** at Sn 618 (= purohita-kamma SnA 466). Cp. Trenckner, *Notes* 75.

Posa[1] [contraction of pūrisa fr. *pūrṣa > *pussa > *possa > posa. So Geiger, *P.Gr.* 30[3]] = purisa, man (poetical form, only found in verse) Vin 1.230; S 1.13, 205 = J III.309; A IV.266; Sn 110, 662; Dh 104, 125 (cp. DhA III.34); J V.306; VI.246, 361. — **poso** at J III.331 is gen. sg. of puṇs = Sk. puṇsaḥ.

Posa[2] (adj.) [= *poṣya, grd. of poseti, **puṣ**] to be fed or nourished, only in **dup°** difficult to nourish S 1.61.

Posaka (adj.) [fr. posa[2]] nourishing, feeding A 1.62, 132 = It 110 (āpādaka +); f. °ikā a nurse, a female attendant Vin II.289 (āpādikā +).

Posatā (f.) [abstr. fr. posa[2]] only -°, in **su°** & **dup°** easy & difficult support Vin II.2.

Posatha = uposatha [cp. BSk. poṣadha Divy 116, 121, and Prk. posaha (posahiya = posathika) Pischel, *Prk. Gr.* § 141] J IV.329; VI.119.

Posathika = uposathika J IV.329. Cp. anuposathika & anvaḍḍhamāsaṇ.

Posana (nt.) [fr. **puṣ**] nourishing, feeding, support VvA 137.

Posāpeti & **Posāveti** [Caus. II. fr. poseti] to have brought up, to give into the care of, to cause to be nourished Vin 1.269 (pp. posāpita) ≈ DA 1.133 (posāvita, v. l. posāp°).

Posāvanika & °**ya** (adj.-nt.) [fr. posāvana = posāpana of Caus. posāpeti] 1. (adj.) to be brought up, being reared, fed Vin 1.272; J III.134, 432. -°**iya** DhA III.35; J III.35; J III.429 (&°iyaka). — 2. (nt.) fee for bringing somebody up, allowance, money for food, sustenance J II.289; DhA IV.40; VvA 158 (°mūla). -°**iya** J 1.191.

Posita [pp. of poseti] nourished, fed Cp. III.3[2]; VvA 173 (udaka°).

Posituṇ at Vin II.151 stands for **phusituṇ** "to sprinkle," cp. *Vin. Texts* III.169. See phusati[2].

Posin (-°) (adj.) [fr. poseti] thriving (on), nourished by Vin 1.6; D 1.75; S 1.138; Sn 65 (anaññā° cp. Nd[1] 39), 220 (dāra°); DA 1.219.

Poseti [**puṣ**] to nourish, support, look after, bring up, take care of, feed, keep Vin 1.269; S 1.181; A 1.117; J 1.134; III.467; Nd[2] 36; Vism 305; VvA 138, 299. — pp. **posita** — Caus. **posāpeti**.